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PERIODICAL COLLECTION

FRIENDSHIP, LOVE AND TRUTH.

THE ARK,

AND

ODD FELLOWS' WESTERN MONTHLY MAGAZINE.

A MONTHLY PERIODICAL,
DEVOTED TO THE CAUSE OF ODD FELLOWSHIP.

ALEX. E. GLENN, EDITOR AND PUBLISHER.

VOLUME V.

COLUMBUS, OHIO.
1848.

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THE ARK.

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ODD FELLOWSHIP NOT SELFISH.

BY MRS. C. M. SAWYER.

To one who observes life only in its public costume, there appears but little to interest the heart, or to call forth any of the finer feelings and sensibilities of our nature.

The whole world appears upon parade, exhibiting only those movements which draw the public gaze and excite the public attention. Man meets his fellow in the public mart, and the talk is all of markets and money, of gains and losses! Wealth rolls along in its gilded equipage; Pride lifts its haughty head; Fashion flutters in its gay dress; and we mark only the glitter that attends their track. Poverty passes us in its squalid dress and pallid features, and unless it lifts to us its imploring eyes, or stretches out to us its supplicating hands, we heed it not.

There is the public promenade, the fashionable assembly, the theatre, the ball, thronged with the gay votaries of pleasure, while the thousand haunts of vice display their marked insignia, or throw out their alluring baits to tempt anew the half-repentant prodigal, or draw the unsuspecting novice within their demon haunted walls. Then, there is the hurry and bustle of business, bringing to its aid all the elements of nature; while the political strife, and the din of war, fill the air with the angry combat of opposing minds, and the deafening roar of contending armies. In all this, man sees but little to love, and he who looks no further might turn with disgust from a scene in which none but the baser passions are portrayed:—but there beats a heart beneath this outer dress, whose pulses vibrate to diviner sounds, whose life-blood courses many a stream of life, spreading beauty and verdure in its track, and ripening fruit for immortal life.

One might think that the thousand sails that whiten our seas bear only the traffic of commerce, or the adventurer for gain or pleasure—but how many, charged with the message of eternal life and love to perishing millions, have been borne on their self-sacrificing errand; and, amid the darkness of heathenism, and the haunts of idolatry, have shed a light whose brightness shall illumine the records of eternity; and have wakened songs, whose music has raised new joy in heaven, and shall ever swell in richer numbers, through unending ages! You might see above the waging battle, the white-winged dove, hovering with the olive-branch in its mouth, ready to plant it upon the bloody soil. You might witness amid the angry combat of political warfare, the throbbing of many a heart, burning with the pure love of country; and amid the vast crowds who throng our marts of business and pleasure, you might see humble Piety lifting its earnest prayer to Heaven, and its blessed fruits ripening in many a heart; you might see pure earnest Love, clasping its loved object, and shielding it from the rude winds of life; you might see eternal Hope, resting upon its heaven-cast anchor; and living Faith, reposing upon the sure promise of God. You might see Charity, shielding with its broad mantle the destitute and the orphan; and Benevolence, with mild eye and full hand, moving amid the haunts of vice, and the homes of poverty; by the bed of sickness and suffering, dispensing its free gifts with a liberal hand, and healing with the balm of loving words the stricken weeping heart—while the principle of Association is extending its healthful influence over the world, enlarging the narrow band which confined the heart to its bosom, and extending it around the whole human family; acknowledging the fraternal relations, and claims of mankind, and extending to them the common rights of brotherhood.

One of the most beautiful and effective systems of association is Odd Fellowship; and when I see its noble principles illustrated in the constant and effective exertions of those who have taken upon them its vows, I cannot help feeling that the dawn of a new and better era is breaking upon the world, when man shall no more wrap himself up in his own selfish good, and look with indifference upon the sufferings and necessities of others, but when Truth shall find a dwelling in every breast; and Love bind all hearts in its enduring bond.

Constantly and rapidly is its influence increasing. Prejudice is fast vanishing before the lofty principles which it inculcates, and men are binding to their hearts its sweet lessons of love, and reciting them in eloquent tones in the home of poverty, in the ear of the widow and orphan; by the couch of suffering, and in the chamber of death.

It has been said by those who oppose Odd Fellowship, and are ignorant of its principles, that it is selfish in its sympathy and relief, and extends them only to those within the pale of its own institution. This belief has, perhaps, in a measure, arisen from the unaustentatious manner in which its deeds of love and charity are performed; for while the members of the Order have, of course, the first claim to its privileges, yet no true Odd Fellow will ever allow known suffering to pass unalleviated, whether it be among his own brethren or strangers. Silent and unobtrusive that assistance may be rendered, so that none but the giver and recipient may know whence it comes; and this is the way in which true benevolence is most beautifully manifested; not in the loud-heralded bequest, not in the magnificent charity proclaimed by the public journal; but in the kind and ready relief, the earnest and heartfelt sympathy which falls so gently upon the stricken heart. Its own works are its best herald, and the full heart and speaking eye of the recipient, its best reward.

The principles and lessons of Odd Fellowship must have the natural tendency to enlarge the benevolent feelings of the heart. Suffering ever speaks to the heart of an Odd Fellow, nor speaks in vain; he cannot withstand the look of distress, or close his ears to the cry of the hungry and destitute: it would be treason to his own acknowledged principles, and a denial of his sacred obligations, which gives no prescribed limits to his charity, and no bounds to his generosity. The command is, "Visit the sick; relieve the distressed; bury the dead; and protect the orphan." And wherever sickness has found an entrance, suffering an existence, and death a victim, there is the home of Odd Fellowship, and the theatre of its acknowledged claims; and many an act of kindness unspoken to the world, is engraven upon hearts whose earnest prayers enter daily the ear of Heaven for blessings upon those who thus turn the prayer for help into one of thankfulness, who change the tear to a smile; the sigh and the groan into the cry of joy and gladness. But these gentle sympathies, though they shun the blazon of notoriety, cannot, if they would, remain quite unknown. The unseen flower will scent the air with its sweet perfume; and the hidden spring betrays its course by the verdure which marks its track; so the greatful heart will utter its full feelings, and involuntarily speak the praise of those who have kindly and generously administered to its necessities.

One of the most touching incidents illustrative of the disinterested benevolence of Odd Fellowship, and the exemplification of its pure principles, where there is no claim to its privileges, save the universal claim of suffering upon sympathy, occurred in this State, within the last two years.

As one of the thousands of boats which constantly run between the eastern and western sections of our State, was making its way to its destination, it stopped at a flourishing village in its course, and the captain went on shore, and desired one of the bystanders to call a physician for a man on board his boat, who had been suddenly taken ill, and who, he was afraid, was unable to proceed any further. The appeal was incidentally made to an Odd Fellow, who immediately called a brother-physician, who, after examining the case of the patient, pronounced him unable to proceed on his journey. He was an old man, and his dress and appearance betokened extreme poverty; and when told that he was unable to pursue his journey, and that he must be removed on shore, he betrayed the utmost anxiety, and told the physician that he was poor, and destitute of money, except what was barely sufficient to carry him to his journey's end.

The physician kindly begged him to give himself no uneasiness; assured him that he should be provided for, and kindly nursed, and he hoped would soon be able to resume his journey: he then had him carefully conveyed to a public house, a large and comfortable apartment assigned him, and every thing which could conduce to his comfort freely provided.

He was an old grayhaired man, of more than seventy years; and he told his story with such a simple and honest frankness and sincerity, as drew tears from all the listeners. He said he had come from the eastern part of the State, which had always been his home, and was going to Ohio, where had a son whom he had not seen for some twenty years; his wife had been dead many years: he had had a large family of children, but they had all died except two sons, who now lived many hundred miles apart. They were both poor, he said, but honest, and he was poor, and dependant upon them for a support. He had lived with one of them many years, and he had now gathered together the little money he could get, and was going to spend the remainder of his days with his son in Ohio;—"but I fear I shall never reach there," added the old man, "and I shall have to be buried among strangers."

For several weeks, the poor man lay struggling between life and death, during which time he was kindly and constantly watched by the Odd Fellows, and every thing provided which could add to his ease and comfort. But now the silver cord which seemed stretched to its utmost tension, gained new strength; and the wheel which could scarce turn itself at the cistern, began to revolve with renewed power; and Death, as if repentant of his first decree, passed on, and spared yet longer his intended victim.

The old man seemed unable to comprehend the meaning of the kindness and attention constantly shown him, and he would often gaze with earnest looks upon those who seemed to him like ministering spirits, and his eyes would fill with tears, and he would, with clasped hands, murmur a prayer of thankfulness to God, for providing him with such kind friends, and invoke his richest blessings upon them.

"I feel well enough to travel again, now," said the old man, one day, "but I know not where to go, or what to do; my little fund of money I know will not half defray the expenses of my sickness, and I am as unable to return to my old home, as to pursue my journey to my new one." No words can express his emotions, when he was told that the expenses of his sickness had been all paid, that a new and warm suit of clothes had been provided for him, and enough had been added to his little fund to enable him to pursue his journey with ease and comfort. Raising his eyes to heaven, and clasping his hands, he exclaimed, "Oh God! I am unworthy of this;" then looking upon those who were with him, he said, "Tell me, I beseech you, who you are, and why you have shown such kindness to a poor stranger?" "We have done only what was the duty of every one to perform," replied one, "and have only obeyed the golden rule we have taken for our guide, to 'do to others as we would that others should do to us.' We are Odd Fellows."

At these last words, the old man looked at them for a moment in mute astonishment, and then exclaimed, while the tears rolled down his cheeks: "I have heard of the Odd Fellows, and their kindness to each other; but I did not suppose they extended it to strangers."

In a few days, the old man resumed his journey, and the grateful thanks which burst from his full heart, and the consciousness of duty performed, were a sufficient recompense to those who had thus nobly fulfilled the law of kindness.

Another incident occurred in a flourishing city in the central part of this State. A poor man had become a victim to that insidious disease, which in our climate lays so much strength and beauty in the dust, thus depriving his wife, and an infirm mother, of their only means of support. For nearly a year his wife had, by the efforts of her needle, together with the little assistance the feeble mother could render, contrived to obtain the necessaries of life, and what little comforts she could, for her sick husband; but the winter was coming on, which brought new wants, and the poor man was failing day by day, thus requiring more constant attention, and diminishing thereby the time heretofore devoted to the absolute maintainance of life.

At this crisis, the story of their situation came to the ears of a warmhearted Odd Fellow, who immediately hastened to their house, to ascertain their true situation. He kindly and delicately inquired into their circumstances, and found them almost entirely destitute of the absolute necessaries of life, whilst the poor man was every day growing weaker, and the uncomplaining wife was reduced almost to a shadow, by constant watching and exertion. No one seemed to have known their situation, no one had assisted them. It was then almost night, and the Odd Fellow left them, promising to call again in the morning. That night he laid before his Lodge an account of their destitution, "and," said he, in relating the circumstances to a friend, "there was scarce a dry eye in the room, and not one brother who did not freely and generously contribute to their relief." The next morning, the Odd Fellow hastened on his errand of love, "and," said he, "I wish that every one who condemns Odd Fellowship could have witnessed that scene. As I poured into the lap of the wife the money as I had taken it the evening before, bills, and silver pieces large and small, telling her it was the gift of a few friends, she spoke not a word—she could not speak—but raising her swimming eyes to mine, she grasped my hand, and burst into a flood of tears: the poor old mother dropped her work, and clasping her withered hands together, murmured an impressive prayer; while the sick man could only raise his large diluted eyes to heaven, and exclaim, 'I thank thee, O my God!'" From that time, every necessary comfort was provided for the family. The poor man did not live long, and when he died, they bore him to his grave, and performed for him the last sad rites of sepulture.

These are but simple incidents, selected from hundreds of similar ones of actual occurrence. They are told in a simple unvarnished manner; for it needs not the aid of fiction to portray the beautiful realities of Odd Fellowship, which, though unpublished to the ear of the world, are chronicled in the heart's history in many an humble home, and deep graven in many a grateful heart, whose pulses have been quickened into newer life and strength by the healing balm of kind words and ready relief: and methinks if those who are so ready to accuse Odd Fellowship of selfishness, were themselves to perform faithfully their own duties, they might meet with many incidents in their walks of charity, which would most eloquently refute their unfounded assertions.—Odd Fellow's Offering, 1848.

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HILLSBORO', OHIO, Nov. 1, 1847.

DEAR BRO. GLENN:—The following beautiful lines were addressed to me recently by a most estimable young lady of my acquaintance. They are new to me, but I know not whether they are original, or were intended to be so considered. Their perusal affected me deeply, because of their peculiar appropriateness to the writer's own case, and the truthfulness of the history of her experience which they detail. They are worthy of preservation in The Ark. E.

I am not what I have been! Pain
Has stolen the roses from my cheek,
And never can I know again
The health their hues were wont to speak.

I am not what I have been! Care
Has left its traces on my brow;
What matters it? Bright smiles are there,
To hide the gloom that lies below.

I am not what I have been! Time
His work of wasting too has done,
My life is in its earliest prime
But ah! my heart's glad youth is gone.

I am not what I have been! Life
For me has lost its every charm,
I'm weary of wild passion's strife,
I can no longer brave its storm.

I am not what I have been! Fate
On me has laid her heaviest doom;
And now, in patience I await
Her last, her kindliest gift, *a tomb!*

BENEVOLENCE.

BY DR. W. W. WALLACE.

Nature, like the Kaleidoscope, presents an infinite variety of appearances. Each successive turn reveals new phases of beauty, and startles the beholder with fresh exhibitions of mild sweet splendor, and bold elevating grandeur. Flowers enwreathe her, garments of loveliness clothe her, sunshine brightens her path, clouds hang their rich drapery over her, and incense rises from every hill and mountain to Him who spake her into being. The troubled wave, the dark cavern, the dreary desert, the storm, the bolt, the rifted tree, are but the deeper chords that fill the measure of her glorious anthem.

Inanimate nature is but the fac-similie of animate nature, a part of one glorious whole. In the former, we recognise the types of the latter. It has its beauties and its darker spots. Its fierce and passionate outbreaks, and its more serene and milder exhibitions. The surcharged cloud, the lightning, and the desolating storm, find themselves paralleled in animate nature by those more turbulent and restless emotions of the heart; while the softer, gentler, and kindlier properties of humanity, present in themselves the more perfect form of that which was but dimly shadowed in the other.

In both, we easily discern a greater amount of good than evil. From either horizon to the zenith, clouds and darkness may mantle the heavens, cutting off and obscuring every ray of light; yet, above the heavy glowing pall, light will be struggling for an egress and a reunion with its scattered, broken, and quenched particles. So human nature may sometimes present itself, wrapped in an uncomely garb, and invested with the most forbidding and repulsive properties; but hidden deep beneath them there always may be found gems of priceless value, emitting occasionally gleams of brightness which throw over all a redeeming influence. And though we meet at times with those who utter nothing but invectives and railleries against the progressive character of humanity, and strive to intimidate the heart by fearful prophecies of the future; still human nature loud bespeaks the glory of its God, themselves alone exceptions.

A picture of Benevolence!—one of those milder and gentler exhibitions which throw over humanity a halo of glory, and which, by the power of its transcendent, heavenly light, illumines many a dark spot, cheers many a desolate hearth, plants the evergreen hope in many a desponding breast, and administers a healing balm to many a breaking heart. Benevolence, born of God, elevates the heart in which it dwells, to a rank but little lower than that of Deity itself. And when she lays her unassuming offerings upon the altar of human suffering, even angels, watching from the sacred battlements of light, might gaze with wonder on the holy scene, and covet her divine employ. Hail, lovely power! who, touched with the sense of suffering, heavest the sigh when life presents its scenes of deep distress; and who, with tears spontaneous, crystalizes the eye when rigid fate denies the power to extend more welcome and more needed succor! Not all the sweets wafted on Arabia's gales from flowery meads and from the fragrant river-sides, can with that sigh compare, nor can the pearly dew drop reveal near as much beauty as that falling tear.

Benevolence is the dearest and most valued attribute with which Heaven has endowed man. It is the attractive charm, the smile of Deity incarnating itself in humanity. Its very glances portray love; while bending over the world, with eyes of tenderness, her bright tears fall upon the grief-corroded, stricken heart, like dew upon the sinking flowers.

The spirit of true benevolence embraces every assistance of weakness, or supply of want which arises from a pure desire of benefiting and elevating the race. Not every act of liberality, nor every flow of negligent profusion, or thoughtless start of sudden munificence, is to be dignified with this sacred name. There are many guiding springs prompting to the appearance of bounty, very different from those of true charity, and which, with whatever success they may be imposed upon mankind, will be distinguished at the last day by Him to whom all hearts are open. Men, whose chief desire is esteem and applause, who court the favor of the multitude, and think fame the great end of action, may squander their wealth in such a manner that some part may benefit the virtuous or the miserable; but the virtue of every action arises from design, and those blessings which are bestowed by chance, will reap but little advantage to him that scattered them, with no other prospect than that of hearing his own praises; praises which the Saviour has determined shall constitute his chief reward.

And yet, beautiful as is the vail which the hand of benevolence casts over the imperfections of human nature, we find, daily, men blessed with abundance and revelling in delight, who are yet overborne by ungovernable desires of increasing their acquisitions, and breaking through the boundaries of religion, to pile heaps on heaps, and add one superfluity to another, to obtain only nominal advantages and imaginary pleasures. For these we see friendship broken, justice violated, and nature forgotten; we see crimes committed, without the prospect of obtaining any positive pleasure or removing any real pain. We see men toiling through meanness and guilt, to obtain that which they can enjoy only in idea, and which will supply them with nothing real which they do not already abundantly possess, and when they have gone, not even their memory shall live.

But the truly benevolent, when they rest in the quiet chamber of death, neither their memories nor their deeds shall pass away. They shall rest till the last great battle shall be fought; and then a small voice, at first not heard, shall rise to a tempest and penetrate the voiceless grave. For a trumpet shall hear his voice, saying: "Inasmuch as ye have not done it to the least of my little ones, ye have not done it unto me."

We never feel the weakness of human language as when we attempt to portray the soul under the influence of sympathy. There is a tenderness in the expression—the look of the soul out of the windows of the body under the influence of this sacred emotion—it is soft, it is touching, it is eloquent. Sympathy is not a passive, but an active principle of our nature. It is ever seeking an opportunity to exhibit its own native powers. O! it is a happy element of human life. When brought forth and put into exercise, the effect produced is glorious, and speaks well for our common nature. We see before us a representation of human benevolence, of human sympathy. It looks not altogether upon its own, but kindly notices the condition of others. Our own wants, and those of our offspring have our most prominent regards; but ever and anon the emotion of sympathy will be made manifest in our care for others. While, in the absence of this hallowed emotion, life would be undesirable, unsupportable, and burdensome, in the exercise of this refined, delicate, and pure principle, "the wilderness and the solitary places are made glad; the desert rejoices and blossoms as the rose." The language of sympathy is its own; it speaks to the heart; it is irresistible. It is mild as the moon-beam, penetrating as the electric fluid, and cheering as the breath of Heaven.

ORIGINAL.

THE BENEFITS OF ODD FELLOWSHIP.

A TRUE SKETCH.

BY BRO. DEWITT C. JOHNSTON.

An article from the Christian Citizen, in the November number of The Ark, on Secret Societies, suggested to me the following story, related a year or more ago by the actor himself. It will be remembered that the Citizen contends that church members should show their opposition to secret societies by "doing away" with the necessity of their existence, and a quotation is given, from the sermon of a Methodist minister, illustrating the superiority of these institutions in certain respects. My story will serve as a further illustration.

I have been cautioned by brothers against using the term superior, in comparing Odd Fellowship with the Christian church. As that church was instituted, no organization could be its superior. As Christ, the head, was perfect, so was it, the body, perfect in all its parts. But that church is not now what it then was. Then Christians laid by on the first day of each week, as God had prospered them, for the poor. Now, many Christians seldom think of the poor, even of their own denomination — and much less frequently of others — unless their memory is freshened by a subscription paper or a collection box. And in this feature I do contend, and that without fear of refutation, that Odd Fellowship is far in advance of any Christian church with which I am acquainted. And I think, as the Citizen seemed to think, that church members, before they excommunicate Odd Fellowship, had better sit at her feet and learn a lesson in charity — and in that charity which "begins at home" and extends abroad.

But I must not, in my moralizing, forget the simple and true story I was about to relate.

The Rev. C. W——, a respectable minister of the Gospel, connected with one of the leading Protestant churches in one of our Southern cities, was in the Spring of 1845, led to make a visit to an Eastern city, where he purposed remaining until the middle of summer. As his reputation as a clergyman of talent and piety had preceded him, he was cordially welcomed by his brother ministers, and by leading members of the church, whose altars he fed. He was invited into the pulpits of various churches, and preached to the gratification of large auditories. In fact, efforts were made to procure his removal to the East, but his attachment to his Southern home would not permit him to consent. A few weeks before the time set for his return, he was invited to attend a camp meeting some miles from the city, with which request he gladly complied. Returning from the meeting on a steamer, in company with several of the city clergy, he was robbed of his pocket book, containing every dollar he possessed. He mentioned it to his brethren. They expressed much sympathy, and observed that they had noticed several suspicious characters on board, and doubted not one of them had robbed his pocket; but as the boat had been stopping every few minutes, he had probably made his escape — but none offered him aid. He sought the Captain, and frankly stated his circumstances; he kindly remitted his passage.

In the city he waited a few days, hoping that some of the preachers to whom he had communicated his peculiarly embarrassing situation, would procure him temporary aid, but he waited in vain. He then went to a Lodge which he had several times visited while in the city, and having made known his condition, received a sufficient amount of money to defray his expenses home.

The remainder of the story we will allow him to relate himself.

"I had engaged my passage on one of the packet ships plying between the city and my home. She was to sail on the evening of the 6th of August. I went on board late in the evening, but found she would not weigh anchor until the next day. I had not concluded whether to remain on board during the night, or to return to my old lodgings, but coming on deck and leaning on the gunwale next to the shore, looked out on the clear blue sheet of water that stretched itself in the distance before me. I was soon lost in revery. In a moment memory had led me to my own quiet home — to the dear being who had linked her fate with mine, and from whom I had been separated for months — to my little church, and my devoted congregation. I remember well the joyous day dream in which I was indulging, and then I remember a shock — confusion — a cry, and nothing more.

"I woke as from a long troubled sleep. But I was in a strange place. The curtains of my bed, the furniture of my room, which was of the richest character, all was strange. It was a beautiful morning. The sun was streaming in at the window. At first I thought I was at sea, and the din of the city, the confused noise of drays and carriages, I fancied the rolling of the waves. But in a moment

I perceived my mistake. The spacious bed chamber, the downy bed, every thing about me convinced me that I was in the mansion of a wealthy man. But how came I here? I remembered but little of what had passed, only the little I have described, and that but indistinctly. I endeavored to turn in my bed to look for some one of whom I could enquire, but the effort discovered intense pain. What had occurred? I attempted to speak, but found it almost impossible. I was alone. Directly my door opened softly, and a benevolent looking man entered my room, followed by an elderly lady. They approached my bed side, when the former exclaimed, "thank God, he is sane again." As well as I could I enquired where I was and how came I there. He immediately informed me. 'As you stood with your back to the wharf, a company of emigrants came to the vessel with their moveables. A spar had been rigged for swinging freight on the dock. To the rope a heavy chest was attached, and not noticing your presence they let go. Swinging swiftly on board it struck you and dashed you into the hold. On raising you it was supposed you were dead. None knew you, and your name was not registered. Your pockets were searched for information, by the captain, and in them was found your traveling card, proving you to be a regular member of the Order of Odd Fellows. The mate of the vessel being of the Order, he immediately took it and started for aid. He brought it to the N. G. of the Lodge to which he was attached, and that officer had you brought to his own residence. Your removal caused you pain, by which it was discovered that you still lived. I was called in to examine your case. I found you awfully bruised and broken. Your face was shattered, your arm and legs fractured in some four or five places, your flesh bruised and mangled until you could scarcely be recognized. At first I feared some internal injury had taken place that would prove your ruin. I did what I could, and for the last two weeks you have trembled between life and death. The best physicians in the city have been in consultation, and I am happy to say that, under the Providence of God, our efforts have not been in vain. Your fever has subsided, the crisis is past, and I trust danger is over.'

"The first inquiry I put, was, of course, has my wife been informed of my condition? and I was answered in the negative.

"I had many other questions to ask, but my kind-hearted physician told me I had talked enough, and enjoined silence. That day many brothers visited me, and that night two sat by my side, as two had done during all my illness.

"The next day the Brother in whose house I was, and his kind wife, came to see me. The Doctor would not permit it before, and I never experienced more pure, heart-ravishing joy, than in attempting to express to them the gratitude I so deeply felt.

"Two months longer I laid there, and two months longer did Odd Fellows minister to my wants, and relieve my sufferings, as far as true friendship could do so."

"But," I inquired, "did not your Brothers in the church also show you that attention and sympathy your situation demanded?" "Ah!" said he, with a sigh, "I fear the church has forgotten one of her great duties. Many of its members did visit me, and expressed great sorrow at my condition. But none of them offered me that aid I needed. I had been sick months. My board, my physicians' and apothecary's fees were all to be paid, and I was out of money. None mentioned this kind of re-relief. It is true that Bro. ——, (a distinguished minister,) did say that if I needed pecuniary aid to let him know, and at a subsequent visit I did so; but I never saw him afterwards! A rich church member gave me a five dollar bank bill, and that was all I ever received."

"I was now ready, though far from being well, (and when I saw him he wore his arm in a sling,) and I prepared to start. I inquired of my physicians, (and five had been in attendance,) their bills; and they said "nothing." I told them this was strange, and they replied that they had been paid by —— Lodge, No. —. I sent to my apothecary for his account, and he sent word in return that it had been settled. I told my nurse that I wished to know how much I was indebted to her, and she said that she had been employed by the Odd Fellows, and they had regularly paid her wages.

"I met my host, and told him that I was out of money, but that I wished to know how much I should pay him for his trouble — his kindness I could not cancel — and he replied, 'I am your BROTHER!' I burst into tears, into tears of gratitude and joy.

"The hour had come for my departure. I had an overcoat for cold weather, and attempted to put it on, but could not on account of my wounds. I had not been on the vessel an hour when a package was delivered to me by a boy. I opened it and it was this fine warm cloak.

"'Who sent it, my boy?'

"'I don't know, sir. A gentlemen paid for it and ordered it sent to you.'

"I knew.

"Before sailing I informed the captain of my condition, and told him he would have to wait for my passage money until we reached our destination.

"'It has been settled,' was the reply.

"Never before did I feel the value of our institution, and never before did I rejoice as I now did, that I had been initiated into the Order. She had, in my calamity, proven herself a father, brother, wife, friend.

"The sea breezes revived me, and when we touched the quay of my native city, I was much stronger than I had hoped to be, and hastening to my home, I forgot my sufferings in the warm embrace of my angel wife, and the ardent congratulations of my friends. Of course my story was told, and repeated a dozen times that day.

"The next evening was the regular one for the meeting of the Lodge of which I was a member, and though cautioned against the night air of a Southern clime, I determined to meet with my old brothers, and tell them of the great deeds of Odd Fellows. I purposely waited until I supposed the regular business was over. As I entered the hall, a brother was reading a resolution. It ran about thus: '*Resolved*, That the Secretary be instructed to write to —— Lodge, No. —, of the city of ——, and inquire the amount expended for the relief of Bro. C—— W——, and on ascertaing, that he remit the amount from the funds of this Lodge.'

"I had been seated but a few moments when a sum of money was placed in my hand. 'What is this?' I inquired.

"'Your weekly benefits from the 5th of August to this time.'"

My story is done. Let the caviller who reads this tale "go and do likewise."

Hillsborough, Ohio.

◆

Modesty.—In the character of a male or female, there is nothing more lovely than modesty. She is the twin sister of virtue, and accompanies her through life. Talents may dazzle, and beauty captivate, but modesty alone wins the heart. Cherish her—she is more valuable than gold. She will gain for you the esteem of the wise and good, and exalt you in whatever station you may occupy.

[ORIGINAL.]

SALUTATORY POEM,

WRITTEN BY BRO. S. D. HARRIS,

For the dedication of the new Hall of Mahoning Lodge, Sept. 2, 1847.

Brothers! we come, a goodly band,
Linked heart with heart, joined hand in hand;
Here in this Temple of the Odd,
To consecrate our work to God.

Beneath that Eye,* whose searching gaze,
Scans all our thoughts—knows all our ways,
With witness presence like the sun,
Smiles on the work our hands have done.

Here Faith, with mildly beaming light,
Rebukes the wrong—supports the right,
With inspiration from above,
Gives strength to Hope, and joy to Love.

The wilderness of life shall bloom,
Whilst Hope irradiates the tomb;
Her anchor cast upon the rock,
Firmly withstands the warring shock.

The ocean surges sweep in vain,
The storm-toss'd bark, her port shall gain,
For yonder, looming bright and high,
Behold the light-house of the sky.

Those rays shall pierce the gloom of night,
And scatter far their joyous light,
Where Earth's crushed millions in the strife,
With pain are toiling into life.

Behold God's Book! the spirit's blade,
On which our pledge of faith is made;
Those treasured leaves with wisdom sweet,
Shall cheer our hearts and guide our feet.

Brothers! God's Book of Life are ye,
Together bound in harmony,—
Yourselves the tracery of the scroll,
Inscribed for aye upon the whole.

Say, will ye mar this fairest page
Of every clime—of every age?—
Of all God's handiwork unfurled
To beautify and bless the world?

Here Friendship, Love and Truth shall meet
To mingle in communion sweet:
Our rallying word of life, shall be
Benevolence and Charity.

We'll gather at the couch of pain,
We'll join the sad funereal train,
The Widow's tear—the Orphan's sigh,
Shall vanish at our coming nigh.

And if, in after times there be
The fostering seeds of enmity;
The rivalry of rank or place,
With passions that the soul debase,

O! let the symbols clustered here,
Thunder their lessons in your ear;
Each hath a tale of hope, or awe,
The sanction, or the shield of law.

Thus may our friendly Order stand
To scatter blessings o'er the land,
'Till the Grand Master's gavel move,
To "raise" the opening Lodge above.

"Correct"—the password—"Christ" shall prove,—
For this explained—"Redeeming Love;"
Each bearing from that boundless flood,
The Royal Purple of His blood.

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* Allusion is here made, and throughout the address, to the emblems and scenery painted in fresco upon the walls of the Lodge room.

EDUCATION.

BY BRO. B. B. HALLOCK, OF NEW YORK.

The motives and obligations to act efficiently and vigorously in educating our orphans are not found solely in the nature and constitution of our "Social Compact;" nor is the character of the human mind, its dignity, its capability of improvement, its resemblance to a "block of marble in the quarry," the only consideration to awaken energy and decided action in this matter.

Education promotes happiness. When the helpless and dependant orphan is cast upon our sympathies; when the voice that was heard in the kindness and duties of the father is hushed in death, and the ardent expectations and trembling hopes that gathered around his dying couch in reference to his children, are to be realized or blasted in our hands, there is a spirit in the emphatic words "educate the orphan," which seems to us to make the resistless appeal to our means and efforts, and commisseration, on the ground that in educating the destitute children who may be committed to our hands, we shall have in view, and shall best promote their *happiness.*

But let us in the outset be understood as to what we mean by education. It is rather a generic term and is much modified by the character and condition of the age to which it may apply. Were Plato or Theocritus permitted to be among us now, although they had a good education, they would find themselves far behind the present age; and the learned "stars" of ancient Greece and Rome, before whom admiring adorers bowed and were astonished, would themselves pay their obeisance at the altars of learning reared in the 19th century. If Gallileo and Herschel found gems in the vast heavens which their predecessors sought for in vain, how would their lofty and giant minds swell with rapture and wonder to to behold the huge earth laid open and dissected by the "Geologist" like a "a subject" under the knife of the anatomist.

Some would tell us that to be educated implies a knowledge of such facts and principles that placed the immortal crown of fame on the head of the poets, and orators, and philosophers of antiquity; but the education of which we propose to speak, and which, if imparted and received, will conduce to the happiness of the recipient, is connected and associated with the ordinary concerns of the present times. We would give our orphans just such an education as the parents who sleep in their graves would approve and bless, could their voices be heard from beyond the "eternal bourne" where they repose. We would place them on a level with the rest of the community, and make them feel that they are not borne down to the dust by crushed hopes and the misfortunes of the world. We would have them realize the fact that when they were tender plants, ready to perish beneath the foot of the heedless traveller, about to wither at the blighting touch of frost, they were nurtured, and cherished and cultivated and brought to maturity as tall and stately and as strong as others. That such an education, such a knowledge of things and "men and manners," such a "calling, trade or profession" was bestowed on them as to make them quite forget that they were lonely orphans. And will this promote their happiness? Will the means employed, the funds appropriated, and the efforts put forth to give our orphans an "education," be the measures to secure their happiness? This is the ground we have taken and on which, aside from other obvious reasons, we rear our argument in favor of "educating the orphan."

When we speak of an education, let us be understood to say, the proper training and culture of the mind; the *effects* of all those influences on the moral nature that make men good and virtuous as well as learned. Men commonly recognize the *force* of education, the *prejudices* of education, &c. Habits of thought and conduct are formed by education which are in many instances hostile to the happiness of their possessor.

The education that is to promote the earthly felicity of those that receive it must be a *good education;* one that makes a man truly good; that furnishes him with knowledge which is to be used to a good purpose; that arms him with a fidelity and rectitude of character which will be respected by the world; that brings him an "honest avocation," to be followed for *good;* that regulates the mind and accomplishes the man in such a mannner, that the business of life to which he is destined, or which he has chosen, is pursued with *good* to himself and *good* to others. This is the education which we consider as identified with "Odd Fellowship;" and which in our view is to shed around us the blessings of prosperity.

The children of the *rich* may spend years, and their fathers may lay out much gold in the attainment of some "fashionable accomplishment" that may dazzle the eye and please the fancy and amuse the world, and "perish in the using;" they can *afford* it, and we suppose, "it is none of our business." But it *is* our business to see to it that "*our* funds" are frugally and judiciously and usefully employed. They are the fruits of honest toil; the savings of industrious labor; they are the droppings of sweat from the brow of the mechanic and the artizan; and when they are expended for the education of orphans, let there be no waste in this matter; let us not pass by pearls, to gather "trinkets;" let us bestow an education, give such a character to the dependants placed in our care as shall tell to the world that we have sought, and successfully secured their happiness.

What kind of an education, it may be asked after all, do we recommend which will produce so desirable an end and for which all are seeking—HAPPINESS? Shall we make "Professors" of our orphans? We answer, yes, provided they discover, under proper and suitable tuition, mental powers and capacities that will qualify them for such a name and station. Shall we make them Newtons, and Franklins, or Lardners and Sillimans? We answer, yes, if by polishing "the marble" as it comes to our hands from "the quarry," we can behold such "men as trees walking," reflected from the "surface." Let the means employed, the energies put forth, be of that character, as though we are calculating, that the mantle of some of these "worthies" will one day fall on the orphan lads of ourselves or our Brethren. Let an education be given that will develope *mind*, call out its hidden and mysterious energies, fan a flame which shall cast its light into what is still an undiscovered chaos, and which shall dignify and adorn and bless all who are brought within its sphere.

An education to be productive of happiness must be one that makes its subject *virtuous*. "Virtue alone is happiness below;" "Peace, oh virtue! Peace is all thy own." We are so constituted, and this constitution is the impress of the Divinity, that vice produces misery, and vritue peace. The same hand that "clothed the lily and armed the thunder" has also fixed the eternal laws of mind, so that "with the talents of an angel," or the knowledge of all men blended in one, a man cannot be happy unless he is good.

Here then is the first feature in the education of which we are speaking; it may place in the pupil's hand the key of the vast arcana of knowledge, he may mount the skies in search of truths or dive into "earth's spacious womb" for facts to embellish the archives of science, but to be *happy* he must be *good*. To learn to be happy, he must learn to be good; to be educated for the society of men he must be made a *man;* to practice the only thing that secures human happiness, he must know it and love it; to enjoy the pleasure of being *learned,* he must have the evidence that he is *virtuous.*

Another characteristic in the education which we are defending is its adaptation to the wants and condition of those who receive it. It must enable those on whom it is bestowed, to have some distinctive and competent business or employment which will gain for them a respectable livelihood. One who feels that he has been so neglected by his parents or guardian that he has no occupation which he can follow with advantage to himself or others, and who in fact has learned none, is not in a situation to be happy himself, or to make his friends happy. When the subject is presented us in the injunction, "educate the orphan," and when God in the order of His providence shall call us to this benevolent work, let us not mistake the character of the education which we are to bestow, and its objects and ends. Let it be an education fitting not only for this world, but the world to come.

Should our means become ever so adequate to the purpose, we hold it wrong to use them in imparting a course of instruction founded on other principles than those which tend to make virtuous men, good members of community, whose minds may be enriched with the treasures of learning, and who shall be fully prepared to enjoy happiness themselves and add something to the enjoyment of others. A man may be good who is not an educated man in the ordinary sense; he may enjoy much happiness without "a liberal education;" but to be happy he must be good, and to be good he must be trained up under the influence of a *good education.*

Brothers! there is a work before us; the "marble" in its native purity is placed in our hands; shall we bring out its inherent beauties? The orphan is looking to our altars with high hopes; shall they be realized?

◆

CHARITY.—The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, *have a right to ask it* from their fellow mortals; no one who holds the power of granting, can refuse it without guilt.—*Sir Walter Scott.*

ORIGINAL.

ONWARD BROTHERS!

BY BRO. WM. ROUNSEVILLE.

ONWARD BROTHERS! Duty calls you—
By the mystic word and sign—
Onward! evil ne'er befals you,
In a warfare so divine.

Onward Brothers! There is sorrow
That your hands can surely quell;
Onward! wait not till the morrow—
Do it now, and do it well.

Onward Brothers! There is mourning
Which your voices may assuage—
Onward, mercy's path adorning,
Be the prop of drooping age.

Onward Brothers! There is weeping—
Wipe from every eye the tear;
Many poor are vigils keeping—
Go, their sorrowing hearts to cheer.

Onward Brothers! he that falters
At the dangers of the way,
Can he love our holy altars?
Can "Love and Truth" o'er him have sway?

Onward Brothers! Are you weary
Of the charge you did assume?
Onward, though the path be dreary,
Onward! *rest* you in the tomb!

"FRIENDSHIP, LOVE AND TRUTH" shall light you,
In a path by brothers trod—
There no dangers e'er shall fright you—
Onward! 'Tis the path of God.

St. Charles, Illinois, 1847.

THE LADIES.

A BEAUTIFUL EXTRACT.

FROM AN ADDRESS BY P.G.M. JAMES L. RIDGELY.

Whilst we look with unbounded confidence to the internal capabilities of our Order for the objects which it has in view, their powers it must be admitted become infinitely more active and efficient when aided from without by a proper state of moral preparation on the part of those to whom its arguments and appeals are addressed. In order to be the proper recipients of the principles of Odd Fellowship men should be enlightened, refined and governed by a high moral sense, qualities that owe their existence to no source in a greater degree than to the influence of "fair creation's fairest part." I must not be suspected of a disposition here to fall into the beaten track of those who are wont to administer idle compliments to man's companion. Regarding woman as "God's last best gift to man," I should feel ashamed, were I to attempt to enlist her friendship and co-operation by appeals to the weaknesses of her character. I would invoke her aid because I am aware of the influence she so usefully and properly exerts in the cause of benevolence, civilization and refinement, and of the power she possesses in controlling and giving direction to the energies of the man. If there be in her character one more lovely and commanding trait than all others it is that of benevolence, the pure spring of all her actions, and the controlling spirit of her highest aspirations. Let me in this cause invoke its cheering influence. Let me beseech the mothers, wives, sisters and daughters of our land to join in our covenant of good works and gladden the pathway of our ministerings by the invigorating radiance of their approbation.

The poet has beautifully said that

> "Without the smile from partial beauty won
> Oh, what were man?—a world without a sun."

And the deference paid to the sex wherever knowledge and enlightenment prevail is the sure evidence that the sentiment is as just as it is beautiful and forceful. I would then in view of the power of their influence entreat the ladies of America to exert themselves in fitting the sterner partners of their existence for the introduction of principles and rules of action which must tend to render them wiser, better and happier. Do the matrons of this great Republic desire to see their husbands and sons beloved, honored and respected? Do they wish to behold in our statesmen models of learning and dignified worth, then let them inculcate the virtues of Friendship, Love and Truth, from the cradle to the first dawnings of manhood, and from the meridian of life to the dim evening of existence. I am well aware that a jealousy sometimes exist among ladies against institutions, the duties of which claim a portion of the time, which would otherwise be devoted to the domestic circle, but certain I am, that when they are convinced that this temporary estrangement arises from obligations of the highest moral charcter, calculated to make those who discharge them more worthy of woman's love, they will feel no hesitation in acceding to a sacrifice, which however, is attended with such happy results. Of what value, let me ask, is the conversation of a few hours at evening, when compared with the heartfelt gratification that springs from having been the advisers of charities, that carry delight and happiness to the bosoms of hundreds and thousands of helpless widows and orphans? or where is the female that would not most readily abridge even the pleasures of her own domestic circle, when by doing so, she lights the cheerful blaze on many a hearth which otherwise would be cold and comfortless?

ORIGINAL.

INTEMPERANCE AND BENEFITS.

BY BRO. JOSEPH HARTMAN.

The Order of Odd Fellows is so well known throughout the length and breadth of our land, and its objects and purposes so highly appreciated — its precepts and principles so universally practiced, that it would be useless to attempt to enlighten the Brotherhood on any of these subjects.

However, there is one subject connected with our institution, that I fear is not understood by many of the Order; or, if understood, they live in daily, open, willful violation of their duty. It is a subject that deserves our most serious consideration. For, notwithstanding every Odd Fellow is warned in our ceremonies against the evils of *Intemperance*, alas! do not too many of our Brothers worship at the shrine of Bacchus? Do they not too often yield to the temptation of the sparkling wine-cup?

Intemperance is sufficient to exclude an applicant for membership from our Order. Then too should it not be a sufficient reason for expelling a member? If in one case, why not in the other? Alas! how oft has my heart bled to hear of the conduct of Brothers who were given to Intemperance; and that too when we had hoped, if ever, they would be sober and orderly. I mean on such occasions as Celebrations, Dedications, Institutions, etc., when we would herald to the world that our principles are Benevolence and Charity — when we would show by our deportment that we are men of *strict morality* — when we would exhibit mottoes and emblems indicative of our care and protection of the widow and the orphan — how mortifying, under such circumstances, to see in the procession those who scarcely know in what direction they are going; and how humiliating it is to have Brothers excluded from the Lodge because of intoxication; or to have pointed out to us particular members who may soon leave a widow and children to our care and protection. This is not imagination — it is too true.

Are we to be judged by our works? Then let us be sober — let us dash from us the cup that dishonors our beloved Order — that produces so much misery and woe! Let us be men; let us be *true* Odd Fellows — true to ourselves, to each other, to our friends, our families, and our God. Can we expect to prosper if we are not? Verily, we cannot!

Again; is it not well known that all secret societies are generally judged of by their weakest members? those whose habits are not as strict as they might be, but who are constantly indulging in some impropriety, or vice. This is often the case with our Order. The good we do is not often known to any but members of the Order, whilst the immoral conduct of a member is known to the whole community, and often the whole society condemned because one or more such persons have been unfortunate enough to be admitted, and thereby blight the prosperity of a *good* institution.

Nor is it *in character only* that such institutions generally suffer from such members. This brings us to a nice point, one which I almost fear to touch; yet the good of the Order demands it, and is a sufficient reason for my doing so, notwithstanding a few of the members may consider it unjust, and unkind. What I write, I write in a spirit of kindness, with the warmest brotherly affection, and for the 'good of the Order.'

The point is this: how are we to determine when an intemperate brother is entitled to benefits in case of *sickness*? I contend that a brother may, by daily taking *small quantities* of alcohol, induce disease, and "disable him from following his daily business avocation;" and the *cause* of his disability be attributed to *some other* than the *real cause*. What then is the result? The brother receives his weekly benefits, and the members literally pay him for his intemperance — pay him that he may continue his wickedness, should he recover; and if not, then we are bound to protect and take care of his widow and orphan children, made such by strong drink. Has not this often occurred? Who will deny it? It is then no difficult matter to discover wherein the Constitution has been violated, and the funds of the Order misapplied. And must this state of things always exist? or shall we reform in this particular? Our Constitution provides that "every member disabled by sickness, or injury to his person from following his usual business avocation, *provided* said sickness or injury shall not have been occasioned by his *own improper conduct*," (if he is in good standing,) shall receive three dollars per week. The question here arises, who is to be judge of the conduct of an intemperate brother? One who drinks, or one who does not? It may be urged that no member can draw benefits without a vote of the Lodge. This is true; and then is the time to object, or grant the benefits. And as this power belongs to the *members* of the Lodge, it will be well for them to know whether or not a brother is temperate before they vote.

It may be objected that it is hard to determine when disease has been induced by strong drink. It might as reasonably be contended that it would be difficult to determine what had produced death, after a man had daily taken small portions of poison, though in sufficient doses to produce death. I venture the assertion that one half of the disability of a person who drinks strong drink results from that practice. Is this then a matter to be winked at? To the Order it is a subject of great moment. Brothers, consider the subject seriously — ponder it well.

New Lisbon, Ohio.

ODE,

Written by Miss H. E. G. and sung at the Dedication of Odd Fellows' Hall, Cleveland, Ohio.

Brethren of the sacred band,
Heart to heart, and hand to hand,
Proudly we the champions stand
Of the cause of truth.

Freely at her altar's shrine,
Guided by a love divine,
We our noblest powers combine,
Manhood, age and youth.

Where the tear of woe is shed,
Where the orphan cries for bread,
Where the shaft of death hath sped
To some brother's heart,

Hastening at a summons brief,
Still to soothe the mourner's grief,
Still for want to bring relief,
We must bear our part.

Still at night, with tearless eye,
Where the sons of anguish lie,
Watching till the stars on high.
Flee the morning light;

Searching out, with burning love,
Where the frail, and erring rove,
We the wrong with tears reprove,
And sustain the right.

Never, from our duty stern,
With unwilling hearts we turn:
For our swelling bosoms yearn,
O'er the woes of man.

At our Order's high behest,
Forth we speed, nor pause for rest,
Fain to fling a halo blest,
Round life's fleeting span.

Brethren of the sacred band,
Let us labor hand in hand;
Friends to aid and foes withstand,
With unwavering trust.

For our vows of truth and love
Have been registered above,
And unchanged their bonds will prove,
Till we part in death.

OUR PRINCIPLES.

Our motto, "Friendship, Love and Truth," is at once an epitome of our principles — Friendship to each other, Love to God and his creation, and Truth in word and in deed to each other and the world of mankind.

Friendship, or Fellowship, shall first receive our attention.

Man is, and was destined to be, a social creature. Amid the glories of Eden, when every sense was regaled by the freshness and the fragrance of the new creation; when man luxuriated in the outspread munificence of Heaven; when there was naught to hurt or harm, but streams of happiness flowed from the pure fount of an uncontaminated heart; and when angel bands were the visitants of the peaceful scene, the Creator of the world saw that "it was not good for man to be alone."

How much rather, then, is companionship necessary amid the cares and calamities of a *ruined* world; where misery seems man's birthright; where, the ground accursed for his sake, he is destined to fulfil the anathema, "in the sweat of thy brow thou shalt eat bread;" and when, his unregenerate heart the theatre of wild and conflicting passions, he needs the consolations of Friendship to soothe, its assistance to support, its abominations to restrain, and its counsels to direct him in his weary pilgrimage to the grave.

The end and aim of Friendship, then, is happiness to the parties contracting it, by a sympathetic participation in the joys and sorrows of life. As to its formation, we may safely premise, that it can be contracted with reasonable prospect of subserving the noble purpose of its institution, only when it is based upon virtuous principles and perfect integrity of character. Destitute of these, a man has neither the sensibility to feel nor the gratitude to return a generous act; and unable to command either the respect or the confidence of a good man, he is with propriety shut out from his communion, and from all participation in his social feelings and private sentiments.

But besides virtue and integrity of character, there are other prerequisites, equally necessary to the formation of perfect and lasting friendship — equality of condition, similarity of pursuits, and congeniality of sentiment. These draw more closely the bands of esteem and respect that unite virtuous hearts, and consolidate their feelings and their wishes into one. We presume all persons will readily subscribe to the above premises. Let us apply them to Odd Fellowship.

Regarding God as the Father of mankind, and all men as brethren, without distinction of sect or creed, Odd Fellows propose for their object the cultivation of social feelings, the amelioration of the condition of man, and the mitigation of human suffering, by cordial sympathy and active benevolence. Living in the bonds of affection with each other, and practising the virtues of justice and charity, they require all applicants for membership to bring these qualifications; and before any one can be admitted into their fellowship, his application must be referred to a committee of three, who thoroughly investigate his character, and make a report to the Lodge which has received his application for membership. If the report is entirely favorable, he is admitted to membership by the deliberate vote of the Lodge. This is doing all that can be done to insure worthy members; for while He alone "who created man can know what is in the heart of man," human means and human foresight must necessarily fail sometimes in discovering the real character. If it still be objected against us, that we admit unworthy members, we must refer objectors to wolves in sheep's clothing who find their way even into the Christian Church.

Constituted as a society, we carry out, in fact, in our little polity what others hold in theory, "that all men are created free and equal." With us there are no envious distinctions, no personal rivalries, no sordid jealousies; for, being members of the same brotherhood, children of the same great Parent, coworkers in the same labors of love, in condition, in character, end and aim, we are "one and indivisible."

Odd Fellowship is thus eminently social in its character.

The exchange of friendly sentiment is in itself delightful to the members; but while mingling in friendly intercourse, they cherish the most tender regard for one another; seek by kindness and courtesy to advance each other's interest; and as friends, by counsel, admonition, or remonstrance, to direct or restrain the erring brother.

Odd Fellowship is also judicial in its character.

In its official capacity every Lodge claims the right to take cognizance of the conduct and conversation of its members, in their intercourse with brethren and with the world; and, when necessary, to rebuke and reprove with all authority. Thus all cases of injury, fraud, injustice, and unbrotherly conduct of any kind, or gross acts of immorality are sure to come before the Lodge for adjudication. After undergoing a full and patient investigation, they are disposed of according to the principles of equity and humanity by a decision in which, the severity of retribution being softened by the charity which endureth long, "Justice and mercy meet and embrace."

Furthermore, as no compact can ever be so perfect as to prevent occasional interruptions of friendly feeling among its members, when any misunderstanding does take place between two brethren, or personal estrangement of any kind, an effort is generally made in the Lodge to restore amity between them, which seldom, if ever, proves ineffectual. This interposition and mediation of the fraternal band allays the irritation of the mind; the better feelings of humanity triumph over excited passions; mutual explanations and mutual concessions are made, and hand grasps hand, while heart responds to heart in an amnesty of the past, and a fresh *covenant* of love for the future, "Blessed are the peace-makers, for they shall be called the children of God."

But, lastly,—Odd Fellowship is, in an especial manner, *benevolent* in its charcter.

If there is any thing that tends to exalt man in the scale of sublime virtue, and assimilate him to the divine character, it is benevolence. Diffusing a lustre at once around the benefactor and the object of his bounty, benevolence is a crown of glory to the meek and merciful of heart; and while it challenges the admiration of man, will secure the favor of that God, who has said, "Blessed are the merciful, for they shall obtain mercy."

Benevolence may be exerted in two ways—in rendering *personal* assistance; and in rendering *pecuniary* assistance.

Odd Fellowship contemplates both these modifications—the *first* by providing all necessary attendance for the sick and distresed, besides inculcating general civility and kindness; and the *latter* by creating a revenue for the support of the sick and destitute. Covenant.

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PUSH.—Keep pushing. If you run against a snow bank or rail fence, don't go back, but push them over, or leap them. If you hit against any difficulty, push it forward, or one side, and go on. It is no use to cry or lament; it wont help the matter in the least. Tears never leaped a stream, or dug through a mountain. Push ever, keep pushing, and your fortune is half made, and your immortality secured.

HARMONY.

Throughout the whole of the Creator's works, we behold the most beautiful display of harmony. In every department of nature, whether animal or mineral — whether terrestrial or celestial, we find that this principle prevails. From the smallest microscopic insect that lives and moves, to the largest world that rolls in the telescopic regions of space, the laws of Harmony extend. Being an attribute of the Deity, it is necessarily coextensive and coeternal with him; and wherever we behold a work of Divine creation, we discover manifestations of order, regularity and harmony. Who can look upon the moving planets and rolling worlds that glitter upon the constellated canopy of heaven, and say that he sees no order, no harmony there? And when the moon comes forth and walks among the stars, casting her silver radiance, like angel's smiles, upon a sleeping world, and singing in solemn silence, with all the starry hosts, her vesper hymn, who can gaze upon such a scene without discovering the most magnificent display of order and harmony? We see it when the blazing torch of day, arising like a monarch from his dreams, pours a sudden, rushing, glorious flood of living lustre upon the gloomy shadows that bury earth in deep, dark, silent night, and ushers in the glorious morn. O! who can look upon the green earth — the blue waters — the silver skies, and the golden gush of sunshine, and remain insensible to the beauty and harmony of the Creator's works? Dim must be the eye that amid the ten thousand splendors that decorate Heaven, can see no harmony there! Deaf must be the ear that amid the hum of insects, the song of birds, the rush of winds, the roar of waters, and all the spirit-stirring strains that are pealed forth from Great Nature's organ, can hear no harmonious music there! For him the stars shine in vain; and all that charms the eye or thrills the soul, is lavished upon such an earless, sightless wretch for naught.

O! it is delightfnl, when night's sable curtains close around us, to listen to the silent music of the stars,

> "Forever singing, as they shine,
> The hand that made us, is Divine."

And as they move along their unseen paths, crossing and recrossing each other's tracks, without a clash, without a jar, or the least semblance of discord, who is not struck with admiration at the harmony and the sublimity of creation, and the power, the wisdom, and the glory of God!

It is true, that storms sometimes arise, and dark and angry clouds roll furiously up the heavens, muttering wrath and vengeance, and spreading confusion and terror around. And as cloud rolls itself upon cloud, and the heavens grow darker and blacker, and the maddening tempest darts its furious lightnings in awful grandeur, and its booming thunders crash upon the ear, all nature seems convulsed and rent asunder, and all the beauty and the harmony of the universe, seems to be dissolving into chaos and wild disorder. But soon the red lightnings are quenched, the voice of thunder ceases and is heard only in the distant and dying echo; the broken masses of clouds disperse, the sun shines, the heavens smile, the rainbow appears, and the awful storm passes away. And man, and beast, and insect, go forth to regale in a purified atmosphere, and to catch the perfumery of the watered fields. Thus is exhibited to us evidences that the storm, the lightning and the thunder are all in harmony to the Creator's attributes. And even though our limited capacities were not capable of reconciling all the apparent discords which exist, yet who, rather than cast any reflection upon the wisdom or goodness of Deity, will not say with the poet,

> "All nature is but art, unknown to thee,
> All chance, direction which thou canst not see;
> All *discord*, HARMONY not *understood;*
> All partial evil, universal good."

If, then, harmony pervades all the works of creation; if it be an attribute of the Divine character, and the source from whence creation derives its order and beauty, how essential it is that it should be cultivated by man! That it should be exhibited by him, not only in his private deportment, but in his intercourse with the world. O! destroy that beautiful principle of harmony, and where would be all the splendor and glory that crowns our universe? The "music of the rolling spheres" would cease; the burning stars would pale away; the sun go out and wrap himself in the sable shroud of darkness; worlds flying from their orbits, would dash against worlds; systems on ruined systems crush, and universal night would reign! Oh, how important, then, is the glorious principle of harmony! How essential to the welfare and happiness of man! Oh, let it ever be cherished on earth! Let it be cultivated in every heart. Let harmony of thought, and harmony of action, ever characterise our lives. And, as Odd Fellows, let harmony ever prevail among us, remembering that this is one of the fundamental principles upon which our Order is based. Without it, we shall be unable to carry out the great objects of our Institution, and shall become "like tinkling brass, an empty sound." Let us ever move on peaceably together. Let no root of bitterness ever spring up in our midst to mar the beauty of our Order. And while wars are raging around us, and jars and discords are rending societies, communities and nations, let us ever keep alive in our hearts, and upon the altar of Odd Fellowship, the pure principle of harmony, and we shall move on, and tower aloft, sublime and glorious, amid the desolation and ruin which is going on around us.

UNITY.

It is a vain endeavor to bring all minds to think and see alike; there will ever be diversities of opinion, varying everywhere on the scale from one extreme to the other; and it is right there should be; but then while we claim the right to hold and express our own opinions, we should do it with a decent respect to the opinions of others, and be careful to avoid a dogmantic and offensive condemnation of them. It is the manner in which differences are expressed, more than the differences themselves, that, in the most instances, occasions the trouble. When these differences come up —as come they will until human nature itself shall be changed—we mnst apply to them the golden rule of harmony; we must exercise the wise and prudent spirit of forbearance — be calm and deliberate in the steps we take against them, and always be ready and willing to yield something on our part to preserve the unity of the spirit in the bond of peace. It is being united, and preserving that unity even at the expense of some individual sacrifices, that will keep us strong and make us every way prosperous.

The principles of the Order will then be cultivated, and will flourish in the hearts of the members. It is in the time of peace that nations prosper, developing their internal resources; and giving successful sway to education, morals and religion; it is no less in the time of internal peace and union, that societies of all kinds make advancements in the genuine elements of prosperity. So necessary is this condition to the true interests of Odd Fellowship, that it is hardly possible to pay to dear for it. A Lodge in which harmony reigns, and all personal differences are made concerns of secondary moment to the general good, will surely advance in its condition—multiplying its members, increasing its strength and the means of happiness, and unfolding its many beautiful and useful powers to the benefit of humanity and the glory of its name.

This fact is so plain as to need no further words. Every Odd Fellow should cultivate the spirit of harmony, of unity and peace. Let the history of the contrary spirit as manifested in the disastrous fate of some other associate bodies, be an effectual warning to Odd Fellows to shun every path that leads to dissension. "United we stand; divided we fall." It is peace and unity that will bless us; it is strife and division that will ruin us. The Scripture tells us—"blessed are the peacemakers;" and also that "love worketh no ill to his neighbor." Let us remember that *unity* is the first condition of prosperity; the second, love.—*Con. Odd Fellow.*

FRIENDSHIP.

Surrounded as we continually are by the busy transaction of an ever changing world, the inqietude of a turbulent multitude, who are mostly eager on securing wealth, pleasure and popularity, and the highest seats in the Synagogue—who are bound up in that little insignificant pronoun, "I," myself, forgetting that there are others living in the world, others struggling for a precarious subsistence; how pleasant it is, under these circumstances, to retire under the beautiful tree of true Friendship, and there enjoy its cool and refreshing shade—there commune with kindred spirits—there enjoy the gentle breeze of refreshing social intercourse, which comes over the soul like balmy winds scented with sweet and fragrant odors. Under its blessed, its gentle influence, sadness, and sorrow, and grieving flee away, like noxious mist before the radiant blaze of the mid-day sun. Privations, bereavement and dismay lose their poignancy, and suffering is despoiled of its terror.

Friendship is a fond child of heaven—it is a bright emanation from God. It is cherished as a beautiful gift from the pure fountain of love divine, by good men and angels. It is one of the best gifts of God to man. It raises man far above the wild and fearful storms of passion and strife. It protects him with its ample folds, and with its shield wards off the fiery darts which malice, hatred and revenge may hurl at him, causing them to fall harmless at his feet. It throws a brilliant light, of beauty and glory over man's abode, causing his countenance to be lit up with sweet smiles of joy and gladness. It points him to green and delightful spots in his existence, of exceeding beauty, of bubbling springs which gush up by the way-side, which afford him sweet and delicious draughts of pleasure and joy. It causes to hover over his destiny the bright angel of joy and gladness — and as he wanders along life's devious track, by the aid of the star of hope, everything appears to live in its loveliest aspect — life seems nothing but a lovely garden, verdant with unfailing charms, vocal with ceaseless songs of melody. It sooths his passions, exhilarates his feelings, and tranquilizes his mind.

If it was not for friendship, this world, with all its beauty and loveliness would be bleak and desolate indeed. Strike from man's nature, his social feelings, his sympathies for his race, for his fellow men, and he will sink to a lower grade than the brute creation. Deprive man of this beautiful trait in his character, and it would be like blotting out the sun from the material universe, which gives light and heat to the world. It would be like creating a world like ours, with its beauty and its grandeur, its mountains and its rivers, its lakes and oceans, and then let it remain without a living soul to inhabit it — a dark, dreary, voidless waste.

Such is the nature of friendship — such its holy joys and consolations — such the happiness it imparts to its professor. And he whose heart is susceptible of its exquisite pleasure, who is deeply imbued with its generous promptings, will not, under any circumstances, forsake his friends, whether they are enjoying the warm sunshine of prosperity, or are struggling on through the dark and drenching storm of life's mirfortunes and disappointments. He is as true in his attachments, as the magnet is to polarity — he is always the same in joys or sorrows.

Odd Fellowship is well calculated to promote this heavenly gem, among men; but more especially among the members of the Fraternity, by establishing a reciprocal confidence, giving an opportunity for the full development of all those noble and generous impulses of the human soul, the kindly affections of the heart, which raises us above the gross and sordid things of this earth, placing us, in the scale of beings, but little lower than the Angels. We all profess to cherish it — we have all bowed to altars consecrated to its holy, its sacred principles — we have all lifted up hands without wrath, asking the Father's most choicest blessings to strengthen our holy resolutions, to support us in maintaining its dignity, its purity, and its loveliness. Let us all take sweet counsel together — that we may live together in a spirit of friendly brotherhood, then

> "Brighter days shall dawn on earth—
> When their sway we own,
> Friendship, Love and Truth shall be,
> Pilots for eternity." [*Gavel.*

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TRUTH.— Truth has been thus eloquently described by N. Benton, who wrote in 1616.

Truth is the glory of time and the daughter of eternity, a title of the highest grace, and a note of divine nature; she is the life of religion, the light of love, the grace of wit and the crown of wisdom; she is the beauty of valor, the brightness of honor, the blessings of reason, and the joy of faith; her truth is pure gold, her time is right precious, her word most gracious — and her will is most glorious; her essence is in God, and her dwelling with his servants; her will is in his wisdom, and her work to his glory, she is honored in love, and graced in constancy; in patience admired, and in charity beloved; she is the angel's worship, the virgin's fame, the saint's bliss; and the martyr's crown; she is the king's greatness, and his council's goodness, his subject's peace, and his kingdom's praise; she is the life of learning and the light of the law; honor of trade and the grace of labor; she hath a pure eye, and plain hand, a piercing wit and a perfect heart; she is wisdom's walk in the way of holiness, and takes up her rest but in the resolution of goodness; her tongue never trips, her heart never faints, her hand never fails, and her faith never fears; her church is without schism, her court without vanity and her kingdom without villainy. In fine, so infinite is her excellence in the construction of all sense, that I will thus only couclude in the wonder of her worth — she is the nature of perfection in the perfection of nature, where God in Christ shows the glory of Christianity.

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FORGIVENESS. — My heart was heavy, for its trust had been abused — its kindness answered with foul wrong; so turning gloomily from my fellow men, one summer Sabbath day, I strolled among the green mounds of the village burial place; where, I was reminded how all human love and hate find one sad level — and how, sooner or later, wronged and wrong doer, each with meekened face, and cold hands folded over a still heart, pass the green threshold of a common grave, whither all footsteps tend — whence none depart. Awed for mysslf, and pitying my race, our common sorrow, like a mighty wave, swept all my pride away, and trembling, I forgave! J. G. Whittier.

WHAT IS ODD FELLOWSHIP?

What is Odd Fellowship? This question has agitated whole communities, as well as the minds of individuals. The politician has asked the question with honest interest, and those who are set for the defence of the Church have paused amid graver subjects, than demanded their attention, to question the character of an institution, that with giant strides has been moving over the country, drawing its followers from the altar, the bar — from the wealthy and the talented, and at the same time gathering multitudes from the unobtrusive walks of the humblest life. Some, it is true, without the wisdom that seeks after knowledge — without philosophy that delights in investigation, have indulged in a species of *ad captandum* censure and abuse, and even individuals in the Church have endeavored to affix the ban of reprobation upon those who, thinking for themselves, have given their influence to the advancement of this cause. Still the cry among the uninitiated is, What is Odd Fellowship?

With your permission, I intend to give a very, very brief outline of the principles of this institution, not that I expect to remove one iota of prejudice from the minds of the *cavilling crew*, whose moral optics are too dim to perceive any good where the social affections are exercised beyond the circle in which these self-constituted censors exercise a controlllng influence; for while we hold ourselves at all times amenable to an honest and gentlemanly spirit of inquiry, we have no respect for the carpings of either the bigot or the demagogue, and we unhesitatingly assert, that those in Church or State who so anxiously think to *anathematize* the Order of Odd Fellows are of all others most deficient in the possession and practice of *Christian morality and Christian virtue;* aye, in the hearty discharge of even those reciprocal duties which arise from the acknowledged principles of the social compact! Let me not be deemed uncharitable in this assertion, or for one moment misunderstood in the application of the remark. A higher authority than that of mere human opinion has declared, that "the tree shall be known by its fruits; that a fountain cannot send forth both sweet and bitter water;" nor can we gather grapes of thorns or figs of thistles; if, therefore, a stream be bitter, we judge the fountain so; if we find thorns and thistles we cannot so absurdly deceive our senses as to suppose them grapes or figs. Nor can we, when we hear men using bitter revilings against men or communities and questioning their motives, believe them to be possessed of that calm and holy spirit of charity, which suffereth long and is kind, which envieth not; is not puffed up; thinketh no evil; hopeth all things, &c. This charity, or love, in its possession and practice is the "*fulfilling of the law;*" and the same awful word that describes this virtue, declares, "If any man have not the spirit of Christ he is none of his." I ask, therefore, in view of these declarations of God's own word, if the assertion is not sustained? and if we can believe otherwise than I have declared, unless indeed we possess that *spurious* charity which triumphs over all evidence and is willing to believe a falsehood? I know that there are some whose prejudices control their judgment, or whose tender consciences may induce them to question the propriety of our association because of evils wrought by other associations of a secret character. These objections, however, must fall before an acquaintance with our constitution and ceremonies. But those persons, while, from their views, they will not unite themselves with the society, never make it their business to proclaim their objection at the corners of the street and in the market places. No! no!, that course of conduct may answer for the blind bigot and brawling sectary; the true conscientious Christian expresses his disapprobation in a very different way. To those, however, who are honestly anxious to become acquainted with our principles we hesitate not to give "the brief abstract" to which the preceding remarks are designed as preliminary.

What is Odd Fellowship? I answer, first, that it is not, as has been said, a conspiracy against the influence of the Church; nor would its triumph, as high authority has insinuated of another society (Temperance,) be the triumph of infidelity over the Gospel of Christ? It derives its principles, all that it commands to be done, or to be left undone, from the Holy Bible, the *revelation of God.* It is no creation of the school of *Aristotle*, the grove of *Plato*, or the porch of *Zeno;* it originates in the sublime *morals* taught by Jesus of Nazareth; and every triumph which it records is a triumph of revealed truth. True it does not teach the spirituality of the Gospel, and require repentance and faith, and the new birth, as requisite to its communion; it addresses itself to men of the world — to all shades of religious and political faith, and enjoins on all, those moral duties that grow out of the relations they sustain to each other, as brothers, mutually dependent upon each other for kind offices and reciprocal acts of friendship. While, therefore, it interferes not with the high functions of the Church, it stands, nevertheless, within the precincts of the temple, and catches all its inspiration from the pure flame that burns upon the altar. That such an institution is not only *lawful* but highly expedient must be obvious to every man who is at all acquainted with the laws of the human mind and the motives to human action. There are a large number of persons in every community over whom the Gospel exerts no direct influence—individuals who live and act under the teachings of inordinate self-love: such persons are often accessible through the medium of the senses, and can only be brought to act by the controlling power exerted by association. Now, upon such, Odd Fellowship will act, first, by motives of curiosity; secondly, by its mode of teaching the duties it inculcates; and, thirdly, by the spirit of emulation association excites. Benevolence is one of the higher faculties of the soul, and under the direction of conscience; if, therefore, this duty is felt and practised, by these means do we not assert the supremacy of conscience, and preserve it in the obedience it renders the law of reciprocity void of offence? And is it not a good principle that if we cannot make men good Christians, to make them as good as we can? Conscience, under moral regulations, contributes to the happiness of man, but its monitions decidedly point to the exercise of charity, and to the cultivation of kindly feelings among our fellows; and if in this thing it be not obeyed, it brings pain to the heart and condemnation to the spirit; and the habit of obeying it on all occasions is the only sure ground of happiness. The Ayrshire poet has well said,

> "Its slightest touches instant pause
> Debar a' side pretences;
> And resolutely keep its laws,
> Uncaring consequences."

Man is formed by his Creator with moral and intellectual powers capable of progressive improvement; and if he exercise these faculties properly, he will strengthen and improve them. Now, religion is morals perfected — if, therefore, the duties growing out of our relations in this life are discharged, and a habit of obedience to conscience cultivated, will it not have a tendency to render us more pervious to the claims of that higher class of morals, Religion, or the morals of faith? "He who has overcome one evil temper has acquired moral power to overcome another; and that which was first subdued is kept in subjection without a struggle. He who has formed one habit of virtue, practises it without effort, as a matter of course, or of original impulse; and the power thus acquired may be applied to the attainment of other and more difficult habits, and the accomplishment of higher and more arduous moral enterprizes." If this be so, then let us see how the duties taught by Odd Fellowship accord with the moral advancement of man.

The great lesson taught amid the most solemn and impressive emblems of mortality is, "Dust thou art, and unto dust thou shalt return." This is the first solemn admonition that Odd Fellowship gives, and of this it predicates the importance of the right discharge of duty in view of future responsibility; for it not only teaches men must die, but utters the solemn truth, after death there is a judgment. These two great truths, uttered upon first admission into our society, form the basis upon which future action is to be founded. Are we but shadows, floating for one moment over time, soon to be dissipated by the light of eternity? Then should we not improve the moments of our stay, that they may pass away freighted with deeds of usefulness, seeing that we must answer for the improvement of every faculty, of every opportunity allowed us here, before that awful tribunal from whose decisions there is no appelate jurisdiction?

The next subject presented is our duty to God, who, as the Creator of all men, we are taught to regard as the universal Father, and every creature of his creation as our brethren. Odd Fellowship teaches that to him, of right, belong the best affections of every heart, and to his law, as the Supreme Lawgiver, our constant obedience is due; he is our chief good — our constant defence — and our happiness is alone secured by conformity to his will. Secondly, our duty to our neighbor. We are to regard a brother's interests as our own — to counsel him when he errs. To defend him when assailed — to minister to him when in want—watch beside his couch in sickness — to give him decent sepulchre when dead. Nor do these duties end here. We are to protect his widow and educate his orphan. Transcending the limits of immediate brotherhood, we are to practice universal benevolence. The poor are never to call on an Odd Fellow in vain for help; his bosom is to be a sanctuary for the woes of his fellows — and his sympathies to run out to all men. In every act

Friendship, Love and Truth are to shine with a clear and steady flame. Thirdly, our duty to ourselves, by regulating our appetites and passions, and acting so as to avoid all irregularity and excess by which we may in any manner incapacitate ourselves for usefulness and the proper discharge of our duties of this life.

These are the fundamental teachings of Odd Fellowship — to enter into details would neither comport with my time or the patience of the reader. Upon these principles we build our moral superstructure, and to teach them we have instituted a ceremonial which would lose impressiveness by being made public, and fail to effect the object for which it is designed. To make our association independent of human dialects and tongues, we have established an expressive language of signs by which Odd Fellows may converse without understanding one word that may be orally uttered. That this institution is effective, a thousand facts attest. No institution has so effectually mitigated the sufferings of men as this has. We are willing to test the matter by comparison of statistics. *It has given more money to the poor — relieved more distresed widows — educated more orphan children — and in short, paid more attention to the sick, the suffering, and the poor, than any other institution of its means and age on the continent of America;* and furthermore, its members are as true to the principles by which they profess to be governed, as moralists, as are the members of any other institution, numbers considered, throughout the world, and we challenge the comparison.

Follow the brilliant track of the Order's march through the length and breadth of our country, and on every hand you behold, sparkling in the reflected light of charity, the trophies of its victories — you see them in the vigil at the sick couch, in the lighting up of joy around the hearth-stone rendered desolate by poverty — in the replenishing of the widow's cruse and barrel — in the cheerful and happy countenance of the orphan, from whose mind it is chasing the shadows of ignorance. This is Odd Fellowship — and we glory in it. It is the doers of the law, and not the hearers that are justified; and while Odd Fellows carry out these principles, every effort to injure them will, like the arrows the Partheans aimed at the sun, return to destroy themselves. We shun not scrutiny — we ask only to be judged by our deeds; and we would say to all our opposers, put us down if you can, by excelling us in the activity of your charity — and if we fall in the fray we will bless the victors.

If these things are so, and that they are, we have abundant testimony, why are we still decryed? why are our motives impugned? and why are men, who *profess* to be christians and patriots, exercising towards us a species of ostracism? Do they tell us that we are needlessly trenching upon the duties of the Church, and that Christianity is sufficient to accomplish all *we* seek? We admit it — and so it is sufficient to effect all objects without the aid of Missionary, Tract, Bible, and Temperance Societies; it is fully competent to effect all the heart can desire, beyond our hopes, and equal to our wishes — but as it has been found necessary by the wise and good, to establish the societies named, as means originated by the principles of religion to effect its ultimate triumph, so we find it necessary, in like manner, to use Odd Fellowship in an (it may be) humble sphere, to relieve human suffering, by clothing the naked and giving to the hungry the bread that perisheth, while other institutions may be imparting the bread that endureth unto eternal life. Are we not as truly an auxiliary as they to the advancement of that truth which declares, that pure and undefiled religion is to visit the widow and fatherless in their affliction, and keep ourselves unspotted from the world? If men were all Christians there would be no call for such association, but we must take them as we find them, do them all the good we can, and leave the result to that God who sees not as men see — who judges not as men judge — but whose ways are ordered in justice, and whose judgments are founded in mercy.

Independent Odd Fellow.

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A THOUGHT FOR EVERY DAY. — We see not in this life the end of human actions. The influence never dies. In every widening circle it reaches beyond the grave. Death removes us from this to an eternal world: time determines what shall be our condition in that world. Every morning when we go forth, we lay the mouldering hand on our destiny, and every evening when we have done, we have left a deathless imprint upon the character. We touch not a wire but vibrates in eternity; not a voice but reports to the throne of God. Let youth especially think of these things, and let every one remember, that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

THE WIDOW AND ORPHAN'S FUND.

The incorporation into the laws of Odd Fellowship of this particular feature, is certainly a mark of great wisdom, and an evidence of charity and benevolence in its founders. It is a strong and lasting testimony that they lived not for themselves alone—that they were not wholly bound up in self, but were ready and willing to extend relief and protection to the lonely Widow and helpless Orphan.

This wise provision, which sets apart a portion of the funds of a Lodge for the noble and praiseworthy purpose of relieving the wants of the Widows and Orphans of deceased Odd Fellows, is one of the brightest stars in the constellation of our beloved Order. This specific fund is a pure fountain, from which gushes up and flows over the land, the clear and delightful streams of love and kindness, and by which the lacerated hearts of many are healed, and made to rejoice with joy unspeakable. And we earnestly and sincerely hope that it will flow smoothly on for many long years to come, making glad the abodes of many; for dark indeed will be the hour, if at any future time, the Order in its *unlearned* wisdom, in its misguided zeal, should dry up its fountain-head. Never let the small tax which is levied upon each member to create this fund, be discontinued under any pretence whatever, but, if need be, let it be increased an hundred fold. And this fund should always be held sacred, for the purposes for which it has been raised. Let no rude hand place its withering spell upon it!

Let man, who is formed of hard material, who has been schooled in the crooked ways of the cold world, who can breast undaunted the swelling tide of deception and hate, who has courage to push, alone, far into the world of strangers, to seek a home and fortune, who can meet the perils of the trackless ocean or the bloody battle-field, let him suffer in want and destitution—let us, the members of our Order, pine on beds of pain and sickness, let us die and go down into the cold, damp grave, unknown, and unpitied, but for the sake of God and humanity, never let our Widows and Orphans be forsaken! Never let them, in their loneleness and feebleness, be forgotten! Let the ample folds of Odd Fellowship be always ready to protect the poor, the weak, and the needy. Let no woman, who is ever ready to perform blessed deeds of mercy and kindness, who was last at the Cross and first at the Sepulchre, who watches with anxious solicitude and ceaseless vigilance over us, when we sink upon the bed of anguish and distress, who cheers and consoles us when misery and sad disappointment overwhelms us—when the howlings of the dark midnight passions of guilt in all their wild and fearful fury, are raging around us in dreadful commotion—when the scorn and hate of an ever-changing world is poured upon us, without measure, and the pitiless peltings of devils in human form, fall thick and fast upon us—who never desert us in tribulation, who watches over us from the cradle to the grave, and whose love

> "All change will mock,
> And like the ivy round the oak
> Clings closer in the storm—"

Who, when grim death has marked us for its victims, directs our minds, with the finger of Faith, to that bright and fadeless world, where parting and sorrow are not known, and with the soft hand of an angel wipes the cold sweat-drops from our brow, and when the spirit leaves the clayey tenement of corruption, closes our sightless eyes. Oh! never let her suffer, when we have within the Order the sufficient means to relieve all her wants—never, we repeat, let the Widows and Orphans of our departed brother Odd Fellows, suffer and starve, never let want and deprivation enter within their doors, never let the Orphans grow up in idleness and ignorance; but throw around them the fostering arms of the Order, and thus prevent them from being shipwrecked on the shoals and quicksands of sin and pollution, and guide them to the desired haven of worth and respectability.

The Order, in this country, is very young; and comparatively speaking, it has but few Widows and Orphans under its kind protection. It has increased rapidly for a few years past, about three-fourths of its present members having joined the Fraternity within the short space of eight years, and they mostly young men. This will account for the fact that we have so few Widows and Orphans under the care and attention of the Order. But, in the very nature of things, this state of affairs cannot long exist. There will undoubtedly be, at the end of the next ten years, far more Widows and Orphans in the Order, than now. And it cannot reasonably be expected that membership will increase in the same ratio that it has done. Consequently, if the tax which is levied on the members to raise the Widow and Orphan's Fund, is barely sufficient to meet the demands made on it now, it must be obvious to all, that the tax, in a very few years, will have to be raised still higher, or the wants of those which Death will have placed under our charge, will go unheeded, which we sincerely hope may never be the case. Should we not, then, look to the future? Should we not legislate prospectively? Should we not make ample provisions to meet *all* the demands that may be made upon the Order — these demands that are grounded upon the promises and obligations of Odd Fellows? We think we should. And we think every member should seriously reflect upon this important subject, and endeavor to devise plans by which the Order can carry into practical operation its crowning vitrue — CHARITY. — Much has been done in this good cause, but cannot much more be accomplished? We pay a small tax for this purpose, cannot we increase it without material injury to ourselves? Is it not practicable to increase our tax, for this particular purpose, and thus establish a Widow and Orphan's Fund on a larger and more comprehensive scale? Would it not be more in keeping with the genius of Odd Fellowship? We think it would. And we really hope that every Odd Fellow who has the interest and the glory of the institution at heart, will meditate seriously upon this subject; for it is a cause which should be near and dear to the hearts of all.

Every Odd Fellow knows that this world is one of constant change. He knows, full well, that although he may be in the possession of untold wealth to-day, yet to-morrow he may be a beggar — some reverse of fickle fortune may rob him of all his earthly goods! He knows, too, that sickness and death are in the world, and he knows not how soon sickness may overtake him — how soon he may be called to bid adieu to earth and its enchanting scenes — to his loved companion and dear little ones! But still, amid these dark scenes, there is consolation and joy; for he knows that when his voice is hushed in death, and his arms are powerless, his brethren, the members of the Order, will comfort and protect his weeping Widow and his Orphan children — he *knows* they have *all* promised these things. This faith and trust in the integrity of the Order gives a tranquility to his last hours, and enables him to take his departure in peace; for he is fully persuaded that the protecting arms of Odd Fellowship will be thrown around his family when he is gone.

Let us then preserve this beautiful feature of our institution. Let us, if possible, improve it, enlarge its usefulness, and extend its benefits. Let us do all the good we can, to our brethren of the mystic tie, and never, oh! never, let us forget to provide for the wants of the Widow and the Orphan — never neglect an opportunity to hush the cries of the mourning Orphan, or to wipe the falling tear from the weeping eyes of the disconsolate Widow.

"Oh, can you hear the Widow's sigh,
  For the death of him most dear,
Or listen to the Orphan's cry,
  And not remove the chrystal tear?
Will you refuse a brother's child
  Our best protection, love and care?
Can you behold the Widow wild,
  Yet free her not from deep despair?

Forsake them not, for mercy's sake,
  Pray give them shelter from the storm;
Ah brothers, do some pity take,
  Nor leave them friendless and forlorn."

[*Gavel.*

EDUCATION OF THE HEART.

FROM AN ADDRESS BY BRO. STACY G. POTTS.

This should be the great object of our institution — to teach the *practice* of virtue. It is thus that the heart is educated — thus that the springs of moral action are purified — thus that we are made better men — better citizens. For after all, men are governed more by their feelings than their faith.

How admirably that institution is adapted to promote this object, I need not say to you who are so familiar with its institutions and its duties. But I may appeal to you by all the obligations into which you have entered to discharge with fidelity your duty to God — to your country — to your fellow man. Rest not in the mere theory of your order — that is the stopping place of thousands. The world would be a desert if the clouds forever tarried in the sky; and man would remain unblest forever if benevolence lingered forever on the tongue. We want the fruit of *deeds* to prove the value of our *faith.*

Cherish then, with the culture of good deeds this broad green tree, which, planted in other lands and other countries, has lifted up its foliage to gather the dew above, only to scatter it upon the soil beneath.

Let the unoffending tenor of your daily walk; the kindness of your daily demeanor; the candor and frankness of your social intercourse; your scrupulous and unbending honesty; your open hearted and open handed charity; be ever worn as the badges and distinction of your Order. *These are your appropriate regalia.* And then when the doubting, hesitating looker on shall ask the question, "What do ye more than others?" You may point them to that bond of brotherly affection unchanged through all the vicissitudes of years — to misfortuue alleviated — to the destitute succored — to the bands of orphans gathered from the grasp of the world's cold charity and nurtured in your bosom — and say — *these are our witnesses.*

All that is valuable of moral teachings in our formularies we borrow from the Bible. All that is effective of moral influence is derived from the same source. And there — and there alone — in that wonderful dispensation of Divine Philosophy the mystery is solved — the question answered — how man can be rescued from the giant grasp of error; how the strange harp of many strings, so out of tune, may be restored to harmony; how this first decisive step may be taken in the path of virtue.

The theories which, based on human reason, drawing their sanctions from the past experience, their motives from the future hopes of men, appeal to his interest or his fears in behalf of virtue, have all been tried for centuries.

The image they presented, in their most successful efforts, to the world, was indeed beautiful in its proportions and faultless in its design. It stood out the personification of moral beauty. But like "the Statue that enchants the world," it stood — motionless — heartless — lifeless: a cold, though classic thought, chisseled on the colder marble. Nor could a power less than Omnipotent, breathe into it the Premethean fire; give it vitality; and blend it in soul and being with our race. And so the image of virtue, we still chisel by education on the human heart, requires the touch of the same Omnipotent hand to give it life — and, living, to clothe it with undecaying energy.

But, with the Bible as our daily guide, our first great duty, reverence, fidelity and obedience to the King of kings, religiously performed; our second, to our neighbor faithfully discharged; our last, to ourselves observed; when life shall terminate, and the bright chain of Friendship, Truth and Love is broken here on the earth, its links shall all be gathered and re-united in that better land, where the education of the heart is perfected.

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ODD FELLOWSHIP IN ENGLAND.

The Manchester Unity.—A member of this kindred branch of the Order has recently left in our possession some of its public documents, that furnish many highly interesting and gratifying facts in relation to its position, that we doubt not many of our readers will be interested in learning.

The Manchester Unity, or Order of Odd Fellows, has branches, or Lodges, in every city, borough or town in Great Britain; it also has many Lodges in Ireland, some in France, Barbadoes, Gibralter, Montreal, New York, New Zealand, South Australia, Sidney, Port Philip and Philadelphia. It contains at the present time over *four thousand two hundred Lodges, and nearly two hundred and sixty thousand members.* The annual assessments received from members amount to about *three hundred and forty thousand pounds,* from which the payment of sick gifts, funeral donations, relief in distressed cases, and allowances to widows and orphans, have reached the annual sum of *two hundred thousand pounds.*

The Order has at the present time, an ivested capital of about seven hundred thousand pounds. Calculating men, women and children, more than one million of the population are, in sickness and distress, dependent upon the association for assistance and support. As a benefit society, its influence is extensively felt in the decrease of parochial rates, and in strengthening a love of manly independence, correct social sympathies, and sound morals. Its government makes a fearless appeal to the local officials of every city, town and borough in Great Britain, in consequence of its operations and usefulness. The initiation fee is one guinea, and the privileges of the Order are open to all persons of good moral character, between the age of eighteen years and forty, irrespective of religious creed or political sentiment. Among its enrolled members are many members of Parliament, hundreds of Divines, Justices and other dignitaries.

It cannot fail to impress the mind of any thinking persons, that an association like this must embrace immense influence for good, in any country, and that in Great Britain especially, it can scarcely fail to do much to break down the prejudices and barriers of artificial sects and classes, and promote Friendship and Love among men. It is also a natural suggestion, from a view of the extensive operation of an affiliated association like this, in the accomplishment of its professed objects, that some secret system of recognition becomes the most simple and absolutely necessary guard upon their funds and benefits.

Let that class of intolerant assailants, who, from ever being on the alert to have a tilt with some fancied evil, have declared war against Odd Fellowship, because of its being a "secret society," just think of this, and be quiet until they can suggest "a better way."—*Symbol.*

[ORIGINAL.]

LETTER FROM NEW HAMPSHIRE.

Dover, N. H., Dec. 7, 1847.

Dear Friend and Bro: — The last two numbers of The Ark reached me in one double nnmber, and the contents were perused with a high degree of pleasure and satisfaction I was gratified with the amount of information imparted in the report of the proceedings of the Grand Lodge of the United States; and other articles in illustration of the principles and practice of Odd Fellowship. I think this a valuable feature of your magazine, that it is entirely devoted to the interests of the Order, and not occupied with sentimental tales, and other articles of doubtful interest and worth. It always brings a rich treat of matter related to the progress and prosperity of our institution, and is just such a periodical as the wants of the fraternity require. In your entrance therefore, upon another year, and the *fifth* volume of The Ark, I cannot refrain from congratulating you on your past labors, and expressing a hope that your little craft may prove an 'Ark' of safety to our institution, and carry its freight of good things to every brother's dwelling throughout our sacred border. Especially ought it to find a welcome at every brother's fireside in the great West.

In this letter I propose to mention some features of our institution in this part of New England which may prove interesting to your readers, and elicit profitable thought. In the regulations of the Lodge every inducement is presented to the initiate to press on till he has reached the innermost vail of our sacred temple; and even the system of weekly benefits is made to conform to this end. Hence, a member of the fifth degree is generally entitled to double the sum in case of sickness that is allowed to a brother who remains on the initiatory degree. In Wecohamet Lodge, of which I am a member, the initiate draws *two* dollars a week; a member of the third degree, *three* dollars; and a member of the fifth degree *four dollars*. The funeral benefits are the same to all, and all pay the same yearly dues. Thus an inducement is presented to every member to take the degrees of the Order, and make himself acquainted with the teachings and principles of the institution. By this means all are better qualified to discharge their duties, and the transactions of the Lodge are conducted with more wisdom and discretion. It is too apt to be the case that young and inexperienced members think themselves sufficiently acquainted with the institution to direct its measures and legislation; and if they cannot have their way, there is trouble in the camp. The safety of our institution from anarchy and hasty legislation will be found in the intelligence of its members and the observance of the moral lessons imparted by a knowledge of the higher degrees.

The only objection I can perceive to this system is, that inasmuch as all pay the same amount of quarterly dues, it might seem unjust that one should be entitled to draw larger benefits than another; but to this objection it is replied that the members of the higher degree, have paid in a larger sum into the common fund from which benefits are paid, and therefore are entitled to larger benefits than those who have taken a less number of degrees. This, however, does not fully remove the objection I have made, as the degrees are certainly worth the amount charged for them, independent of benefits, and bring other advantages sufficient to offset the extra expenditure of means which they cost. And moreover the whole system of pecuniary benefits I regard in the light of a mutual health insurance, and the institution ought to insure every brother upon the same terms, whatever may be his rank or station in the Order. The whole system rests upon the annual or quarterly payment of certain dues or premiums, and this always ought to be sufficient to meet all the liabilities for benefits. If Lodges preferred to do so they might keep the amount received for initiation and degrees, in a separate fund, so as to make the system of quarterly dues and benefits support itself. The only advantage, therefore, which accrues from discriminating in favor of members of the higher degrees is that it increases the inducement to take those degrees as early as may be. But whether this might not be better attained by reducing the price of the degrees and increasing the fee for initiation, is a question. On the whole, therefore, I am of opinion that the plan pursued in Ohio is the best, and the most equitable, though the facts I have mentioned may elicit a different opinion from some other quarter. I have always thought, however, that since Ohio has raised the initiation fee to the uniform rate of ten dollars, it would have been well to have reduced the price of the degrees in a corresponding proportion.

I had intended to mention some other peculiarities in our regulations here, but must reserve them for another letter.

Yours fraternally,
J. G. Forman.

The Ark.

ALEX. E. GLENN, Editor.

THE FIFTH VOLUME.

With the present number, we commence the fifth volume of The Ark, and Odd Fellows Western Monthly Magazine; and, as usual, we desire to have a short talk with our patrons and friends.

The prospects of our magazine were never more promising than at the present time.—Four years since we commenced it as an *experiment*, and have labored on, until now, when thanks to a kind and generous Brotherhood, it is placed on a sure and permanent foundation—that is, if it continues to merit and receive the countenance of the Order as heretofore; and we can assure all that every effort of our poor abilities shall be used to make The Ark worthy of a continuance of the favorable patronage of the Order.

We have much cause to be thankful—and we are both thankful and grateful to all who have subscribed and paid for The Ark; and we are particularly grateful to those Brothers, who, without fee or reward, and many of them of their own accord, have lent their aid and influence in procuring subscribers and in recommending our publication to the support of the Order. To these are we mainly indebted for an increased subscription.

Under all the circumstances, our subscription list has increased probably quite as rapidly as could have been expected. The great difficulty in our way has been the Agents for Eastern publications traversing the West, and the inducements held out to get subscribers for these works, by offering premiums, certificates of membership, and by a practice peculiar to Eastern publications generally, of *bloviating* theirs as the *cheapest* and *best* publications in the country. But these things are losing their effect, and will not much longer be countenanced.

Under the circumstances, then, we have no cause to complain; indeed we do not complain, but feel satisfied with what has been bestowed upon us, for we believe it has come most cheerfully, and with a conviction that it has been merited and deserved. There is a consolation and satisfaction in this we would be proud of, even if our list did not number one-half of what it does.

There is one thing, however, we might complain of; and that is the neglect of a few to *pay their subscription*. To a publisher this is about as essential as to receive a subscriber. We have no more to say to delinquents, but leave all to their own sense of honor, and their convictions of duty to a Brother Odd Fellow, whether they pay up or not.

We have a very few names on our list who owe us for two years. If these ever owe us any more, the fault will be our own.

Our Agents, and others who are procuring subscribers, will please forward the names as soon as convenient.

In conclusion, we commence the fifth volume with good prospects before us. We wish all a Happy New Year, and hope all may enjoy peace and prosperity throughout "our friendly border." May the Order continue to increase in members and usefulness; and may The Ark get many new subscribers, and pay in advance.

LODGE RETURNS.

We have been requested to call attention of officers of Subordinate Lodges in Ohio, to the importance of having their returns for the term just closing, forwarded promptly to the Grand Lodge. This is a matter too much neglected, and always causes difficulty. Why any Lodge need be behind, we cannot imagine. There can be no excuse for it but *negligence*. This term closes the year, and if all the returns are in it can be known precisely what has been done, and how the Order stands in the State; and we again express the hope that not one may be remiss in forwarding its report.

While on this subject we will remark, that a Brother wrote us recently that his Lodge has never been once behind in forwarding its returns, and never had one of them reported incorrect in a single item. Such a fact is worthy of all praise and of special notice. It was Lodge, No. 25.

THE ORDER IN OHIO.

At the close of the year 1846, there were seventy-five Subordinate Lodges in Ohio, forming an unbroken link from No, 1 upwards. During the present year twenty have been instituted, and charters are granted for five others—at Milton and New Richmond, in Clermont county; West Liberty, in Logan county; Florence, in Erie county, and Salem, in Montgomery county. We have not learned that either of these have been instituted, though we had hoped they would be the past month, so that we might have numbered the round hundred of working Lodges at the close of the year 1847.

So far as we have learned, the year has been one of unusual prosperity and harmony; and though some of the Lodges may not have increased in numbers, yet they have all been able to meet their engagements promptly, and to discharge the duties which they owed to their sick and distressed brethren, the widow and orphan, thus fufilling the great end and object of our institution. In no instance, we can safely say, has the Order failed to accomplish this grand design.

In our next number we hope to be able to present full statistics of the Order in this State for the past year; and this can easily be shown, provided all the Subordinates are prompt in making their returns to the Grand Lodge. It is a matter of interest to all to know what has been accomplished during the year, and it is to be hoped that no Subordinate Lodge will be behind in forwarding its report.

In entering upon another year, we cannot but congratulate our brethren in Ohio, upon the great degree of prosperity which has marked our progress, and upon the great and extended usefulness of our Order. And this prosperity and usefulness is destined to spread more and more; and we predict that during the year which has just dawned upon us, our increase in Lodges and in members will be as great, and the good to be accomplished far greater, than during the one that has just closed. We have heard of many villages where high hopes are entertained that during 1848, the banner of Odd Fellowship will be unfurled, and its beneficial influences be felt and known; and may HE who has ever been with us, and blessed us, still smile upon the efforts of Odd Fellowship to ameliorate the condition of man!

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GRAND LODGE OF OHIO.—ANNUAL SESSION.

The annual session of the Grand Lodge of Ohio takes place on the third Saturday, being the 15th, of the present month, and commences at 2 o'clock, P. M.

Many important matters will come up for action at that meeting, and it is therefore desirable that there should be a good number in attendance. We could hope to see every subordinate Lodge in the State represented, if possible. Besides the election of Grand Officers, which is always a matter of great consequence to the Order, there is an amendment to the Constitution to be disposed of. We allude to the proposition to change the meetings of the Grand Lodge from monthly to quarterly—to meet in the day time, and continue in session until the business may be disposed of. We consider this an important amendment, and hope to see it adopted.

We understand that there will be several petitions on hand for charters; and also that matters of great interest to the Order in Ohio, will be presented. We therefore again express the hope that there may be a general attendance of Past Grands; and especially so on the part of our country friends. Let no one suppose that our city brethren will monopolize the business of the Grand Lodge.—We can bear witness that for some time past the Cincinnati Past Grands have been entirely willing to yield to their country brethren a full participation in the business of the G. L., and we predict that if they would attend more generally, they would get a full share of the burthensome, and sometimes onerous duties of the committees. We know of *one* who would be quite willing now to share his portion with any of the brethren who are willing to *work* for the "good of the Order."

Let these things be borne in mind, and let there be a large meeting.

FLORIDA.

We have the pleasure of acknowledging the receipt of a most interesting letter foom Bro. Sidney Kopman, dated at Pensacola, on the 11th of last November, from which we make the following extracts:

We have received a charter and established a Lodge of our beloved Order here, known as Pensacola Lodge, No. 3, and it is now, I am gratified to say, in a prosperous and progressive condition, claiming for its members some of the most intelligent and respectable members of this community. We now number 35 members. Twelve months since there was not three Odd Fellows in West Florida.

We had the misfortune a short time since to lose one of our most valuable members — Bro. Sec'y E. A. Leavenworth. He was confined to his bed but a few days, and now lies in the silent tomb. He was our main stay — so full of knowledge, so kind, so courteous, that he was generally beloved.

You will have the kindness to note in your next number the following officers were elected on the 27th ultimo, by Pensacola Lodge, No. 3: Sidney Kopman, NG; W. H. Baker, VG; C. P. Knapp, Sec'y; E. Door, Treasurer, Rev. Chas. F. Peak, P.G."

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CELEBRATION AT MISHAWAKA. — The Odd Fellows of Mishawaka, Indiana, and visiting brethren, had a celebration on the 20th of October last. The St. Joseph Valley Register says: About 150 brethren in full regalia were in procession. After the dedication of the large and beautiful Hall finished for the Order there, the procession marched to the Methodist Chapel where an appropriate address was delivered by G. Hathaway, Esq. of La Porte Lodge, which gave general and unalloyed satisfaction. The singing by the choir at both places is spoken of by all who were present, with unbounded approbation. After an excellent dinner prepared by Mr. Hurb, the company dispersed.

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GRAND LODGE PROCEEDINGS.—Grand Sec'y Curtis of Pennsylvania, G. M. Fonda of Kentucky, G. Sec'y Baxter of Michigan, and P. G. M. Wilson of Wisconsin, will accept our thanks for copies of proceedings of their respective Grand Lodges. May we ask a continuance of these favors?

REV. BRO. FORMAN.—We are gratified to publish in this No., an interesting letter from this much esteemed Brother. What he is pleased to say of The Ark, we leave others to judge of. Our readers will bear us witness that we seldom indulge in publishing complimentary notices.

It affords us pleasure to say that Bro. Forman has gone to *work* in his new home in the East, in the good cause of advancing Odd Fellowship. We copy from the Dover (N. H.) Gazette of November 27th, the following paragraph:

LECTURE IN ODD FELLOWS HALL. — On Thursday evening of last week our Rev. Bro. Forman gave an excellent lecture before the members of Wecohamet Lodge and their wives, and many other Brothers from out of town. The occasion was one of high interest and pleasing to all assembled in a densely filled Hall. The lecture was chaste and eloquent — appropriate and to the point and purpose, and expatiated with clearness and fervor upon the ever-during and ever-beneficial principles of our Order, and we believe, none, either Brothers or sisters, went away dissatisfied or unconvinced that the mystic chain of Friendship, Love and Truth, was one of much potency, and of golden brightness.

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SPANISH LODGE.—The Grand Lodge of Louisiana, in September last, granted a charter for a Lodge, to be known as National Lodge, No. 32, to work in the Spanish language. We believe this is the first one of the kind in this country.

There are Lodges working in the German language in St. Louis, Louisville, Baltimore, and a number in Pennsylvania. They are spoken of as good Lodges, though we have ever considered the granting of charters to Lodges to work in foreign languages as of doubtful propriety.

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THE DIGEST. — This work has not yet been received, but we expect it the present month. As soon as it arrives we will promptly forward it to all who have ordered copies. We expect to obtain a goodly number of copies, and will be glad to fill orders. It is a work which all should possess.

ELECT GOOD OFFICERS.

Although the attention of Subordinate Lodges has been repeatedly called to the importance of electing good officers — Brothers who are constant in their attendance, who take an interest in Odd Fellowship, and who are competent to discharge the duties of the chairs — yet we fear that in too many instances the good advice which has been given has been but little heeded. There are few matters of greater importance to the well-being of a Lodge, its prosperity and harmonious action, than efficient officers; and we believe all Lodges can have such — we believe that every Lodge has Brothers who can qualify themselves for any office if they are so disposed.

But we do not now propose to write a long article on this subject. We find that the views of others coincide with our own, and our object is to introduce the three articles which follow, from the pens of different Brothers. We wish they could have appeared before the January election; but as it is we call the attention of the Brotherhood to them and ask all to ponder the subject well; and where Lodges are experiencing the evils of inefficient officers, to endeaver to remedy the evil hereafter.

Election of Officers.—As much of the peace and prosperity of our Lodges, depends upon its officers, and upon the manner in which they discharge the various and important duties which will and must devolve upon them, we cannot omit making a few remarks at this time, upon this subject. Every one who is conversant with Lodge work, who pays any attention to the proper manner of doing Lodge business, must be fully impressed with the great fact, that much depends upon the presiding officer. He exerts over the Lodge of which he presides, a great influence, either for good or evil. If he is a man of unbending firmness and dignified appearance, of correct and pleasing deportment, of affable and agreeable manners, courteous and refined in his ways, to all by whom he is surrounded, his spirit and example will spread and diffuse itself through the Lodge — and the consequence will be that order and harmony will prevail, regularity and despatch will mark all its proceedings. The wild and fearful spirit of discord and utter confusion, will be banished from the Lodge. If the N. G. is faithful and punctual in the performance of all his duties, in seeing that all the Laws of the Lodge, all its resolutions and orders are fulfilled and obeyed, you may depend upon it, as a general rule, that the member generally will catch the spirit and "follow in the footsteps of their illustrious," their faithful presiding officer.

It is not every brother that is possessed of the necessary qualifications for this office. A man may be a good Odd Fellow, he may be as pure and holy as an angel, and yet unfit, wholly unfit, for a presiding officer of a Lodge. He may be unacquainted with parliamentary rules, and the usages that usually govern deliberative bodies; he may lack confidence in his abilities and dignity of character, and unbending and unflinching firmness. If he is wanting in these essential particulars, which are not possessed by every one, he certainly is disqualified to fill the highly important station of N. G. For, if the head officer of a Lodge is a man who is easily swayed to and fro, who is indecisive in his character, who has not learnt his *trade*, but is an imperfect workman, depend upon it, the meetings of the Lodge will be a complete bedlam of confusion and discord and tumult, while many of its laws and regulations will be violated and disregarded.

Therefore, in electing our presiding officers, and in fact all the officers belonging to a Lodge. we should be careful to make choice of none but those who we have the fullest confidence to believe will discharge ALL their duties faithfully and punctually, and with honor not only to themselves, but with lasting honor to their Lodge, and the Order at large. When a brother is held up for the office of N. G. the question with us should be is he worthy? is he competent to fill that station, as he in justice ought and should be fitted? Favoritism and partiality should never be allowed to enter into these matters, and reference alone should be had to merit, to fitness, to proper qualifications. When this rule is generally adopted, there will be more beauty and harmony exhibited in our meetings; and the time occupied in transacting the business of the Lodges, will pass pleasant and agreeable. This is an important subject — will the brethren think of it? Gavel.

The Officers of Lodges and their Duties. — We fear that there is sometimes just cause for the complaint we hear against the officers of Lodges, for unfaithfulness in the discharge of their duties, and for the consequent lack of interest which is felt in the regular weekly meetings of the Lodge. When brothers are placed in the chairs, it is not done merely to confer the honors of the Institution upon them; but they are selected (or at least they ought to be) because they have the ability to wisely conduct the business of the Lodge and to throw into the meetings a lively interest. And when brothers accept their election to these places, they should feel the whole weight of the duties which rest upon them, should meet them promptly and faithfully, and not seek by absence, or in any other way, to escape their demands. By the latter course, how plain is it that they would do the Lodge the greatest injustice, since the very object for which they were elevated to those official stations, are defeated by their culpable negligence and coldness.

Now we are daily inclining to the opinion, that the occasional deficient interest in the regular meeting of the Lodge, is, in most cases, chargeable to the course pursued by the presiding officers. They show no interest in the affairs of the Lodge, and seem only anxious to get through the chairs as easily as possible, when they expect to sit down quietly in the enjoyment of the honors of the institution.—Hence they are very frequently absent, or when present pass the business off as lightly and rapidly as possible, and leave, at that, before the Lodge closes. The influence of such examples must be evident to the least reflection. The members will soon give unmistakeable evidence how faithful is the spirit of their officers. Brothers will not go regularly where the conduct of those whose business it is to be present, and inspire and guide the proceedings of the evening, is such only as to chill their zeal or excite the feeling of injustice.—It is said, that a dull preacher must blame no one but himself if he has a thin house! What would become of the congregation of that preacher who should disappoint them by his absence every other Sabbath. Just so when officers neglect the Lodge, they too see that they are taking the most effectual means of rendering the meetings uninteresting and thinly attended. Such, at least is our experience.

Conn, Odd Fellow.

Incompetent Officers.—We have already written several articles on the subject of selecting, to fill the various offices in the Lodges, those who are well qualified; but now that the season is at hand when it will devolve upon Lodges to select, for the year, those who are to conduct the business, we think a word of advice and caution may not be inappropriately offered. In making the nominations, brothers should not be governed by their own preferences for any particular member, but the leading and only consideration should be, the capability of the candidate to discharge the duties required. Lodges have suffered more from the mal-administration of their business affairs, and from the imperfect and bungling manner in which the ceremonies of initiation and the degrees are performed, than from any other cause. The work of the Order, if properly administered, is capable of producing upon the mind of the initiate the wholesomest effect; but when mouthed and mutilated, as we have often heard it done, by members who are either too indolent or too dull, to learn 'their part,' the effect is lost, and disgust is excited. We are decidedly opposed to the election to office, of any brother who is not willing to take the trouble to prepare himself for the position to which he aspires. It is altogether a mistaken charity which chooses a man as the presiding, or even subordinate officer of a Lodge, merely because he is an Odd Fellow, and desires to 'pass the chairs.' We say let him wait for a passage through the chairs until doomsday, unless he be qualified. What! subject a whole Lodge of hundreds of brothers to inconvenience, mortification and shame, merely because a brother unfit for the position, aspires to the presiding chair. We say, give the offices to those who, by ability, can fill them usefully and honorably. Capability and worthiness should take the place of personal favoritism. Let no one have honors who is unqualified to wear them.—*Gazette of the Union.*

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☞ There is a weekly paper published in New York, entitled *Gazette of the Union*, the principal Editor of which is Rev. A. C. L. Arnold—he who once edited the Golden Rule. Sometime during the summer, if we mistake not, the Golden Rule published that this Editor was not in connection with the Order, a final card which he held having expired. Will the Rule please say if this is still the case?

If the one-tenth part of what we have heard, (and from good men,) concerning this Editor, be true, he *is not the man* to teach morals to Odd Fellows, or to others. We allude to this from the fact that this Editor has *much to say* about the Editors of Odd Fellow's publications, in regard to their differences, and the matters they have published. We want the *mote* removed from his own eye, before he undertakes to remove it from ours.

GREAT FLOOD IN THE OHIO.

Our readers are all aware of the great flood in the Ohio river during the past month, and the distress occasioned thereby. At Cincinnati, it caused unprecedented suffering, throwing thousands out of house and home. On this trying occasion, Odd Fellowship showed its hand in coming forward to the relief of the distressed, as will be seen by the following paragraphs from two of the papers of that city:

GENEROSITY — ODD FELLOWS. — We are pleased to state that Lodge No. 3, voted on Wednesday evening an appropriation of $300 for the benefit of sufferers from the flood, and that yesterday the Grand Lodge voted $500 for the same purpose. The money is to be disbursed by a Committee formed of two from each Lodge and Encampment; and though the object of the appropriation is intended mainly for the benefit of families, &c., of members of the Order, yet we understand the Committee is instructed not to pass by any in distress because they may not have such claims upon them. This is as it should be. — *Atlas.*

In justice to all the subordinate Lodges and Encampments — as but one of them is named — it should be stated, that they all are, or will be contributors to the amount appropriated by the Grand Lodge. That appropriation was made at the request of the subordinate branches, and on their behalf, to be refunded by them; and this because the subordinates could only make appropriations at regular meetings, which would not occur in time to meet the emergency. We never witnessed a better feeling than was manifested at the meeting of the Order; and we hazard nothing in saying, that if the necessity of the case requires it, the present appropriation will be promptly enlarged. — *Enquirer, Dec.* 18.

Will some of our Cincinnati brethren inform us, which of the rich churches of that city, numbering among its members some of the richest citizens, gave an amount equal to the above? We observe that a contribution, amounting to $500, was taken up in Soule Chapel.

In addition to the foregoing, we will state that we observed a paragraph in a city paper stating that medicines for the suffering could be obtained at Bro. Levi's Drug Store, *gratuitously.* Such an act was worthy of that excellent Brother.

TO CORRESPONDENTS AND FRIENDS.

During the past few weeks we have received numerous letters from different sections of the West, many of which speak in the most cheering manner of the progress and prospects of the Order. Did our limits permit, it would afford us pleasure to make extracts from these letters; but our space forbids it at present.

Subscribers to the new volume are coming in as thick and fast as we could expect. We have received from some points very respectable lists, and would be glad to make public acknowledgments to many who have interested themselves in our behalf. But they are numerous; and to all, no matter how successful they may have been, we tender our sincere and heartfelt thanks.

Some Brother has kindly sent us an address delivered by Bro. H. S. Mead, before Hillsdale Lodge, No. 17, Hillsdale, Mich., on the 16th November last. We shall endeavor to make some extracts from it hereafter.

We welcome Bro. Wm. Rounseville to our pages, as a correspondent. The favors which he sent us will all receive attention. His proposition is gladly accepted.

The article sent us by Bro. J. W. N. of Canal Dover, will appear in February. It was too late for this number.

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CAUTION. — We have heard of several instances wherein brothers have been *taken in* by persons passing themselves off as Agents for Eastern publications, and have paid their money, and will receive nothing for it. Brothers ought to have the most satisfactory evidence of an Agency before they subscribe.

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MANCHESTER UNITY. — An article in the present number of The Ark, taken from the Symbol, gives a brief, though interesting account of the condition and progress of the Manchester Unity Order of Odd Fellows.

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ODD FELLOWSHIP IN MEXICO. — A paragraph in the Symbol says that an Odd Fellow's Lodge has been opened in the city of Mexico; but it is not stated from whence it derived its charter. We presume not from the U. States.

CORRESPONDENCE.

CINCINNATI, Dec. 2, 1847.

BRO. GLENN:—In the discharge of the duties incumbent on me as Grand Patriarch, on the 16th of November I proceeded to Portsmouth, Scioto co., for the purpose of instituting an Encampment at that place. On the following morning, (the 17th,) I met the following named petitioners, viz: A. C. Davis, W. S. Huston, Richard Spry, James Malcolm, William Miller, William S. Stillwell, Lewis H. Young, William P. Camden, Wm. Radford, Henry Bertram, C. C. Row, William H. Winn and James Osborn. After producing certificates of their good standing in the Subordinate Lodges to which they were attached, I confered the preparatory degrees upon the eleven last named brothers to qualify them Encampment members, and then instituted said Encampment under the name and title of Orient Encampment, No. 26, I. O. O. F. of Ohio.

The impressive ceremony of instituting having been completed, the Encampment proceeded to the selection of their Officers, which resulted as follows: Patriarch A. C. Davis was elected CP; James Malcolm, HP; Henry Bertram, SW; C. C. Row, Scribe; Wm. P. Camden, Treas; and Wm. Miller, JW; who were duly installed into their respective chairs.

The Camp being thus legally constituted and ready for business, petitions were received from Bro. George Johnson and C. C. Morgan, which were referred to committees.

After some instructions in the manner of working, the Camp adjourned to meet in the evening. At 7 o'clock, the Camp met persuant to adjournment—the committees on the two candidates above mentioned, signified their readiness to report. For the purpose of giving instructions, a Dispensation was granted to receive those reports; the candidates to be ballotted for, and, if elected, to confer the several degrees upon them. They were accordingly elected and exalted.

The Encampment has selected the first and third Thursdays in the month for their meetings.

The objects of my visit having been completed, I left Orient Encampment in hands which I am proud to think deserving of the confidence the Grand Encampment has placed in them. I have no doubt that this branch of the Order in that flourishing city will be fully sustained, and reflect credit upon the Patriarchal Order.

In conclusion, I would remark that it would be invidious in me to particularize the many kindnesses and courtesies shown me on that occasion, where all are equally entitled. Permit me, therefore, to return my sincere thanks to one and all of the Patriarchs with whom I met, for the cordial and gentlemanly manner in which my official communications were received.

Yours fraternally,

W. B. CHAPMAN.

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MASSILLON, Dec. 15, 1847.

BRO. GLENN—On the 13th of August last, our Encampment at this place was instituted, and as we supposed it to be a matter of course that the officiating officer upon that occasion would, in accordance with a practice which has I believe been heretofore universally observed, make known the fact, not only to the Grand Patriarch, but to the Order, through the columns of The Ark, when the September No. of that paper appeared without any notice of his action, I thought that perhaps he might not have had time to attend to it at a day early enough to permit it to appear at that time, and accordingly waited with patience the issue of the October No., not doubting in the least that in that it would be found. But how vain were all my hopes; for not only the October, but the November No. also came out, and not a word officially upon the subject. Now I do not pretend that it is a matter of *very great* importance, that a knowledge of the fact should be made known, but I believe that the brethren generally like to be informed upon all subjects connected with the Order. And lest the notice should not be furnished from the proper quarter in time for the January No., I take the liberty of requesting you to appropriate a small space to my account of the matter.

Eureka Encampment, No. 24, was instituted at Massillon on the 13th of August, 1847, by P.C.P. Oliver P. Stidger. Patriarch W. C. Earl was elected CP; Geo. Miller, HP; J. J. Hoffman, SW; P. Baldwin, JW; J. H. Brown, Scribe; Samuel Oberlin, Treasurer; W. L. Wann, IS, and F. W. Parmelee, OS; and the above officers were duly installed into their respective offices.

In addition to this, I will simply state that we now number 19 members with five more elected. All is harmony and good feeling, and I venture the assertion that there is not in the State a Camp which can boast of a better set of members than ours.

Fraternally yours, E.

Akron, Dec. 1, 1847.

Bro. Glenn — With pleasure I herewith transmit to you, the names of the officers elect of Akron Encampment of Patriarchs, No. 18, I. O. O. F., who are duly elected and installed each into their respective chairs on Friday evening, Nov. 5th, for the ensuing term, viz: Edward Rawson, CP; Charles A. Collins, HP; Merrick Burton, SW; Phineas Stevens, IW; H. T. Van Sicklie, Scribe; George Laurie, Guide; Peter Osborn, Sentinel.

It is now *one year* since the institution of this beloved branch of our Order in this place, during which time about fifty *choice spirits* have been admitted, advanced and exalted to the "bosom of our Patriarchal family."

I take great pleasure in assuring you, that perfect peace, harmony, brotherly love and good will towards one another, exists within the breasts of every Patriarch, and whose *ruling passion* ever has been in the promotion of the noble objects of our institution.

Ever, will we, by the faithful discharge of our several duties and obligations, and by the practice of the principles of peace, declare to the world, that we are "Odd Fellows" in deed and in truth.

Ever, will be found in our midst a "Lodge" where a Brother, sick or in distress, may find relief, and a "Tent" where the weary *Patriarch* may find both food and rest.

Yours in F. L. and F.
Edward Rawson.

Florence, Ohio, Dec. 10, 1847.

Bro. Glenn — Though I am a *personal* stranger to you, yet knowing that any intelligence relative to the "good of the Order" will not be uninteresting to you, I will say that in accordance with a petition of nine Brothers from this place, the Grand Lodge, at its meeting in November, granted a charter for a Lodge in this village, under the name of Eureka Lodge, No. —. We are now making the necessary preparations pre-requisite to a notice to the Grand Master, of our readiness for institution. When "Eureka" shall have been added to the already bright galaxy of Lodges in the *mystic brotherhood* in Ohio, we shall lend our "heart and hand" in disseminating the principles of our beloved Order, and hope to build up a "*subordinate*" *shrine*, dedicated to the "triple theme" of "Friendship, Love and Truth," at which may be gathered many new votaries in the service of Odd Fellowship. More anon. Yours, &c.,

Fleeta.

MARRIED,

Near Yellow Springs, Ohio, on the 28th of October, 1847, by Bro. I. N. Walter, Bro. William B. Huffman, of Hope Lodge, No. 16, Middletown, to Miss Rebecca S. Shroufe, of Greene county, Ohio.

At Columbus, Ohio, on the 28th of October, 1848, by Rev. Uriah Heath, Bro. Thomas Arnold, of Central Lodge, No. 23, to Miss Angeline E. Gabriel, both of Columbus.

On the 22d of September, 1847, by Rev. Wm. Sparks, Bro. James M. Tuttle, of Fayetteville, Ind., (member of Spartan Lodge, No. 24, Laurel, Ind.,) to Miss Elizabeth G. Conner, of Ashland, Ind.

On the 26th of August, 1847, by Rev. H. E. Pitcher, Bro. Gotleib F. Allbright, of Olentangy Lodge, No. 53, Delaware, to Miss Mary Ann Reiser, of Delaware county.

On the 31st of October, 1847, by the Rev. W. Evans, Bro. James S. Shaw, of Lebanon Lodge, No. 15, to Miss Margaret Ross, both of Lebanon Ohio.

At Cincinnati, on the 30th of November, 1847, by Rev. Dr. Beecher, Bro. Jonas R. Emrie, P.G. of Lafayette Lodge, No. 25, Hillsboro', (Senator in the Ohio Legislature,) to Miss Emma Longwell, of Cincinnati.

On the 9th of November, 1847, at the Church of the Epiphany, Philadelphia, by Rev. J. H. Fowles, Bro. Cyrus Platt, P.G. of Olentangy Lodge, No. 53, Delaware, Ohio, to Miss Jeannette, daughter of the late John Hulme, of Brookfield, Montgomery co., Penn.

At Dublin, Ohio, on the 31st of October, 1847, by John Eberly, Esq., Bro. James K. Thomas, of Central Lodge, No. 23, Columbus, to Miss Emeline Fisk, formerly of St. Lawrence county, New York.

At Cincinnati, on the 2d of December, 1847, by Rev. Bro. H. Jewell, Bro. William P. Brown, of Noah's Dove Lodge, No. 20, Newport, Ky., to Miss Minerva Hoagland, of Cincinnati.

OBITUARY.

Died, at Mount Sterling, Ky., on the 27th of September, 1847, after a distressing and painful illness of four and a half days, Dr. John A. Armstrong, Secretary of Watson Lodge, No. 32. Bro. A. bore his illness with calmness, patience and resignation, and died, (as he remarked a few moments before his death,) at peace with all the world, having freely forgiven his enemies, and expressed a desire to be in like manner forgiven. He was highly esteemed by his brethren, who passed resolutions expressive of their deep sorrow for his loss, and of condolence with his friends. His remains were taken to the residence of his father in Fayette county, for interment.

☞ Golden Rule and other publications of the Order, please copy.

At Ravenna, Portage county, Ohio, on the 26th of November, 1847, Bro. Julius Hotchkiss, of Ravenna Lodge, No. 68, aged 41 years. His funeral was attended by the Order on the Sunday following, at the Congregationalist Church, and witnessed by a very large concourse of citizens who listened to the services with the most profound attention. Brother Hotchkiss was a good citizen, a kind father, a tender husband and considerate neighbor, living in peace with all men, and we consigned him to the grave under a full hope of a glorious immortality.—*Comm.*

At Pisgah, Butler county, Ohio, on the 6th of September, 1847, Bro. H. W. King, of Hope Lodge, No. 16, aged 28 years. His remains were intered at Monroe, by his brethren, with the usual honors of the Order, who assembled to pay the last sad tribute to their departed Brother.

In Middletown, Ohio, on the 15th of November, 1847, after an illness of six days, Bro. James Bowman, of Hope Lodge, No. 16, in the 54th year of his age.

At Lebanon, Ohio, on the 4th of November, 1847, Brother John Hixon, of Warren Lodge, No. 11.

In Columbus, on the 15th of December, 1847, Edmund C., son of Bro. Ira Eldridge, aged 5 years and 8 months.

At the residence of his brother, in Leesburg, Highland county, Ohio, on the 20th of November, 1847, Bro. R. M. Griffith, of Chosen Friend's Lodge, No. 45. Bro. Griffith was but a youth in years, yet he bid fair to distinguish himself as a philanthropist; the pride of his family and friends, was warmly attached to the Order of which he was a member, and highly esteemed by all who knew him.

At the residence of his brother-in-law, in New Lexington, Highland county, Ohio, on the 27th of November, 1847, Bro. Wm. C. Terrell, of Buckeye Lodge, No. 47. The deceased was a young man of promising talents, warmly attached to the Order of which he was a member, was highly esteemed by his family and friends, and was an honorable and valuable member of society.

At Lancaster, Ohio, on the 3d of December, 1847, Brother John M. Creed, of Charity Lodge, No. 7, aged 37 years and 6 months. Bro. Creed fell a victim to consumption, in the prime of life, honored and beloved by an exended circle of friends and admirers.

EXPULSIONS.

Franklin Lodge, No. 2, Baltimore, cautions the Order throughout the country, against Bro. *Samuel A. Smith*, of said Lodge, who has a proper Card, traveling through the country, and obtaining money by false representations.

Hiram Simonton and *S. M. Johnson* have been expelled from Fort Wayne Lodge, No. 14, Indiana, for conduct unbecoming Odd Fellows.

THE ARK.

VOL. V. FEBRUARY, 1848. No. 2.

REPORT OF THE GRAND MASTER.

OFFICE OF THE GRAND MASTER G. L. OF OHIO,
Cincinnati, January 15, 1848.

To the R. W. Grand Lodge of Ohio:

PAST GRANDS—Again have you assembled in annual communication, and under the most flattering and favorable circumstances, blessed with peace and harmony in your borders.

Another year of our history has closed, numbering our acts with the things that were; placing beyond our reach, beyond recall, our legislation. As our doings have gone forth to our constituents, to those for whom we are law-makers and interpreters, to the world, so must they forever be recorded upon the page of history. They must have their bearing and influence upon our beloved institution for years to come, for good or for evil. Which it shall be, time must determine.

Your legislation the past year has been marked with great harmony and concert of action from those who have participated in it. Subjects of great moment and deep interest have been before you for consideration; matters of a general nature and those of a local character. On them, at times have been differences of opinion, and great diversity of feeling, but when they have been finally determined, all have yielded a ready and cheerful compliance to the will of the majority.

At your last annual session, it was your pleasure to elevate me to the first office in your gift. By Sec. 1, Art. VI, of the Constitution, it is made the duty of the Grand Master "at the expiration of his term of office, to make a written report to the Grand Lodge, upon the condition of the Order in the State." In compliance with this duty, I herewith present the report required.

The past year has been one of unexampled prosperity in this jurisdiction. We have for several years been highly prospered and greatly increased, equal to te anticipations of the most sanguine.

The returns of Subordinate Lodges have generally been regularly made; by most, with great promptness and accurateness. A few have been tardy in making their reports, delaying in some instances from one to three months beyond the time allowed by law. This is a negligence for which no excuse can be offered. It should not be longer tolerated. From the reports, the following aggregates are presented for the year ending 1st inst:*

Number initiated	1835
" admitted on Card	392
" reinstated	44
" drawn Card	502
" deceased	44
" rejected	208
" suspended	55
" expelled	81
" brothers relieved	1140
" widowed families relieved	35
" brothers buried	43
" Past Grands	776
Amount expended in benefits	$11,348 73
" " " charity	2,054 56
" " " relief widows and Orphans	1,063 89
" " " educating orphans.	14 75
" " " burying the dead..	1,757 42
Total amount of relief	$16,239 35
Total number of members	7325
" amount of receipts	$59,892 05
Showing an increase in members of	1637
Increase in receipts	$11,480 41
" " expenditures for relief	$4,642 98

It would be well here to refer to our past statistical records for the purpose of having before us the evidence of our gradual and positive increase. I submit the following table of the condition of the Order in this State from 1840 to this year, inclusive:

Years.	Lodges.	Members	Revenue	Relief.	Increase Lodges.	Increase Members	Increase Revenue	Increase Relief.
1840	10	1241	$7,154 46	$1,464 22	—	—	—	—
1841	10	1311	7,178 44	1,729 24	—	70	$18 98	$265 02
1842	16	1563	7,635 25	1,629 59	6	252	461 81	—
1843	26	1869	10,838 96	2,549 28	10	306	3,203 71	919 69
1844	34	2554	16,556 64	4,205 44	8	675	5,717 68	1,656 16
1845	57	4058	32,315 65	5,975 79	23	1504	15,759 01	1,770 35
1846	75	5688	48,411 64	12,596 37	18	1630	16,095 99	6,620 58
1847	97	7325	59,892 05	16,239 35	22	1637	11,480 41	4,642 98

From the above it appears that twenty-two Lodges have been instituted within the past year; Charters for nine others have been granted, which when instituted, will make our number of Lodges one hundred and six. We present an unbroken chain; not a Charter has up to this time been surrendered or forfeited—an evidence of the caution that has been exercised in the grant of Charters; on that we cannot exercise too much discretion. It should be well established that a Lodge can be permanently sustained in the place making application for a Charter before the power is given to establish a branch of our institution. It should be our object to make strong and permanent those that we have created, rather than to increase the number of independent Lodges, of whose permanency there can be any doubts. Great caution should be exercised in granting Charters for new Lodges to be located near places in which Lodges already exist; we should be well convinced first that the creation of a new Lodge will not weaken or place in jeopardy the old one.

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* Several of the Lodges not having sent in their reports in time, an estimate of their business has been made, predicated on their former returns.

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Greatly are we indebted to those who have contributed so largely to the diffusion of a knowledge of our institution, and particularly to those who were the pioneers in the first planting of our standard in this State. But few of the Fathers, those who composed the first Lodges, are now with us, living to rejoice with us in our triumphs, to behold the gathering of a mighty army from a mere handful, to partake with us the rich blessings the Order bestows upon its followers; to receive our thanks for their early labors, our congratulations on our "exceeding great prosperity." The silvered locks of those few who have survived the wreck of time, who are privileged to be with us on this occasion, betoken that the day is not far distant when they, with their early co-laborers, will be numbered with the dead—when we shall be deprived of their councils. But, "their works do follow them;" we have their counsels, their admonitions spread upon our records. We shall have ever have before us the products and results of their labors; may their spirit, their ardent devotion, their indomitable perseverance, be infused into those who shall take their places, as they one by one are called from this terrestrial Lodge, to the "one not made with hands, eternal in the Heavens."

On this occasion, when we are reviewing the labors of the year, have presented to us a full statement of our condition, when you are about selecting new hands in which to place the keeping of the Order, it is not an unfiting season to express our gratitude to the Supreme Ruler of the Universe, "that it is as well with us as it is." It is said, "that Paul may plant and Apollos water, but that God alone giveth the increase." How true is this! We have labored and have had returning harvests; we have sought to extend the blessings of our institution. They have been extended beyond our expectations. It has been Him who reigneth above who has given to us an inclination to labor, hearts to go forward in the work, nerve to encounter the prejudices existing against us, and strength of body and of mind to accomplish what we have. Therefore, to Him should be all the praise.

Our Order is now firmly established in fifty-six counties of the State. Notwithstanding we hold so many strong posts, still there are many eligible points yet to occupy. There are yet twenty-seven counties in which there are no Lodges. It remains for us to unfurl our banner in them. We present now ninety-seven Lodges, and a constituency of over seven thousand members. As great as this number is, we have but made a commencement; we are yet in our infancy; years must roll by before the full strength of the "Empire State of the West" can be counted, before our triune bond, "Friendship, Love and Truth," will become the binding links between all men; and may it be long beyond the lives of its present votaries before our Order shall have passed its zenith.

On entering upon the discharge of the duties devolving upon your executive officer, it was my intention to officially visit the entire jurisdiction, to give such instructions to our Subordinate Lodges as might be required, and to insure a perfect and precise uniformity in our *unwritten work;* to establish a more general and uniform system in the mode of transacting business, a correctness in the keeping of the record and account books of Lodges—to give explanations and instructions as to the duties of officers, members and Lodges; the relation they bear to each other; the position they severally hold towards the Grand Lodge; the powers and responsibilities of each, &c. &c. In part I have been able to accomplish this fond and cherished desire. I have spent near two months with the Subordinate Lodges, and have officially visited and instructed forty-six of them. Most of those that I have visited have been those most remote from your seat of government—those which have not since their organization been favored with an official visit of any character.

Those Lodges that have not been officially visited by me, have been called upon by Special Deputies, who have received their commissions and instructions from myself, and whose directions have been in unison with my own views and previous advice to Lodges that I had visited. Notwithstanding the work of instruction has been confided to several hands, still it has been uniformly the same; all have gone out with the same feelings and views, perfected in the entire unwritten work, holding to the same general principle in relation to the duties and requirements of the several departments and the relation they bear to each other. Hence, then, we may congratulate ourselves that at this time we have attained to that which has so long, to us, been the great desideratum—a perfect uniformity. At this time there is a perfect understanding of our oral traditionary work—that which commonly substantiates our connection with the Order. All instructions have been of a positive character, leaving nothing to the interpretation of Lodges; they have been directed *to pertinaciously adhere to the instructions given.*

The thanks of the Grand Lodge and of the Order, are richly due to and merited by P.Gs. Alex. E. Glenn, Wm. C. Earl, Timothy Kibby, C. J. Porter, O. P. Stidger, Wm. M. Smith and James Armstrong, who have been the agents of the Grand Master in visiting those Lodges that he could not. They have faithfully discharged the important trusts confided to them in their commissions. Their reports have at different times been presented to you.

The importance of an official visit from the Grand Master to the Lodges of his jurisdiction cannot be questioned. It is desirable on many accounts;—First, to maintain uniformity; second, to give to him a knowledge of those whom, by his office, he is to preside over; those by whom he is to be called upon from time to time to advise, counsel and direct; those whose well-being and destiny are to a great degree placed in his keeping. The governed and the governor should be intimately known to each other. Man cannot intelligibly and properly govern unless he has a knowledge of those under his charge, and of their wants; and this he should possess at as early a day as possible after he has been vested with the authority that gives to him his power. I recommend an appropriation that will enable my successor to vist the entire jurisdiction.

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In one of the Lodges of a Northern district the power of the District Deputy was set at defiance, and his instructions totally disregarded. On a review of the instructions given, I deemed it my duty to sustain the Deputy, and reverse the entire proceedings of the Lodge. My action in the case it has been your pleasure to approve.

The Deputy alluded to was P.G. J. G. Forman, than whom we have not had a more efficient officer, one better qualified to discharge the duties of his office, one more conversant with the laws and usages of the Order. In April last he resigned his office on account of his removal to New Hampshire. The thanks of the Order are eminently due to him for his faithfulness to law, his promptness in checking and overthrowing in its embryo the first act of insubordination in that prosperous portion of our jurisdiction.

In this connection honorable mention should be made of D.D.G.M. Horace Y. Beebe, who, after the resignation of D.D.G.M. Forman, had under his charge that District as well as his own, the two comprising eight Lodges, several of them at a distance of thirty to forty miles from his residence. This service he faithfully performed until September, when a resident of the District was commissioned.

Your ninth general law has by many Lodges been disregarded. You have acted upon the cases of violation that have been presented to you and applied the proper corrective. It is to be regretted that some of our Lodges assume to themselves the power of interpreting laws and making them to convey privileges and meanings that were never intended. Plain as most are, and evident as the requirements are upon their face, still we have those who are prepared to distort them into any form to suit their convenience. This can only be remedied by your acting promptly in all such cases. Many of our laws are only of a declaratory nature, defining general principles of government, certain requirements of officers and Lodges. Law should not only be of a declaratory nature, but to each there should be a penalty affixed for its violation or for the least infringement.

On January 13th, 1846, you passed a resolution "That the officers of Subordinate Lodges be required, from the commencement of the next quarter, to dispense with the use of books in administering charges and all other matters connected with the initiation of members."

In addition to this, I have required that the use of books shall be entirely dispensed with in opening and closing the Lodge. In fine, that the books must not be used by the Lodge or officers when in session. It is a source of satisfaction to me to be enabled to inform you that the great majority have conformed to the instructions; still there are some who have not followed the directions that have been given.

I suggest to you whether it would not be best to make that law of a more positive character; to enact an additional clause declaring that a failure on the part of an officer to commit to memory within some specified time after his installation his portion of the written work, will be good cause for his removal from the office. Nothing short of this will effect the desired object.

One of the Lodges in the 22d district for a time evaded the law establishing a uniform initiation fee. The subject was laid before you at the August session. You then in the absence of the G.M. directed the R.W.D.G.M. to administer a reprimand upon the Lodge. The Lodge was led into this error in part from the fact that Lodges of a neighboring State (Virginia) were initiating at a less fee, and offering inducements to residents of this State to make application to them for admission and drawing from Mount Pleasant Lodge and others many who they had anticipated receiving petitions from. As soon as I became informed of this fact, I entered into correspondence with G.M. E. C. Robinson of Virginia. He with great promptness corrected the violation of law complained of, and has required his Lodges to comply strictly with the 30th by-law of the G. L.U.S.

Some of our Lodges near the Pennsylvania boundary have entered complaints that Lodges of that State have been initiating residents of this jurisdiction. I have addressed the Grand Master of Pennsylvania on the subject, and have no doubt that he has required a rigid adherence to law on the part of his Lodges.

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By a few a hostility has been manifested towards the Grand Lodge, on the ground of an arbitrary exercise of power by her. There are those who have been disposed to foster this feeling, to add fuel to the fire, and if possible enkindle a burning flame of bitterness on the part of Subordinate Lodges against the supreme legislative and judicial tribunal of the State. This feeling has not gained ground to any extent. I think that it has rather decreased the last few months. It has been argued by some that the Grand Lodge holds its powers from Subordinates, that to them it must look for instructions, that it must be controlled by their directions, and that all powers that are not specially delegated to the Grand Lodge are reserved to Subordinates. Nothing can be more fallacious than these positions; more sophistical reasoning cannot well be imagined. A Grand Lodge by all law is the supreme body in its jurisdiction; it holds legislative as well as judicial power over all its Subordinates; from it emanates all the powers that they possess; it is by her that the breath of life is breathed into them; she is the fountain head from which flow all the rivulets that water the State; without her authority a Subordinate Lodge cannot have existence.

I have exercised the dispensating power only in such cases as are provided for by law. Most of the dispensations granted by me have been to receive petitions from and to initiate persons over age; these have been numerous; very rarely have I declined granting them. I suggest whether it would not be good policy either to vest the District Deputies with authority to grant dispensations for the purpose above alluded to—they certainly are far better qualified to judge of the propriety of granting them than one who may be two or three hundred miles from the Lodge, and who knows nothing of the person for whom a dispensation is applied—or to repeal that clause of the uniform constitution of Subordinates and of your fourth general law requiring a dispensation. The latter probably would be preferable. The Lodges themselves are certainly the best judges as to whom they may receive a petition from.

I beg leave to call your attention to a recommendation in the annual report of Grand Master A. G. Day. It has not received any action from you, but is worthy of consideration—It is, "whether a law should not be made to the effect, that if a member removes, say from Hamilton to Dayton, draws his final card from the former and deposits it in the latter, if a legal beneficial member, he should be entitled to benefits before the expiration of six months, either from the Lodge he withdraws from, or the Lodge he joins. I would not recommend that it should have effect in cases where members come from other States, or leave this. The present law prevents many from changing their membership, though permanently located in another place."

The subject of constituting the Grand Lodge upon the representative system has been under discussion by the Past Grands and Lodges for the last two or three years. This proposition has probably created more heart-burnings, criminations and jealousies than any other subject that has been canvassed in our jurisdiction. It cannot be controverted that there are two great parties on this subject—one in favor of the project, the other opposed to any change in our present organization. Those opposed to the change claim that by our charter and act of incorporation, they, with all other Past Grands, have *vested rights* that cannot be abrogated; that they hold seats with you in perpetuity, entitled to all the rights and privileges of legislators so long as they hold a connection with a Subordinate Lodge in this State. Others argue that the Grand Lodge possesses the power and authority to reduce her numbers, to organize herself upon a purely representative basis. On these points there can be an honest difference of opinion.

Most of those opposed to any change in our organization are so situated that they have up to this time been able to defeat the projects for a representative system that have been submitted; and have had it in their power to control our entire legislation. The day has arrived when the great majority of Lodges, members and Past Grands, are not located in and about Cincinnati. On the reverse, the power is with the interior—the North and North-East parts of the State. Organized as we are, the great body of our members have no part or lot in our legislation; their locations being so remote from the seat of government and our meetings having been so frequent that it has been impossible for them to be present without making greater sacrifices than most can afford, or than should be exacted of any. Those members of the Grand Lodge who reside in and about Cincinnati possess the power *at present*, to continue our present organization or to make such a modification in our laws as will remove the objections of our friends in the interior, as will give to us a full and general attendance from all parts of the State.

I hold it to be the duty of those possessing the power and most accessible to the seat of government, to extend to those in the interior and more removed from us all the privileges that they can legally. It should be the object of all, if possible, to compromise any differences that may exist. We should be conservative in our feelings and acts. Each should be willing to yield to some extent to the opinions and wants of others.

An institution formed upon the basis that ours is, giving to the head the entire power, legislative and judicial, making the lower departments entirely subservient to and dependent on the higher; where power *descends*, not *ascends*, and where the lower cannot have a voice in the choice of their legislators, the legislators not amenable or answerable to them for their acts—it should be the great desire and object of such an Institution, to be cautious, guarded and judicious in all her legislation and acts. To be so, it should seek and adopt such laws as will secure a general and full attendance of its members at its regular convocations. We should hesitate to legislate upon matters of general and vital importance when we have not a full attendance of members, when all the different parts of the State are not represented; and subjects of a local nature should be considered at such times when members who are acquainted with all the circumstances connected with them are present to make explanations and give direction to the body in its decision. As we are at present organized we cannot have a full or even a majority attendance; in fact, not more than a tithe of the Lodges can be represented on this floor. Our legislation, in the past, has been *by the few not the many*. It has been objected to by many on this ground alone. Exceptions have been raised that but a small moiety of our members control exclusively the legislative department of the Order; and it must be confessed that there are grounds for the exceptions and the complaints that have been made.

I believe that we can to a great degree remove these objections, again harmonize the entire body, and still not sacrifice the feelings and views of any; not infringe upon the rights guaranteed to our members by the laws under which they were admitted to seats.

In order to remove the objections raised, our meetings should be held at such times as will ensure the attendance of the greatest number of members. It cannot be denied that heretofore the frequency of our meetings has rendered it utterly impossible for the great body of members to be present; those most remote from the seat of Government who have been with us, have contented themselves with attending the annual and two or three other sessions of the year; and again our meetings have been held on Saturday evenings, and very rarely have we been able to finish the entire business, but have been compelled to adjourn over to the next week, thereby preventing those who had come from a distance remaining during our entire deliberations.

I suggest for your consideration whether it would not be best to so change our laws that the regular meetings shall be held quarterly or semi-annually, and by day-light; and that you convene on some day earlier in the week than you now do, and adjourn over from day to day until the entire business is closed up.

You have before you for consideration an amendment to the constitution of the above nature, which will be submitted to you for your decision at this session. I bespeak for it a candid, liberal and impartial examination.

In carrying out the changes in our organization that have suggested themselves to my mind, I submit for your consideration a project for a representative form of government, in part. * * * * * *

I have given this subject not a little consideration, have examined it with an impartial and unprejudiced mind, with a desire to preserve to all Past Grands their *vested rights;* to give to no one Lodge, to no part of the State an undue advantage over any other. I propose an enactment that shall guarantee a representative to every 100 members; the Grand Lodge to make the apportionment annually; where Lodges have not the requisite number of members, I would propose that two or more contiguous Lodges be united in one electoral district. It is my opinion that the regularly qualified members of the Grand Lodge should be constituted the electors. This principle is borne out by all our usages and laws. In propositions for membership *all* can vote, but for the granting of degrees *only* those can vote who have attained to the degree applied for. In the Grand Lodge only Past Grands can have a seat or a vote; so in selecting those to be delegated as representatives, I believe only those should have a vote who can claim a seat in the body.

In thus recommending a form of a representative system, I would not advise the conferring upon representatives any greater power than are now vested in all the members of the Grand Lodge. All, representatives and other Past Grands, should possess the same and equal privileges, with the exception that the expenses of the elected representatives attending meetings shall be paid by the Grand Lodge.

It will be necessary to make some provision for the payment of the *traveling expenses* of the elected delegates. This should be done by you, and by a general tax upon your Subordinates. A levy of three per cent. on the receipts of Subordinate Lodges I have no doubt will be ample to defray the expense. This levy I would recommend to be appropriated exclusively to the purpose for which it is made.

I am aware that in raising a revenue to pay the expenses of representatives, that many of our Lodges, particularly those in Cincinnati, Dayton, Springfield, Columbus, Cleveland and a few others would have to contribute largely and probably more than their proportion, in ratio of their representation and the distance they are from the seat of Government, that they would to a great degree pay the expenses of the representatives from the smaller and most distant Lodges. I cannot however conceive any greater impropriety or injustice to our larger and more favored Lodges paying their full proportion of the legislative expenses, than there is in the present arrangement requiring the per centum levy to defray the ordinary expenses and salaries of the officers, stationery, printing, postages, &c., &c. And I cannot for one moment doubt but that onerous as the tax proposed might be to a few, that that few would most cheerfully and heartily contribute their full proportion—in order to insure a full and general attendance upon our meetings that they would willingly submit to whatever tax might be found to be necessary. They will take into consideration, that from the weakness of many of our Lodges and their distance from Cincinnati, they cannot defray the expenses of a representative, and it cannot be expected that members will, in addition to the loss of time, be willing to pay their own expenses.

But, to avoid all objection and future complaints, I would advise, that the proposed taxation be submitted to the Subordinate Lodges for confirmation—that it shall be operative only when two-thirds shall have approved it. I would submit this to Subordinate Lodges from the fact that it is from them we are to raise the revenue contemplated, and that they may thus indirectly determine whether it is their interest and desire to be represented at our meetings.

I submit these propositions to you with full confidence that they will receive from you the profound, careful and thorough examination that their importance demands; and that in their consideration an enlarged and liberal view will be had; that all sectional feelings and localities will be lost sight of.

A great portion of the time of the Grand Lodge has been consumed, in considering the By-Laws of Subordinate Lodges submitted for approval. As you have provided a uniform constitution for Subordinates, I suggest for your consideration whether it would not be well to give to them the exclusive power to frame their own By Laws; that those laws shall be enforced without being first submitted to the Grand Lodge, reserving to yourselves the power only to repeal and determine upon their constitutionality, when appealed from by a member of the Lodge. It appears to me that the enactment of the municipal laws of Lodges should be in them without the intervention of a higher power. That our province is to determine upon the legality of the police regulations of Lodges only when they are appealed from.

Believing that the Grand Lodge should not accumulate a large fund, that her taxes upon Subordinates should only be for such amount as will meet her current expenses, and finding that on a levy of five per cent. of the revenue of Subordinates we have accumulated a surplus balance, I recommend that the per centage to be levied be reduced from five to three per cent. This I have no doubt will be quite sufficient, for all necessary and useful purposes.

With this I submit the annual reports of the District Deputies. They represent the Lodges in their several Districts as generally in a most healthy condition; most of them being well circumstanced in their finances, as having provided a fund against the time of need. Lodges cannot have too careful and watchful an eye over their finances. It is their interest in youth to provide for old age; they cannot expect that the same prosperity awaits them for all time to come that they now enjoy. Soon may the blighting frosts of winter fall upon them. They should be prepared for that time.

To District Deputy Grand Masters, and Special Deputies who have held commissions under me, I return my thanks, and they richly merit those of the Grand Lodge for the promptness and fidelity with which they have discharged the trusts confided to them.

To the officers and committees of the Grand Lodge I am under obligations for the promptness with which they have assumed the stations designated for them, and for the alacrity with which they have discharged the various duties confided to them. It will not be considered invidious in me in making particular mention of the efficiency of the Recording and Corresponding Secretaries. Their labors have been very materially increased and are arduous in the extreme.

It is now but little over eighteen years since the first Lodge was established in this State. Our increase for the first ten years was but slow. At the close of 1840, we had but ten Lodges and 1311 members. Mark the advance from that period to this time. We have increased within the last eight years ten-fold in Lodges and six-fold in members, with stronger indications of a still more rapid growth than we have ever had—Onward! has been our watchword. Still, will it be, Onward! Who of us can predict our future greatness—the destiny of an institution, that has in view the elevation of the human family; that has for one of its leading principles charity, good will and benevolence unto all; that knows no distinctions between men but those of the heart and mind; that gives credit only for acts of benevolence; kindness to the afflicted; relief to the sorrowing, to the fatherless and the widow!

Past Grands—you have honored me with the highest office at your disposal. I accepted it with many misgivings as to my competency to discharge to your satisfaction all the trusts and powers vested in him who holds the office. I entered upon the office with a determination to be an impartial officer, to know no preferences of members or of Lodges; to even disconnect myself from my own Lodge, other than regularly to pay my dues; to myself be governed by law, and to require a like obedience on the part of others; to enforce promptly and rigidly all your mandates; to have a supervision over the entire jurisdiction, and to allow no departures from the old land-marks. I have maintained a regular epistolary correspondence with my Deputies and others; my labors at times have been onerous in the extreme—with what benefit to the Order and satisfaction to yourselves, it must rest with you and time to determine.

In yielding up my trust to you, that another may be selected, it is due to you that I should express my deep and profound sense of gratitude and thanks for the honor that has been conferred upon me; for the many favors and acts of kindness I have been the recipient of, and for your uniform urbanity to me as your presiding officer.

TH. SPOONER, G. M.

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Forgiveness.—Is there any real satisfaction in retaliating an injury? We are sure to say there is not. On the contrary, we have known a slight offence visited by a slight retaliation, when regret for having resorted to it was far from being slight or of brief duration. And we think we may confidently assure any person, young or old, who is determined to retaliate, that he or she will have the worst in the encounter. There is a satisfaction in forgiving an injury, which a revengeful spirit never experienced. The best return we can make for an injury is to forgive it.—*Anon.*

A LAY OF THE ORDER.

BY BRO. E. YATES REESE.

"*We will remember the Widow and Orphan.*"

We left our brother where the dead lie from the living hid,
While rumbling clods were falling fast upon his coffin lid;—
But a solemn vow there spoken had been registered above—
We had pledged the heart-felt token of Friendship, Truth and Love,
While yet the widow's stifled sobs were echoing thro' each heart,
While the sighs of sobbing orphans bade the tears of pity start—
Know ye not the sacred pledge we gave for those we left behind?
As we stood beside our brother's bier, in bitterness of mind.
Have ye kept the pledge, oh, brothers! with valiant hearts and true—
Have ye nursed the withered plants of Love with sunshine and with dew?
Or, left to pine in sorrow, does the widowed heart deplore
The hunger of her little ones, who vainly beg for more?
When cold, relentless Avarice came, with visage dark and drear,
And seized the last memento of days to memory dear;
Was your open hand out-stretched to stay the stern Oppressor's blow?
Went ye forth to hush the widow's grief, and soothe the orphan's wo?
When wintry winds went howling through the dark and stormy sky,
And the shivering child of penury sent up the plaintive cry
Of hearth-stone with no faggot—of cupboard with no bread—
Remembered ye the solemn vow?—and when, and where 'twas said?
When sickness crossed the threshold, and with blighting, poison breath
Sent dismay and anguish to the heart, and images of death—
Did ye haste to give the cordial cup—to fan the fevered brow?
And the blessing of the rescued, is it breathed upon you now?
It is, it is, my brothers! with noble hearts and true,
You have nursed the tender plants of Love with sunshine and with dew,
And never will ye turn aside, and recklessly forget
That the *widow* and the *fatherless*—they, they are with you yet!

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GRAND LODGE OF THE UNITED STATES.

What a source of gratification must it be to every philanthropist, when he looks back to the introduction of the Independent Order of Odd Fellowship into this country, in the year 1819, when five individuals only could be found, after pubiic notice, in the city of Baltimore, who had been regularly instructed in the friendly principles of the institution. On recognizing each other, and consulting upon the best course to be pursued, in order to effect the most harmonious action, and accomplish the greatest amount of good, it was determined that one of the number should immediately proceed to England, and obtain from the proper source a legal Charter, that they and their successors might be acknowledged throughout the world as belonging to the ancient and honorable family of Odd Fellows. The brother selected for this purpose was P. G. Thomas Wildey, as he had made the call, who immediately set out on his misson.

He met with the most cordial reception from the brethren in England, who hailed with enthusiastic joy the prospect of the introduction of the order into the United States of America; and obtained a Charter from the *Duke of York Lodge, Preston,* under the jurisdiction of the Manchester Unity, (the only body which has been recognized in this country,) for the Grand Lodge of Maryland and of the United States.

On his return to Baltimore, the brethren again met and organized the first Lodge, under the name of Washington Lodge, No. 1, after the "Father of his Country;" thereby shewing, that although they were foreigners, and in a strange land, they had embraced the principles of the institutions in the midst of which they had taken up their abode.

Soon after the establishment of Washington Lodge, it was ascertained that there were other Lodges in Philadelphia and New York; and in order to know something of their character, and to establish the Order in Massachusetts, a Charter having been granted to a number of brethren in Boston, G.M. Wildey found, on his return from the latter city, where he had established a Grand Lodge, in the city of New York, two Lodges, viz: Columbia Lodge, whose charter he acknowledged as legal, and Franklin, not working under the Manchester Unity, and consequently could not be recognized. These two Lodges were at variance, and every effort towards a reconciliation proving abortive, Franklin was left to pursue her own course, while Columbia Lodge surrendered her original charter, upon a pledge from the Grand Master, that he would guarantee to her a G. Lodge charter for the State; which was afterwards complied with, she having the requisite number of Past Grands.

In Philadelphia, the brethren of Pennsylvania Lodge immediately and unanimously consented to receive a charter from Maryland, which was granted, and the Grand Lodge of Pennsylvania established in that city.

Thus was the Order regularly and harmoniously established in the four principal cities of the Union, Maryland being the head of the whole, as the Grand Lodge of the United States. It was thought, however, by Pennsylvania, (where the Order took deep root and spread most rapidly,) and the other Grand Lodges, that a greater interest would be excited in the future welfare of the Institution, by making the Grand Lodge of the United States a distinct body, composed of certain Grand Officers and a representation from the several Grand Lodges then in existence, or who might thereafter become members of the confederation; accordingly, a proposition to that effect was made to the Grand Lodge of Maryland, and readily acceded to, with the single reservation, "that the Annual Communications of the Grand Lodge of the United States should be held in the city of Baltimore." A resolution to this effect being submitted to, and accepted by, the other Grand Lodges, Maryland gave up her right, and the Grand Lodge of the United States became the head of the Order in this country; acknowledged as such by each of the Grand Lodges, then in existence, surrendering their charters and receiving others in their stead, from the newly constituted legal authority.

The next subject which attracted attention was the formation of a written law, that should govern the different members composing the Grand Lodge, whereby they should be able to act understandingly, and that no innovation should be made in the established usages and customs of the Order. Looking abroad upon the wide and extended field of labor before them, and the great diversity of interests exhibited in the North and the South, the East and the West, they wisely adopted the principles which governed the Union of the States as a basis whereon to erect the superstructure of Odd Fellowship, so far as regarded external government; leaving each State Grand Lodge in possession of a sufficient sovereignty to protect her own interests; make such laws as might be suited to the wants and circumstances of the community in which she was located, and adopt such means as would be most likely to promote the prosperity of the several subordinates under her jurisdiction. With these views a Constitution and a few By-Laws have been formed, simple in their operation and easily understood, yet of sufficient force to demand the allegiance of each State, District or Territorial Grand Lodge, and to preserve the land-marks of the Order from being violated.

At this period the sublime degrees, now in Encampments, were vested in Grand Lodges; but, subordinate Lodges rapidly increasing, and business in those Lodges multiplying, it was found impracticable to confer them upon the numerous applicants at the quarterly communications, without prolonging the sessions beyond a reasonable period;—in addition to which, whenever they were to be conferred, those members who had not received them, either from the force of circumstances or neglect, were compelled to retire, much to their mortification and derangement of the business of the Grand Lodge. To remedy this evil the three Sublime Degrees of the Order were incorporated under the style of Encampments, and thus a separate body, if we may so speak, was created under the jurisdiction of the Grand Lodge. Many of the members of the Grand Lodge not having received those degrees, it was objected on the part of those who had, the incompetency of the body to legislate upon that of which they knew nothing, and asked a separation, with a view of establishing Grand Encampments, which was granted in Pennsylvania and Maryland. Upon the revision of the Constitution of the Grand Lodge of the United States in 1833, the control over Encampments was identified in that body, as the head of the Order, and from which must emanate all future charters where no Grand Encampment exists.

From the above hasty sketch the reader will be enabled to perceive something of the origin of the Grand Lodge of the United States; and that she has what her constitution claims, "original and exclusive jurisdiction in Odd Fellowship over the territories comprising the Federal Government of the United States;" that, "it is the ultimate tribunal to which all matters of general importance to the State, District and Territorial Grand Lodges and Encampments are to be referred, and its decisions shall be final and conclusive;" that "to it belongs the power to regulate and control the Work of the Order, and the several degrees belonging thereto; to fix and determine the customs and usages in regard to all things which concern Odd Fellowship;" and that she has "inherent power to establish Lodges in foreign countries where no Grand Lodge exists."

The paternal and conciliatory administration of the officers of the Grand Lodge produced the most happy results; for soon after its organization a Grand Lodge was established in the District of Columbia, which was followed up by one in Louisiana, Ohio, Delaware, New

Jersey, &c., until at the present time there are fourteen Grand Lodges, acting in unison, and putting forth their energies in relieving the distresses that "flesh is heir to;" besides the prospect of adding, in a very short time, three or four to the number.—*Covenant*, 1838.

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THE SPIRIT OF ASSOCIATION — RELIGION — ODD FELLOWSHIP.

A writer of the present day, who has, by the brilliancy of his literary acquirements, no less than by the vivid truthfulness of his philosophy, secured for himself an enduring reputation as a scholar and philanthropist, has subjected himself to the severe animadversion of that school of critics who maintain the doctrine of the moral and physical necessity of clerical *empirage* over the human mind. He has said "the spirit of association has done more than all the teachings of Science or dogmas of Philosophy to fraternize man," and that the promptings of Humanity, Charity and Brotherly Love, generated by the sphere of association, have, under its influence, "become almost natural instincts of men." This sentiment has been termed irreligious, anti-Christian. Some, who are ready to condemn every independent conception of mind, deduced from its faculty of reasoning, fancy that it contains a negative assault upon Christianity, a distrust of its capacity to comprehend man's happiness here, or hereafter. Ingenuity may be racked to work evil out of a sentiment, the truthfulness of which is embodied in the experience of the age; and efforts to enlist the prejudices of the Christian against the spirit of association, by misrepresenting the claim which is made for its influence in elevating the character of man, may succeed for a season, but the living, undying truth, as it exists, will remain unshaken.

In this same obliquity of intellectual vision is to found much of the clerical opposition to Odd Fellowship. Its very tendency, as of the spirit of association defined by Sue, to humanize, to fraternize, awakens the apprehension that, content with the moral comprehended in the broad teachings of Fraternity, its votaries gradually loosen their hold upon the single and absolute capacity of Christianity to compass all the wants of man, to regulate his duty and relations, and to fit him for his final destiny.

In the beautiful lesson taught by Christ, "Do unto others as you would that they should do unto you," these clerical gentlemen imagine that the whole of man's religious duty is narrowed by the spirit of association which distinguishes the nineteenth century, and thus a broad moral platform is erected, superceding other great obligations and religious duties which Christianity equally cherishes, and earnestly enjoins. Here is the root of the prevailing error. It is true that Odd Fellowship inculcates the sublime sentiment of universal Love conveyed in the language referred to at its very threshold; regarding it as a great primary truth of man's nature, coeval with his existence, vivified and hallowed by the sacred example of the Author of the Christian Religion; but it by no means recognizes or teaches, however comprehensive of man's duty the sentiment may be, that in the practice of that virtue alone, is to be found the whole law. Odd Fellowship abstains from religious tendencies. Its great object is to bring together all whom the conflict of creeds sunder. It adopts for its moral, great truths, which lie at the very bottom of human society, and which are conceded by all men. If it be the peculiar and pre-eminent characteristic of the Christian Religion, that its elementary principles and teachings are acknowledged, not only wherever enlightenment and civilization extend, but amid the benightment of idolatry and the folly of infidelity, although the subject of its details may distract some, and the authenticity of its origin may be repudiated by others, can it by possibility be argued that the spirit of association which leads to the reverence of such of its general truths, which all admit and believe, and in the practice of which they should all unite, can operate to lead man from his devotion to such of its details as the deductions of his own faith may impress upon his mind? A vast proportion of mankind believe in the existence of a "Supreme Architect of the Universe, the Maker and preserver of all things;" all who cherish this sentiment form a vast combination of mind whose confederated energies and intellect are directed in a common assault upon Infidelity. This adhesion brings men of different sects, nations, and creeds together, thus widening the platform of general effort to promote the empire of the great truths of creation. The barriers which otherwise divide them are thrown down, and on this ground, alike common, all may meet. To this extent, therefore, it will not be doubted, great good is effected. The divisions and subdivisions of society, in their almost endless forms of detail, do not impair the usefulness of the general effort to assert the supremacy of the Creator. As well, therefore, might it be opposed to such a confederacy that its tendency was to isolate man to that single truth as the sole injunction of religious duty, as to argue that the spirit of association, which inculcates love as an element of his nature, and fraternity as an instinct of his being, tends to lessen his confidence in other and greater obligations which he may owe to his conscience and to his Creator.

Odd Fellowship seeks only to awaken men to those close relations to each other, which are interwoven in their very being, which form a part of the great design of their existence. Christianity, it is true, beautifully and sublimely illustrates this virtue, and its ministers earnestly and eloquently enforce its obligations. There is no want of capacity in the Christian Religion to arrest the proclivity of men to alienation from each other, nor absence of talent, energy, or example in the ministry to proclaim the duty; yet man still tends to vice. If Christianity had accomplished its fulness, had overthrown vice, and already triumphantly vindicated its power by uniting all men in brotherly love, then the millennium would have succeeded to the corruption of our nature—then the spirit of association, Odd Fellowship, and all other human efforts would, of necessity, be fruitless. But, until that glorious period shall have arrived, and so long as the Christian Religion continues progressive in its course to this millennium, may the spirit of association, among men, not only be aidful to religion, but especially auxiliary to the dominion of that system, which teaches that all men are of one common Parent, whether high or low, rich or poor, of whatever clime or nation.

The sentiment which we have made the text of these remarks is truthful, looking to the great reform which has been effected through the instrumentality of the spirit of association. Who does not know that Profanity, which now shocks the nerves of every body, but a few years ago prevailed to an alarming extent? Who does not know that Intemperance, whose deadening influence pervaded all classes, carrying in its train countless evils, has been almost banished from our midst through the active agency of the philanthropist? Who does not know that Vice, and Crime, and Pauperism, have greatly decreased, as a consequence? All, the result of the spirit of association, directed with earnest efforts and unwavering fortitude to reclaim fallen man. The voice of Christianity and its zealous ministry has not been less loud or frequent during the prevalence of these evils than in the present day, yet the theory of teaching the right and the true way of life might have progressed fruitlessly, comparatively speaking, but for the interposition of that practical application of the subject to the interest and intellect of man which is peculiar to the spirit of association. We do not wish to be misunderstood. We desire to say that preaching the Truth to man, directing him to a proper conception of his whole duty, is the mandate of Religion, worthy of all veneration, and of inestimable value; but the spirit which leads to a practical discharge of the duties thus taught; which carries man to the couch of the sick and wasting brother, fearless of disease; which binds up the broken-hearted widow, and cares for her temporal comfort; which snatches the orphan from the current which is rapidly bearing him to vice and penury, and rears him to virtue, intelligence, and probity—this spirit, as a powerful auxiliary to the Pulpit, has done more to promote Fraternity, Charity, Humanity, than all the systems of Science or dogmas of Philosophy which have ever been taught—and this spirit, call it by what name you please, the Saviour not only taught but exemplified. If this be opposed to the dominion of Religion, antagonist to the cause of Christianity, then should Odd Fellowship be trodden down, and cast away as an evil—but if, on the contrary, it opens up the loveliness of *pure and undefiled* Religion—if it overturns the barriers which divide men in acts of benefaction—if it unveils the sublimity and purity of the sentiment which counsels Love and Fraternity, as a cardinal office of life, obligatory alike upon the Jew and the Christian, surely it superadds, to the teaching of that which is right, the practical application of the lesson, and thus the cause of Religion, of Truth, is permanently upheld by the influence of Odd Fellowship.—*Independent Odd Fellow.*

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Beautify Home.—Men will say that appearance is nothing, and that the pleasures of the sight are not to be valued and cultivated. I say that appearance is always to be regarded; that we cannot render our homes too beautiful and attractive. Our first object should be to make our dwellings as convenient and comfortable as art can make them; our second object should be to render them to an equal extent tasteful and elegant. Do what we can, and all we can, we shall fall far short of rivalling even the simplest forms and combinations of nature. Still, let us do all we can to beautify our homes, and render them attractive.

THINGS I LOVE.

BY MISS M. E. WILSON.

I love a fair flower in the warm summer time,
The dew-drop that nestles in its bosom so bright;
I love the clear streamlet's soft murmuring chime,
As it sparkles away in a song of delight.

I love the soft zephyr, as he bends down and kisses
My warm cheek and brow with his light waving wing;
And I love the spring-bird whose song ever blesses,
And the brightness eve's star sometimes will bring.

I love the sun-beam, as it glides softly down
From the blue western hills in its roseate light;
And I love the pale moonbeam as it lingers among
The fragrancy of flowers in the lone stilly night.

I love the wide forest, with its deep sombre green,
With its rocks, and its trees, and its lone shady del's;
I love the high mountains, and their valleys between,
Where the spirit of air and solitude dwells.

I love the dark blue of the slumbering ocean—
Where down in the waves the mimic stars sleep;
I love a kind friend with a heart of devotion,
An eye that with sorrow ever can weep.

I love gentle words—their tones let me hear—
They rekindle fond hope and lend a bright joy;
Each care and each sigh, and each sorrow and tear,
Their magical spells will forever destroy.

I love the soft voice of an innocent child,
It is sweet as the tone that lives in a shell;
Like the music of streams, so gentle and mild,
That my soul ever feels the charm of its spell.

But, better than all, I love the star-beam
That speaks from the eye of a high soul within;
Where the fountain of truth, like a bright-spirit gleam,
Is so pure that earth's shadow never can dim.

Lexington, Ky. [Lexington Daily Atlas.

SHALL I JOIN THE ODD FELLOWS?

BY CYRIL PECK.

Doubtless many an honest man is revolving this question, and, with such light as he has, endeavoring to settle it in a manner that will give him nothing to regret hereafter. This thought is especially on my mind now as I have this morning visited a sick man who has been laid up with a fever about four weeks. His strong muscular frame has wasted almost to a skeleton, but he now seems likely to recover, and if there should be no relapse he may be at his employment again in two or three weeks.

About a year ago he was on the point of joining the Lodge, but as he was a mechanic and had a young family on his hands, and as the winter evenings were favorable to his business he decided to wait till Spring. When the Spring arrived he still deferred, for no very definite reason, and finally he was prostrated with fever and must lose in all human probability seven or eight weeks of the best season of the year in his profession. He spoke of this neglect to join the Order with much feeling when the substance of the following conversation occurred.

"I see now my mistake in not joining the Odd Fellows last winter—I might have gone forward and taken the degrees, and should now have received back all that it would have cost me."

It is easier to see our mistakes after they are committed than before hand. "It is a little remarkable that you should have been only one of several among our neighbors who have seriously regretted a similar mistake."

"Ah! who else has been in the same condition?"

One of them was your nearest neighbor and particular friend, and I well recollect that when you thought of joining last winter, he said to you one evening: "wait till I am ready to enter and we will both go in together." He delayed, and the time passed on till his fatal sickness was upon him. He, as you recollect, was seized violently, and had a few lucid intervals. I saw him often and did what I could to relieve and comfort him, and in the seasons of consciousness and reason he expressed the strongest feelings of horror both on his own account and on account of his family, that he had thus neglected to join while he was well. He would say, "if I live to get well I shall join as soon as I can if they will let me." Poor fellow, he never recovered—he sleeps in the silence of death where no hand of a brother can relieve him.

And how suddenly his loving wife followed him.

Yes, she withered like an Autumn leaf when struck by the *killing frost*. It was affecting to see her after his death, so silent and uncomplaining, yet the fatal disease was silently preparing her to lie down by the side of her husband. She would say, I have regretted very much that my husband did not join the Lodge when he proposed to do so. I should feel a great deal more courage about getting along, and training up my children if he had been a member. The tears would stream down her pale cheeks as she pressed her little ones to her bosom, and thought what would be the struggle that she must encounter alone with them.

It would have been a great help to her, for he was embarrassed with debt and left nothing for his family. How much would she have received if he had been a member and taken the degrees?

His weekly benefits and funeral expenses would have amounted to near forty dollars which she would have drawn from the Lodge.

That would have helped her very much. She suffered a great deal from anxiety in regard to immediate wants, and knew not how she was to get through the winter. I suppose that was one cause of her distress. She did not know till after his death that he owed much, and when one demand after another came in, and some creditors blamed her husband, she could not endure it; this almost broke her heart.

Yes, this was very manifest in her sickness and delirium. She was haunted with the idea that some one was injuring her husband, or her children. But she is now at rest. She sleeps by the side of her husband, and her little ones are now the care of others.

Well now suppose that she had lived and her husband had been a member, would the Lodge have taken the children without the consent of friends? Certainly not. There would be no interference of the Lodge with any suitable provisions made for them by friends; but only to see that they were provided for, and supply their wants if necessary, so far as the means of the Lodge would allow. The names of the widow and orphans would have been entered on the records of the Lodge, and they would be visited frequently, and their conditions and wants made known and supplied as occasion might require. This provision I value much. When I was sick away from home the last winter, and recovery was very doubtful, it was a great relief to feel that they would be cared for, and their mother with them encircled by the sympathies of the brethren of the Order.

What other case do you refer to as suffering by neglecting to join?

Our friend S—— K——. He was proposed and accepted last summer while at work at W——. He intended to come forward immediately but delayed from week to week supposing it might be a little more convenient to join at another time. Before he closed the contract he had undertaken, he was brought down with fever and has not been able to do a day's work since. When I first saw him in sickness he spoke affectingly of his neglect, and now I never meet him without his expressing similar feelings. Had he been a scarlet member his benefits up to this time would have been some fifty or sixty dollars. And there seems no prospect of his immediate recovery.

If one could know when they were going to be sick it would be quite an object to join. If I could be always sure of being well I would not give anything to join.

But that is a narrow and unworthy view of the subject. It is only a selfish view, totally inconsistent with the principles of the Order. If none were to join but those about to be sick, the Lodge would be a mere hospital and be soon bankrupt and worthless. There are social, intellectual and moral benefits to be derived in the meetings of the Lodge which the sick could neither receive nor enjoy. These may be greater than any pecuniary benefit to be secured. These of course you cannot now appreciate, as they are to be acquired in their appropriate way, as are all other privileges.

I should like it better if it were not for those quarterly dues. Come to pay two dollars and a half a year, I think I should rather pay that for a newspaper.

But we get in the Lodge the reading of four papers, two weekly and two monthly works, we take and distribute among the members to be read in their various families. It is manifest that by this combination of numbers, we can adopt measures for reading and mental improvements more effectually than separately. If the funds of the Lodge are in a healthful state and not in danger of being exhausted, such methods of mental improvement can be adopted as the members shall agree upon, and their circumstances warrant. This quarterly contribution to the funds is one of the important features of the Order. There is perhaps no one but can by calculation and effort lay by this sum, and the habit does him good. It cultivates habits of industry, economy and benevolence, and what is thus begun as a duty becomes at length a pleasure. There is a pleasure in thus laying by something in store for those whom we or our fellow creatures may leave helpless and dependant. The cultivation of these feelings of benevolence and charity is one of the most important duties, and it is by the quarterly payments that the finances of the Lodge are kept in a safe condition.

These views seem reasonable, but those of us who are not members are not likely to see the reasons of all these provisions, unless they are explained to us. I certainly wish the institution well, even if I am never well enough to be a member. — *Covenant.*

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Child-like.— I am glad the world is full of children. To me, earth, with all its other charms, were a gloomy waste without them. I love to feel as a child. There is no solace in affliction so sweet as the sympathy of children; there is no music so enchanting as their unaffected, joyous laugh. I am never so happy, and the gentle spirit of humanity never breathes so freshly and cheeringly into my heart, as when I am surrounded by a company of affectionate, merry children.

LOVE.

In elucidating the principles of Odd Fellowship, we observed that our motto "Friendship, Love and Truth," was an epitome of them. In the same number we described Friendship as applicable to and practised by the members of the Order; and now devote a few thoughts to "Love," the second of the links eternal.

The affection of the mind, called Love, may be defined to be the complacency which the mind feels in the contemplation of that which is agreeable and pleasant; and sympathy with, and benevolence towards those, whose persons, characters, and talents are deserving of our regard.

It is a principle of our nature then—neither good nor evil in itself—other than as it regards the subjects, upon which it is exercised, and the degree of its exercise.

It is a *virtue*, when employed upon proper objects, in a proper manner—a *vice*, when employed upon improper objects, in an improper manner.

The proper exercise of this affection, is of the highest importance to man—considered as a duty which he owes to God, as an accountable being; or when considered as a means of happiness to himself, as a social being. The objects which should engage man's love will readily be apprehended by considering his creation, his nature, and his destiny.

As the creature of God, he is bound to adore him as his Creator, to submit to him as his Sovereign, reverence him as his Father, and love him as the bountiful donor from whose hand cometh every blessing. As the child of a common parent, man is bound to love his fellow-man, to soothe his sorrows, administer to his wants, shield him from dangers and from insult, and contribute to his happiness, tranquility, and ease.

God and man, therefore, and those things which are estimable of themselves, on account of intrinsic excellence and conduciveness to happiness, are the great objects which should engage man's love. When the great Saviour of mankind was asked what was the great commandment in the law, he replied—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Love to God, and love to man, constitute, then, the whole duty of man; and practising these from a pure heart, it matters not to what name, or denomination of religionists a man may belong, or whether to any—he is a subject of the Kingdom of Heaven here, and will be a participant in its glories hereafter.

These comprehensive duties are most particularly inculcated in all our precepts, by all our ceremonies, and all our symbols. We are expressly commanded never to mention the sacred name of God, but with that reverential awe which is due from the creature to the Creator—to adore Him as the great Father and and upholder of universal existence; and to evince in our character and deportment that we recognize him as the Sovereign over all, to whom we owe allegiance, and to whom we are accountable for all our actions.

We are taught to "love our neighbor as ourselves," and by that term we are not restricted to the narrow limits of our own fellowship—for it is applied to the great brotherhood of mankind—to the common children of our common parent.

Our precepts teach not to "love in word"—not in the mere cold unmeaning and heartless civilities of a heartless world—but to "love in deed and in truth." To superadd to cordiality of expression the unquestionable acts of benignity and kindness.

We are taught to observe the principles of truth and justice, to be kind in our demeanor to all with whom we have intercourse, to compassionate sorrow, and relieve it whenever we can do so, without injury to ourselves and our families—to bind up the broken in heart, to comfort the disconsolate, and to dry the tears of the widow and the orphan. It is true that we pay more especial regard to the needy of our Order, for it must be confessed that we have not many of the wealthy among us—yet with pleasure unmingled with ostentation we can refer to numerous instances in which hundreds have been dispensed by our body upon charities not at all connected with our Order, while in a private capacity the injunction is general to all "not to sit down contentedly to the bounties of Providence, and permit our neighbor to suffer from destitution."

This is the essence of religion! "Pure and undefiled religion before God and the Father is, to visit the fatherless and the widow in their afflictions, and to keep one's self unspotted from the world." Love to God, is evinced by love to mankind, for "He that loveth not his neighbor whom he hath seen, how shall he love God whom he hath not seen?" Love to man is, then, the test of love to God, and "He that dwelleth in love, dwelleth in God."

Yet in the face of all these facts—in the face of our principles, open and made known, in the face of our labors of kindness and deeds of charity, it is asserted that we are anti-religious, yea, immoral in our tenets, principles and deeds. It is true that we have never professed ourselves to be a religious society—we profess to be a philanthropic society, whose tenets teach men to be moral, charitable, and humane; but I solemnly aver that there is more real religion with us, in our acts and deportment, than with many societies of professing Christians.

I awfully fear that there is a great mistake in matters of religion, with many sects in the world. With some it consists in certain arbitrary dogmas which they have adopted as a church creed, with some it is pharisaical ceremony and pompous display, without affecting the feelings—with others it is mere feeling—and with most, it is pride and vain glory in their own particular sect, uncharitableness to others, and an unholy rivalry—not to do the most good possible, but to proselyte the most sectarians possible.

It is the doctrine with some, that the greater sinner, will invariably make the better saint—and that the great work of religion or conversion, is some mysterious work, miraculously and instantaneously wrought in the feelings; but unfortunately for many, their religion, if religion it can be called, exists, if at all, only in their feelings—we see nothing of it in their action. Towards all those of a different sect or creed, they exhibit the evil and un-social—not to say an un-christian spirit of intolerance, vindictiveness, and persecution; and even in this enlightened age, if not restrained by the power of the laws, they would be ready to revive the exterminating horrors of the rack and the stake. Since they persecute, and misrepresent each other, it is not strange that they should persecute us.

That course of conduct appears to me to be the most reasonable and religious, which is the result of a due apprehension of the character, attributes and requirements of the Almighty, a proper apprehension of the nature and duty of man—in a word, conformity to the law of love—love to God, and love to man. And any and every man is religious or irreligious, in proportion as he observes or neglects this law—it was well said to the young man who had kept the commandments "Thou art not far from the kingdom of Heaven." Away! then, with the arrogance, the folly and intolerance of those who teach that Odd Fellowship, which enjoins love and obedience to the great Father of the world, and love, truth, justice and mercy to mankind, is calculated to draw away its followers either from sound morality, or from religious rectitude. For every virtuous act performed from proper motives, tends to impress the heart with a sense of goodness, to confirm it in virtue, to refine the moral feelings, to attract the soul to holiness, to assimilate it to God.

Let us continue, then, in our unassuming manner, to illustrate the sincerity and utility of our principles, by the actions of charity, justice, truth, and humanity, and we will in the end outlive opposition, and senseless and unjust detraction. As for myself, I feel an assurance, that a life strictly conformable to our principles will be a life holy, just, and true, and felicitous in time and eternity. Recognizing God, as the father, supporter and final judge of the universe, and mankind, as bound to me by the ties of a common consanguinity, and destiny, may I regard him with one sentiment of love and affection, and order all my actions so as to be conformable to his laws, and in the view of his final approbation; may I regard them, with feelings of fraternal love, promote their interests, increase their joys, diminish their sorrows, afford council to youth, and a prop to the languors of decrepitude and age—staunch the tears of the widow, and give bread to the famishing orphan—let me do these, from purity of principles, and from purity of heart, and I can lie calmly down upon a dying bed, with an honest confidence that my name, though not inscribed upon any sectarian roll, shall be written in the book of God; and that my spirit, unconsecrated by wafer or ministerial absolution, shall meet the approbation of "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

"For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Covenant.*

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Sorrows.—All accidental sorrows may be dwelt upon with calmness, or recollected with gratitude to Him who sent them; the sorrows that sprang from ourselves preserve their unmitigated bitterness.

[ORIGINAL.]

"He who designs only to do good, must fear no evil while the widow and orphan pray for him."
Independent Odd Fellow.

"Blest is the man whose bowels move,
And melt with pity to the poor;
Whose soul with sympathising love,
Feels what his fellow-men endure."
And while he each design fulfils
The goodness of his heart concludes,
Need never fear life's coming ills,
With all their sad vicissitudes.

For He who hears the Orphan's cry,
And soothes the suff'ring Widow's cares,
Will mark with an especial eye
The *name* that's mentioned in their prayers:
And blessings soft as early dew
Shall on his honor'd head distil,
And guardian Angels shall renew
Their anxious watch around him still!

ADVERSITY! in vain shall sped
Its pointless arrows at his heel,
His "*treasure*" and his *Peace* are hid
"Where thieves do not break thro' and steal."
His "Hope," his "Righteousness" and Joy
Are lessen'd not in suffering wrong!
His glory is but brighten'd by
The poison of the slanderer's tongue!

Hail! glorious band! impulse Divine
Is that which succors the distress'd!
How blest! the goodness and design
Which seeks to give the "weary rest"—
Yea, hail! for when this life is done—
When ye shall "sigh and weep no more;"
The Lord with an "immortal crown,"
Ten-fold your goodness shall restore!

S. J. H. S.

UNITY AND HARMONY.

One of the first precepts inculcated by the principles of the Order, is unity and harmony among its members. To pursue this is one of the cardinal obligations of every Odd Fellow. The absurd degrees of rank which society have established, are to us unknown. Men of each grade here meet together in perfect concord, and linked by the bonds of Friendship, Love and Truth, associate upon terms of fraternal equality only. Here, poverty combined with worth, finds a shelter and a companion. The asperities of life are softened and smoothed by affectionate fellowship, and the humble, yet honest laborer, whose lot society has rendered, by its arbitrary decrees, cheerless and solitary, is here invited and urged to throw aside his diffidence; feeling sensibly and gratefully the warm and hearty greetings of his companions, he is inspired with self-respect, confidence and hope, long strangers to his bosom.

But it is not in the familiar intercourse of life that the beauties and importance of this harmony alone are seen. Its excellence and merits shine most strongly when called into exercise by the unsparing hand of disease and death. Man, in full and vigorous health, when the tide of life courses ardently and proudly through his veins, does not lack for companionship—his resources are furnished him by the God of nature, and his sanguine temperament laughs at despondency. But when the "hand of the spoiler" is upon him—when toiling his slow and painful journey over the rugged pathway which separates time from eternity—when nature is overpowered by disease, and the seeds of decay the frailties of his first parents have implanted in him, begin to ripen and expand, he feels his utter helplessness and dependence. It is then that the kindly offices of his brothers, are felt and appreciated. Then is it that the holy duties of benevolence are cheerfully bestowed, and the watchful and tender nursings of men, united to him only by the ties of Odd Fellowship, fill his heart with gratitude, and dispose his mind calmly to meet his inevitable destiny. Can this care and attention, let me ask, be afforded with that pleasure and willingness which will reach the heart of the sufferer if there should be aught of unkindness or ill-feeling between himself and his fellows? Then, how important is it to cultivate, with untiring solicitude, the good will and harmony which we are required to preserve. Important not only, that we may, as a society, present an unbroken front to the world, but that we may also fulfill one of the most sacred duties it falls to our lot to discharge. Thus, in a two-fold aspect are we urged to the maintenance of harmony among ourselves. First, that we may remain forever united and unshaken; and secondly, that we may be enabled to accomplish the highest and holiest duty we are called upon to perform; namely, to comfort, aid and assist our brother at all times and under all circumstances, when Friendship or Love command it. Indeed, the elements of discord among us are so few and feeble that he must be turbulent and ill-tempered indeed who can find cause of offence against his brothers.

The fierce strifes of political parties are to us unknown. The religious controversies, too often conducted with unmitigated rancor and unchristian spirit, find no place among us. The politician and sectarian will meet no encouragement to pursue their respective and profitless avocations, in the principles or practice of our Association. We are taught that our Order was instituted for temporal purposes—to relieve the sick, protect the helpless and succor the needy. In so far, however, as the exercise of these high and holy moral duties will contribute towards our future acceptation, we have the privilege of hoping that they will not go unrewarded. Carrying into practice, so far as in our power lies, that charity and benevolence which has been so beautifully taught and fully illustrated by the chosen One of Heaven, we cannot but feel that our efforts, humble as they are, receive Divine sanction and approbation. Passing by, however, those weighty and important considerations of obedience to Divine will, which should teach us to practise the virtues which the vows of the Order enjoin upon us, which the discipline and regulations of the Society will not suffer to remain neglected; we repeat, can these things be done without unity of feeling, harmony and brotherly love? Has your brother done you wrong? Go and remonstrate with him and point out to him the error of his way, and meet violence with firmness, passion with mildness, until both shall yield to the force of reason. Let there be no concealment. The relation which each bears to the other will justify any member of the Order in inquiring into any supposed grievance or injury. Beware of that vile canker which is bred in the secret recesses of the heart and saps the foundation of all true affection and harmony. Are you wronged? Do you suffer under any injury real or imaginary, received at the hands of a brother? Go to him, state your complaint, learn your error, confess it, and let unfaltering confidence take the place of vague suspicion. By every consideration, then, which will render our Order valuable and useful—which will secure its permanency and enlarge its influence—by every tie that unites and hallows our Association—by the certainty of temporal, and the hope of future reward, are we encouraged and stimulated to cultivate that harmony which is the groundwork whereon the goodly fabric of Odd Fellowship rests, and there may it remain forever.

PRECEPTS AND DUTIES OF ODD FELLOWSHIP.

BY BRO. JOHN BROUGH.

The precepts of our Order inculcate honesty, morality and temperance.

We are to be honest to ourselves and connexions, by diligently following our occupations, whereby we may live usefully and honorably, and provide for those who are entrusted to our charge. To our neighbors, by refraining from imposing upon, or overreaching them, or becoming possessed of that which is not lawfully our own. By candidly acting towards our brothers, not professing one thing and meaning another;—and in all the transactions of life so to frame our conversation and conduct that we may be esteemed in the sight of all good and honorable men.

We are to be moral in the practice of all the virtues of the Order—and by fleeing from evil and cleaving unto that which is good. We are enjoined to study the moral law as it is contained in the sacred book;—to consider it as the unerring standard of truth and justice, and to regulate our lives and actions by its divine precepts. We are instructed to be temperate in the enjoyment of all those good things with which Providence may have favored us in this life;—in the exercise of any right, prerogative or influence we may possess, either in common life or civil society—and even in forming our opinions, in expressing our thoughts, or in the attainment of our objects. We are taught to consider drunkenness as the vilest and most pernicious of all vices. The drunkard, deprived of the sense of reason given him by his God, lowers himself to the condition of the brute. He brings sorrow and affliction on all around him—neglects the management of his affairs—fills his house with troubles, and concludes by a premature death, or an old age comfortless and diseased.

All these, with many other important features, may be said to be embraced under three general heads of duty which Odd Fellowship inculcates, viz:—the first to God, the second to our neighbor, and the third to ourselves. To God, in never mentioning His holy name but with that reverential awe which is due from the creature to the Creator;—to look upon Him as the author of all our privileges and enjoyments; and to invoke His favor upon all well meant endeavors. To our neighbor, by acting upon that golden rule laid down to us in the unerring standard of divine truth, in doing unto him as we could wish him to do unto us. To ourselves, by avoiding all intemperance and excess whereby we may be rendered incapable of following our daily avocations, or led into behaviour unbecoming our laudable profession; keeping within due bounds, and free from all offence against the laws and good order of society.

And now, my brethren, not to you, who have thereby received no information of which you were not before possessed—but for the benefit of those who, through ignorance, hold it in distrust—I have fully, freely and truly detailed the objects of our institution, with the precepts and duties it inculcates;—and here, among those who have personally known me for years, I trust to be believed when I say that I have attentively studied the Order—commencing with prejudices common to all;—and I have been unable to find in it any thing that is not strictly conformable to law, religion and sound morality, or that contravenes the allegiance we owe to our country, our support of its institutions and laws, or our duty to ourselves. I trust farther to be believed when I say, as the firm conviction of my own judgment, that its precepts, if well and truly carried into practice, are calculated to exercise a most salutary influence upon society; and while they cannot possibly injure, must greatly benefit, mankind. It is true, that like all other institutions, it cannot, perhaps, claim exemption from liability to abuse of its privileges; but in the name of that Charity which we practice to the world, we ask that by those abuses we be not judged. We all know the proneness of mankind to bring this argument of privileges abused to the support of preconceived prejudices; but apply it to all human institutions, as conclusive in its character against their continued existence, and what would be its results? In the whole range of civil and religious rights, there is not one which is not subject to the same objection. Upon such a pretext would you annihilate your trial by jury? To be freed from its occasional licentiousness, would you subvert the freedom of the press? For its flagrant abuses, would you destroy the inestimable boon of freemen—the right of suffrage? For its frequent subservience to unworthy purposes, and its maladministration in the hands of unworthy servants, would you abolish Christianity, and raze to the earth the temple of the living God? If you would do these, but one act more would remain in completion of the work, and that the rejection of the Sacred Volume of Divine Inspiration, because the skeptic and infidel, by abuse and torture of argument and construction, profess to draw from its pages the support of their infidelity and unbelief. If, then, the best of human privileges have been unable to escape abuse, how, my brethren, shall our Order expect exhoneration? The answer is that its preservation rests wholly with yourselves. By a correct appreciation of the trust committed to your keeping, and by a strict adherence to its precepts and its practices, you can alone preserve it from the common fate, and place it high in the scale of moral excellence, a beacon light to all other human institutions.

It is objected to our Order—and I almost fancy I read it in the countenances of many of those around me—that we are a secret society, and have certain signs and tokens which we do not publish to the world. This is most true. We have our Lodge secrets, and so has every social circle that gathers around the domestic hearth. Ours, like the secrets of the family circle, are for our own protection, harmony and peace. They are equally innocent; and with the world, why not be viewed as sacred as those whose encroachment would be resisted as an act of shame and dishonor? Our tokens are for our own defence, and to prevent imposition and abuse of the privileges of our Order; and for all else are utterly harmless. The common superstition is that they act, together with secret pledges for purposes of alliance, even against the laws of the land. With this supposition was my own mind once imbued; but now, from experience, and with as deep a sense of solemnity as if I stood at the bar of my country under the sanction of its most binding oath, can I say that I have seen or heard no act or sentiment, word or thought—no pledge or obligation—which conflicted in the slightest manner we all owe to our common country, and the full and impartial administration of its laws. On the contrary, we are admonished that, as subjects of State, Odd Fellows are to be obedient and dutiful; yielding a cheerful compliance to the laws under which they live. By our secresy we wish not to cloak our sins, but to make more durable that unity which we cherish as a blessing from Heaven. For the rest, I have only to say to any doubter, that, with a good reputation, the doors of our Order are as open to him as to myself; and I offer him the guarantee that, while his prospects and advantages in life will at least not be impaired, he shall be possessed of as much of secrecy as we now enjoy; while before its perfect innocence his prejudices will vanish in shame and confusion, as the mists before the morning sun.

It has been, and may be again, objected to us, that our charities are entirely selfish, in their confinement to the members of our fraternity. As a Lodge, in its aggregate capacity, this is, and must be the case; but as individuals, we are admonished to be men of benevolence and charity in all our actions and to all our fellow men. In this, no imposition of contracted policy rests upon us, and by our acts to the world we should prove that this imputation is unjust. In our associate capacity, and from the common stock for charitable purposes which we thus create, our obligations are to our brethren before the world. But even this is not selfish, for it is free to all who choose to accept of it. The doors of our Order open not to influence, titles or dignities; nor do they turn on golden hinges. Merit alone is the qualification, and moral standing and reputation the only requisites for admission to the full enjoyment of its privileges. With us there are no ranks or grades. The rich and poor—the merchant and the mechanic—the professional man and the plain laborer—all stand upon an equal footing;—the rights of all are the same, and within the council the voice of the one is as potent as that of the other. With this perfect freedom, in the reception of our fellow-citizens to the bonds of brotherhood, we are not answerable to the charge of selfishness, in bestowing our kindness and assistance upon those of our own fraternity, to the exclusion of others. We spread the feast and invite all to partake, under its proper regulations. We offer the chain of brotherhood upon the condition only of its being embraced; and, having done this, we can do no more. This feature of equality in our Order, which I have just noticed, is one of its brightest characteristics. While naught of wealth, or titles, or dignity, are demanded at its portals—while the castes and grades of society are thus made to bow to moral standing and merit—the political, religious and sectarian denominations, of every kind, are subjected to the same fate. Superior to all these, it stands an institution of itself alone—freed from all entangling alliances, and superior to all the lines which divide and distract society. No religious or political discussions are suffered to break its harmony or divert its pure purposes into unworthy channels. In the beautiful language of a brother whom I have before quoted, "We dedicate our Order to Charity; we invoke the Goddess; she attends; and her snowy mantle is not even breathed on by a breath that would pollute it."

It may safely be averred that in a country like ours, and amid a people so devoted to morality and integrity, no institution can prosper, or, indeed, exist, whose precepts and practices are at war with these great principles. Scarce twenty years ago our Order crossed the Atlantic, and was instituted in this country. Like the small rivulet, springing from the mountain side, which murmurs on almost unperceived, until gathering strength, it rolls a broad deep river to the seas, has our noble Order passed on in its accumulating strength, until it has spread itself over the land. In almost every State in this Union has it been instituted, and upon its list it ranks vast numbers of the bright and shining lights of our country. The statesman and the divine, the philanthropist and the good of all parties and all sects, have sought and obtained admission to its privileges;—and not one has been found to turn from its moral precepts—its temporal benefits—its bonds of affection, or its consistency with law, virtue and integrity, regretting that he sought them.

"A thousand years ago
  Our banner waved on high,
And ne'er has caused a tear to flow,
  Save tears of Charity!

"A thousand years ago
  Our fathers knew the sign,
Which our remotest race shall know,
  When this is '*auld lang syne!*'"

Such is Odd Fellowship. It has stood the test of time and grown stronger with each passing hour; it is endeared to all who have entered into it, in its benevolence, its affections and its morality; it is embalmed in its charities, and will flourish while these virtues shall endure. (From an Address in 1839.

ODD FELLOWSHIP AS IT IS.

BY JAMES L. RIDGELY.

The cycle of eight-and-twenty years since Odd Fellowship was instituted in this country, has closed: the grain of seed which was cast upon the furrow has grown to be a stately tree, whose branches now cover the entire surface of North America. From but a small, very small beginning, and in a comparatively very short period of time, thousands have gathered under its broad and protecting aegis: from the little Spartan band of five, accidentally assembled at Baltimore in 1819, the Order has progressed to greatness in moral worth and excellence. In view of its rapid and diffusive growth, the inquiry naturally occurs, What is this Odd Fellowship which has thus gained upon the affections of men? what the touchstone of its extraordinary success as a scheme of human benefaction? and is its real character understood and appreciated?

Odd Fellowship, correctly speaking, embodies in itself two leading aspects First, it is a simple beneficiary, and, secondly, it is a lever, of great moral power, by which men are effectually moved to a just conception of their true relations toward each other, and their proper destiny. The latter aspect of Odd Fellowship, by far its more commendable feature, has been imparted to it, in all its comeliness, since its original institution, and may be said to reflect its chiefest virtue.

The great dea of Odd Fellowship, which pervades its whole system, is *Charity*, enlarged and comprehensive Charity, as opposed to the contracted Selfishness which debases human nature; I mean practical charity: charity, from brother toward brother; charity to all mankind; that charity of which love is the source, the life, the being. The immortal Scotch fictionist has written, that the "race of mankind would perish did they cease to aid each other." The truthfulness of this sentiment our Order recognizes, and by all its energies seeks to arrest the proclivity of a corrupted nature. Every kind office, every degree of beneficence tendered with a pure heart, every offering, however humble and simple, upon the altar of an enlarged humanity, is an illustration of Odd Fellowship, because these partake of that spirit which is so beautifully and powerfully written in its comprehensive motto—Friendship, Love, Truth. But how often is this ennobling characteristic of Odd Fellowship merged comparatively in its beneficiary aspect, and hence is the Order not unfrequently exposed to successful assault, when vindicated as a mere mutual assurance compact.

Selfishness is the great vice and passion of mankind. This evil Odd Fellowship assails earnestly and eloquently, and bids the children of misfortnne, the world over, welcome to its copious fountains, ever flowing with healing for the wounded and trodden-down of earth. If this be the comprehensive and elementary idea of the Order, it is a great error, and a great injustice to the institution, to strip it of attributes of character, which not only relieve it from all imputations of selfishness, but illustrate its practical ministrations as in truthful and active conformity with its theory. To consider the beneficiary aspect of Odd Fellowship as its paramount good, is but to hold it up as a limited agent of beneficence within the circle of its favored household, a mere worldling, with no higher aim or end. But such is not Odd Fellowship; it is true that it is a beneficiary, and as such protects and cherishes its own household, as a good parent protects and cherishes his offspring, but it has other, higher and holier energies to exert; it inspires other and stronger obligations upon its votaries. To love and uphold each other in the right and the true way of life, although among the many imperative duties enjoined upon its members, do not comprehend by any means the offices of Odd Fellowship; above and beyond these injunctions its hallowed spirit, reaching far away upon the vast ocean of being, regarding all men as brethren of one common origin, it seeks to promote a larger humanity, essays to overturn the false ditinctions of society, and the influences which arise from them, mingling men into one fellowship, as embodying alike an immortal spirit and tending to the same destiny. Its chief aim is to lead man back to a just appreciation of his primitive character, to superinduce purer and holier affections among the children of men and a closer and more fraternal intercourse Odd Fellowship sets up no pretension as a teacher of religion. Nor does it offer presumptuously a substitute, under color of morals, for the Christian code. While it reveres Religion, it forbears to inculcate other than general and abstract truths, which all men may concede, amid the ten thousand conflicts of opinion which divide the Christian world. A system of morals or of philosophy, or of Odd Fellowship, call it by what name men may please, which practically enforces and exemplifies proper human relations and duties, is worth a thousand theories, however consecrated by time, or devoted in authority, and whether uttered by priest or by people. Thus if the command to feed the hungry, to clothe the naked, to visit the sick, to relieve the distressed, and to educate the orphan, be sublime and superhuman in its conception and authority as a precept, how far more touchingly and beautifully effective is the lesson when illustrated in the daily ministrations of man to man! In this spirit Odd Fellowship moves, lives, and has its entire being, and is ever acting in vindication of an enlarged humanity; not that it claims to have struck out any new principle, but that a long-neglected and often-diverted attribute of mankind is being by its agency agitated anew into life, by quickening the impulses of the human heart for the good of the common race.

This is Odd Fellowship as it is, however otherwise it may be esteemed.

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TEMPERANCE puts wood on the fire, flour in the barrel, meat in the tub, vigor in the body, intelligence in the brain, and *spirit* in the whole composition of a man. It is therefore good to be temperate—"Be temperate in all things."

MASSACHUSETTS—EDUCATION.

The Grand Lodge and Grand Encampment of Massachusetts, appointed a joint committee to consider the suggestions contained in the report of Grand Corresponding Secretary Ridgely to the G.L.U.S. at its session in 1846. From the report of this committee we make a few extracts. We regret that we have not published them sooner, and would have done so had the report met our eye. Although we are opposed to Bro. Ridgely's project, yet we are willing that both sides should be heard. Connecticut also reported in favor of the project.

The following are the extracts from the report:

In our own day and generation, and in our own land, it has given to the masses that mental culture which has built up for us the noble structure of a Republican Government, and surrounded us with institutions of science and learning that will ever be the great palladium of our liberties. To educate and enlighten the mind is to free it from the yoke of error. Such is the splendid aggregate in which our Association is called upon to form an integral part; for it is to the establishment of public institutions of learning, that the world is indebted for preserving the wisdom of past ages for the use of those to come. Our own age is not so much distinguished for uncommon display of genius, as by its general intellectual improvement and the enthusiasm enkindled for liberal studies. It is the peculiar mission of our Institution to enlarge the circle of human sympathies, and to lead on the spirit of enterprize, in its philanthropic efforts to erect a structure in the hearts of men, that will endure forever.

The question that first naturally presents itself to our minds, in considering this subject, is, has the Order the means to carry out this project, without embarrassing its finances or impairing its usefulness? Your Committee have directed their attention to this point of inquiry, and find from the Annual Reports of the Grand Corresponding Secretary, the gross revenues of the Order, from 1840 to 1846, to exceed two millions of dollars; while the relief expenditures, for the same period, amount to five hundred and thirty-nine thousand six hundred and twenty-two dollars. From this balance is to be deducted the current expenses of the Lodges, which will not exceed twenty-five per cent., leaving a million of dollars surplus as the aggregate means of the Order, which is invested in the public securities of the country. The estimated expense of carrying out this project, as illustrated by Grand Corresponding Secretary Ridgely, affixing an extravagant sum by way of hypothesis, would be for the cost of a college building, with a suitable site, and providing it with a library, philosophical apparatus, and cabinet of minerals, about one hundred and fifty thousand dollars. The annual outlay for the boarding, clothing, and educating three hundred pupils and the endowment of twelve professorships, will reach the sum of thirty thousand dollars.

These are large sums, adds the Grand Secretary, but to the reflecting mind, capable of appreciating the already vast resources of our Order, they will appear comparatively insignificant. To provide the ways and means for the accomplishment of this scheme, the following plan is suggested: and your Committee would beg leave to state that they are presenting the plan and details assumed by the Grand Secretary, with some slight alterations. Let the twenty-seven Grand Lodgrs contribute each $500; one thousand Subordinate Lodges $100 each; one hundred Subordinate Encampments $150 each;—Grand Encampments $200 each; the Grand Lodge of the United States $20,000—making an aggregate of $150,000. These appropriations could be made gradual, by periodical instalments. For the general support of the institution, the Grand Corresponding Secretary makes the following suggestion: The estimated number of contributing members to the Order is one hundred thousand. If each of these brethren will add one-half of one per cent. per week, or twenty-six cents per year to this present assessment, the sum of $26,000 per annum, will thus be collected, to be applied to the support and thorough education of three hundred of the children of their deceased brethren, which will be constantly increasing, and thus enlarging the ability to augment the number of pupils.

The following resolution concludes the report:

Resolved, That the Grand Lodge and Grand Encampment of Massachusetts, I.O.O.F., approve of the proposition submitted by the R.W. Grand Lodge of the United States, in regard to the establishment by the Order, of a National Seminary of Learning, regarding it as a measure which, in its adoption, would have a tendency to extend and increase the benevolent purposes of the Institution, strengthen its bond of union, and perpetuate the principles of our social organization.

MICHIGAN—EDUCATION.

The annual session of the Grand Lodge of Michigan was held in July last. The report of G.M. Andrew J. Clark, is an interesting paper, and represents the Order in that jurisdiction, as harmonious and prosperous.

At the time of the publication of the proceedings before us, there were twenty-six Subordinate Lodges in Michigan.

On the subject of Education, and a General Central Seminary of learning, the Grand Lodge of Michigan endorses and publishes with its proceedings, the report of the committee of the Grand Lodge of Ohio on that subject. The following is the report of the Grand Lodge of Michigan, which was adopted:

To the R. W. Grand Lodge:

Your committee to whom was referred the communications of the G. Secretary of the R. W.G.L. of the U.S., in reference to the establishment of a General Central Seminary of Learning, under the direction and control of the R.W.G. Lodge of the U.S., would respectfully report:

That they have given the matter referred to therein, that careful and deliberate attention which its importance merited. They have examined carefully the Report of the Committee of the G.L. of U.S., on the subject, and every thing within their reach, with reference to such a central Institution; and, much as they are impressed with the importance of providing for the education of orphans under our protection, your Committee are compelled to report adversely to the adoption of the plan proposed, or of any plan for a general institution of learning, under the direction and control of the G.L. of the U.S.

They believe the adoption of such a plan, and the establishment of such an institution, would not only be inexpedient and unwise, but that it would be fraught with danger to the harmony, peace aud prosperity of the Order.

Wherever the resources of Lodges will warrant such a step, primary schools, under the direction and control of the Lodges themselves, may perhaps be established with propriety and utility; but even these would have to be general in their character, extending their benefits alike to the children of all the brethren of the Lodge, and carefully guarded against any thing like favoritism. Centralization of power, influence or interest, in our Order, would be peculiarly dangerous to its peace and prosperity; and the education of the children and orphans under the care of any Lodge, should be the care and duty of that Lodge alone. That all Odd Fellows are brethren, bound to extend to each other, at all times and under all circumstances, fraternal courtesy and kindness, and when occasion may require pecuniary assistance and support, are truths which we would never for one moment forget; and further, that it is one of the leading principles of our Order to protect the widow and educate the orphan—but we are of opinion that these duties will be much more strongly impressed upon the mind, and much more efficiently performed, by the various Lodges in their own jurisdiction, than could possibly be done by any great central institution, and this, too, without any dangers and evils incident to such an establishment.

Your Committee feel that they cannot better express the reasons for their disapprobation of the plan for a central institution of learning of the kind spoken of, than by adopting as their own, that portion of the able Report of the Committee of the Grand Lodge of Ohio, on the same subject, to the Grand Lodge of Ohio—in which are set forth at large many objections to such an institution, and would, therefore, adopt the same as a part of this Report.

Entertaining these views, they would recommend the adoption, by this Grand Lodge, of the following resolution, which is the same in substance as that adopted by the Grand Lodge of Ohio, on this subject:

Resolved, That the Grand Lodge of the Independent Order of Odd Fellows of the State of Michigan, disapprove of the proposition submitted by the R.W. Grand Lodge of the United States, in regard to the establishment, by the Order, of a National Seminary of Learning, regarding it as a measure which, in its adoption, would be an infringement on the rights of Subordinate Lodges; destructive of the great maxims of equality upon which the Order is based; at variance with the principles of our social organization; involving the assumption of power on the part of the R.W. Grand Lodge of the United States, which, in our judgment, is not vested in that body—dangerous, if not corrupting, in its tendencies—and evil to the harmony and prosperity of our institution in its consequences.

All which is respectfully submitted.

W. J. Baxter, *Chairman.*

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Life is brief; let all therefore endeavor to sweeten, not poison the cup.

ORIGINAL.

DIVULGING NAMES OF APPLICANTS, &c.

Any member of the Lodge who shall divulge to an applicant for membership, the name of a brother who reported unfavorably upon such application, or otherwise opposed said applicant becoming a member of the Lodge, shall, upon conviction thereof, for the first offence be fined a sum not exceeding five dollars; for the sesond, ten dollars; and for the third, he shall be expelled.—*Art.* 12, *Sec.* 1, *Subordinate Lodge Constitution.*

How very important that this section in our subordinate Constitution should be literally construed and strictly adhered to—among the most important of all, yet often, *too often*, disregarded and violated. Not only is an applicant's rejection made known to the public, (often it is true by his own imprudence,) but *who* opposed his admission, with the nature of the objections, are published with almost telegraphic despatch throughout the busy mart, to be the subject of comment and criticism of those who have either met the same fate, or would raise their voices against our institution. True, when a friend in whom we repose confidence—one who we believe possesses the qualities becoming to Odd Fellowship, is rejected, we are disappointed and feel deeply injured; but we should not in a momentary excitement let our personal feelings and prejudices so far control our words or actions as to lead us to overstep the bounds of prudence and discretion—to commit an act which will tend to weaken the bonds of our union.

If we do, what is the consequence?

Do we increase the popularity of our friend in the estimation of the world? Will it add to *his* reputation among his associates? Will it place a single laurel on *our* brow, or increase *our* fame, in the Order, to be thus instrumental in defeating one of the great measures of the institution? Our answer is *negative.* On the contrary, if these Lodge affairs are made public, it must operate to the disadvantage of the applicant, creating suspicion however unfounded, that his character is not above reproach; that he is other than what he would seem to be in the eyes of his fellow men. To us the result is, that there are among us some leaky vessels who have lost sight of our duty, and wandered forth to join some gipsey tribe—stooping from our high estate to become the bulletin to publish our deeds to the world. How shall this be obviated? By a strict construction of the Constitution, and making an example of all who transgress the law. We are required to return a rejected applicant to the world the same as we found him; not to destroy or in the least manner injure the reputation he enjoys in society. Whatever the objections, whether greater or minor evils, they must not be exposed to public gaze, but kept secret within the walls of the Lodge room. In the examination of the claims an applicant may have upon us, we should be governed by the laws of honor and justice—with the good of the Order in view; not reject a man because he does not worship at the same shrine with us, or that he entertains political sentiments different from ourselves. A high and solemn sense of duty enjoins upon us to enquire his standing among his fellow men—his moral worth, and if he would fulfil the duties enjoined on us as Odd Fellows. When we find one whom we think worthy of our institution, no personal bickering should cause us to withhold our friendship, but seek to make his introduction into the Lodge as preliminary to an adjustment of the difficulty, thereby showing that we are willing to carry out the principles of our beloved Order, by healing the wounds between ourselves, and joining together to alleviate the sufferings and misery which are inseparable from human life. Finally, let our character and deportment be such in our every day walk, that we may obtain the goood opinion of even our opposers—let none of our actions be unbecoming an Odd Fellow, and our Order will not fail to receive that high and profound respect to which it is entitled. B.

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CLERICAL OPPOSITION TO ODD FELLOWSHIP.

BY REV. BRO. T. L. HARRIS.

Since the first establishment of our Order in this land, it has met with many attempts to arrest its progress. Many good men, sincere in their belief that secret societies were prejudicial to the best interests of our country, have felt constrained to lift their voices against it. But now, that it has become a well-authenticated fact that the influence of Odd Fellowship is both to preserve our free institutions, to carry our system of government onward to perfection, and to lead men to the practice of a sublime morality, the opposition of these men have ceased. Numbers of them have become members of the institution they once derided, and by their benevolent and upright lives, bear testimony to the purity of the doctrine and the philanthropy of the duties enjoined upon them in the secrecy of the Lodge.

Another class of men have warred against the Order, from impressions derived from its name. To the word "Odd Fellow" they have assigned most false and illiberal meanings. They have, at first, believed that a Lodge was merely a bacchanalian club, where transgressions of the usages of society and violations of the rules of temperance might be indulged in under the rose of secrecy without the danger of detection. But this opposition has in a great measure ended. The known laws of the Order making the Lodge room a place for the transaction of important business relating to the "good and welfare" of the society and of the community at large, and forbidding, under the severest penalties, the least semblance of conviviality, together with the exalted character and distinguished worth of the Fraternity, have exercised their proper influence, and the Independent Order of Odd Fellows is now universally known as an institution whose sole objects are to watch over the interests of its members, to lead them to the practice of the highest and sublimest duties, to restore them to virtue when led estray; to visit the sick, to minister to the necessities of the poor, to bury the dead, to cherish the widow and protect the fatherless; and thus to carry out into society and the world the blessed influence of the purest principles of virtue in theory, and the most diffusive philanthropy in practice.

But while from the intelligent and virtuous all opposition to our progress has ended, and while our success is hailed by sincere Christians as a new triumph of the principles of love, inculcated by the great Reformer of Nazareth, and while its holy influence and its beneficent deeds, going up before high heaven, invoke the benediction from above to rest upon its altars and to linger around its walls, and while at its beautiful ministries the pale cheek of sorrow is wreathed with a smile, and the widow's heart sings for joy; yet still we have enemies, bitter, unscrupulous and relentless.

These foes are not found among the orphans we have protected; they are not found among the widows we have defended; they are not found among the prisoners we have visited, or the sick we have ministered to. They are not found among the degraded and the abandoned, for the hardest and most depraved of men render homage to our broad and free benevolence, as the wild waves and winds of the Galilean sea hushed into peace at the Redeemer's smile. They are not found among philanthropists and reformers, among men of enlightened minds and pure and loving hearts, for these are heralds of our charities, and the friends and brethren of our love. The enemies of Odd Fellowship are found among the clergy of the so-called Evangelical denominations. While the majority, both of the clergy and laity of those highly respectable sects, look upon Odd Fellowship with favorable eyes and esteem it for its work's sake, there still are to be found in their pulpits, men who in their reckless warfare against the Order, violate every principle of practical religion, and every obligation to honesty and truth. Falsehoods which bear their character on their faces, libels which no honorable man would dare to utter, fall from their lips like venom from a serpent's tongue, whenever and wherever the Order is mentioned before them. They accuse us of selfishness, when our charities, which, among our brethren are sure, are in their very sight extended among the needy of all classes, out of the fraternity, to the full measure of our means. They accuse us of profanity, when before their eye is traced that law which forbids all profanity among us. They accuse us of hostility to truth, when there is no command of the Gospel, relating to the great duties of life, which we do not teach in our ceremonies and exemplify in our actions. And in the ratio in which our usefulness and our benevolence is made apparent, do they "say all manner of things evil falsely against us."

Are they dictated by pure and holy motives in this hostility? Most assuredly not. Clergy, who wink at sin and cover up iniquity among their partisans, are the most loud and earnest in their opposition. Are they in ignorance respecting our principles and influence? That cannot be, for those who wage war against the Order most remorselessly do so in cities where our Lodges are most numerous, and our influences most beneficial. Reluctantly then, with a blush for human nature, we arrive at the conclusion that that portion of the clergy, who war against Odd Fellowship, knowing its high principles and witnessing its benevolent deeds, do so from motives unchristian, unholy and wrong.

These petty despots of the pulpit are opposed to Odd Fellowship, because it teaches the universal brotherhood of man. Their power lies in disunion. They seek to rule over a few isolated from the mass, whose intellects are chained with iron laws of creed, and whose hearts they poison with the bitter lessons of sectarianism. In the Lodge room the Catholic and the Protestant come in contact, they behold in each other noble virtues and warm affections. Thus the different classes of community are united in new and sacred ties of "Friendship, Love and Truth." In proportion as men become united, the power of the bigot is lessened, for his real strength is in darkness, and his power is based on falsehood. Can we wonder then, that men who have entered the ministry as sectarians and not as Christians, are opposed to that Order which frees men from the fetters of the sect, that they may love one another?

The influence of Odd Fellowship is to hush this unholy war of creeds, and to put an end to the bitterness of sectarianism, to unite men in heart who differ in faith, and to lead men of all sects to unite in the Godlike efforts of a free and limitless benevolence. In doing this, it puts a stop to the trade of the theological gladiator, and it ends the business of those who reap a golden harvest by fostering the passions and pandering to the prejudices of men. Like the Priests and Pharisees of old, this class of our enemies oppose us, because we break the fetters, and illumine the darkness, and deliver the minds, and enlarge the affections of our race; because we knit severed hearts together, and teach men that goodness is not confined to the pulpit and the church, but is diffused abroad, like the bright sunshine and the holy dews, wherever true hearts beat in tenderness, and soft hands diffuse the sweet influences of love.

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TO ——.

I dreamed a dream—'twas all a dream!
I thought we were most truly blest—
I had a cot beside a stream,
And oh!—I will not tell the rest.
And little children were at play
Around among the blushing flowers—
A sunny morn in sunny May
Was kissing up the April showers.
When Friendship came, with just the same
Kind loving face I'd seen before,
And asked me if I'd let her sit
Beside me in the Cottage door.

Who could resist her proffered cheek
Though moist with tears or morning dew,
And while the dame essay'd to speak
I knew the while that it was you.
And there we sat from morn, till eve
Display'd her breast pin in the west,
When Friendship thought 'twas time to leave
And seek another place of rest.
'Tis ever thus—through life we go;—
When fortune smiles our friends are true,
But let misfortune come—then oh!
Our "Summer friends" will bid adieu.

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Self-reverence, self-knowledge, self-control are three hinges of the gate of life, that open into power every way.

DREADFUL DISASTER.

Our readers have all been made acquainted with the awful calamity which happened to the steamboat A. N. Johnson, on the Ohio river, near Maysville, on the night of the 28th of December last, by which many lives were lost, and many passengers injured. Among them were members of our Order. These were at once attended to and taken care of by the brethren at Maysville, who exhibited the accustomed benevolence of Odd Fellows.

Among the sufferers was Bro. S. S. Sanders, of Cincinnati, who was on his way to Lancaster, to institute an Encampment. Ohio Lodge, No. 1, of which Bro. S. is a member, has sent us the following resolutions, which we most cheerfully publish:

Whereas, it has pleased Divine Providence to visit some of the members of our Order with a severe affliction, caused by the explosion of the steamer A. N. Johnson, on the morning of the 29th of December; and whereas, information has reached us, that the members of the Order, residing in and near Maysville, Ky., came forward on that melancholy occasion, with their characteristic benevolence and charity, in extending aid and assistance to the sufferers, therefore,

Resolved, That the thanks of Ohio Lodge, No. 1, be tendered to Pisgah Encampment, No. 9, De Kalb Lodge, No. 12, Ringgold Lodge, No. 27, and to the brotherhood at large for their prompt attention and care of Bro. S. S. Sanders who was on official business for the Grand Encampment; and the members of the Order who were among the sufferers.

Resolved, That too much praise cannot be awarded to Bro. J. B. Clement, N.G. of De Kalb Lodge, for his indefatigable exertions for the comfort of the sufferers, and kind attention and hospitality extended to members of Ohio Lodge who were in attendance.

Resolved, That our worthy N.G., Geo. F. Thomas, and worthy Permanent Secretary, George A. Peter, are entitled to our warmest praise for the promptness with which they repaired to the scene of disaster, and the able manner in which they performed their official duties.

Resolved, That the preceding preamble and resolutions be entered on our minutes, and that a a copy be sent to each of the Lodges and Encampment named, and to Bro. J. B. Clement; and a copy furnished The Ark for publication.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF OHIO.

The annual session of the Grand Lodge of Ohio, was held on the 15th of January. The meeting wes a very large and interesting one. There was a good attendance from the country, though not so great as was desirable. We were pleased to see quite a number, who appeared for the first time. The condition of the roads in the interior, and the bad state of the weather, doubtless prevented many from attending.

It is very gratifying to perceive that the members of the Grand Lodge in the interior are at last beginning to awake to the importance of taking part in the deliberations of that body; and it is equally gratifying to perceive the brotherly welcome extended to them by the city members.

Much important business was disposed of at the annual session. The amendment to the Constitution, providing for quarterly meetings, was *unanimously* adopted; and the Grand Lodge will meet hereafter on the third Thursdays in January, April, July and October, at 10 o'clock, A. M. and continue in session from day to day until all the business is disposed of. This is a great reform; and the entire unanimity with which it was passed, shows that *all* were convinced of the necessity of the change.

The report of the Grand Master was laid before the Grand Lodge. It will be found, with the exception of a few paragraphs, on the first pages of the present number of The Ark. It is an interesting paper, worthy of the able, enlightened and liberal head from which it emanated, and will, we have not the slightest doubt, receive the commendation of a vast majority of the Brotherhood of this jurisdiction. We ask attention of all to the various recommendations it contains, and bespeak for it a careful examination by all.

The report was referred to a committee of five, consisting of P.Gs. Alex. E. Glenn, Wm. C. Earl, Richard Williams, Samuel L. Adams and John W. Erwin; and it will receive from them, we are sure, that consideration which it merits.

Charters were granted for Lodges at Dublin, in Franklin county; New Philadelphia, in Tuscarawas county; Waynesville, in Warren county; and at Elyria, in Lorain county.

A resolution was adopted to the effect that Charters shall not be granted except at stated meetings; and an amendment to the same effect was proposed to the Constitution.

Amendments were likewise proposed to the Constitution, to reduce the initiation fee; and also the price of the Degrees.

The semi-annual reports of the Subordinate Lodges, show a nett increase of nearly 2000 members during the year. The increase of the revenue has been in a corresponding ratio. A synopsis of the returns will be found in the report of the Grand Master, to which we refer the reader. Every thing indicates prosperity, and the onward progress of the Order in Ohio.

The election for Grand Officers for the current year, resulted as follows:

Edson B. Olds, M. W. Grand Master.
Thomas C. McEwen, R. W. Deputy Grand Master.
Samuel L. Adams, R. W. Grand Warden.
H. Nelson Clark, R. W. Grand Cor. Secretary.
Isaac Hefley, R. W. Grand Rec. Secretary.
Alfred P. Stone, R. W. Grand Treasurer.
William G. Neilson, R. W. Grand Conductor.
William P. Stratton, R. W. Grand Chaplain.
William Chidsey, R. W. Grand Guardian.
Stark R. Reed, Grand Host.

An adjourned meeting of the Grand Lodge was held on Saturday, the 22d of January, and charters granted for a Lodge at Liverpool, Medina county, and for another Lodge in Cincinnati.

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Pennsylvania.—A new Lodge, known as Connoquenessing Lodge, No. 278, was instituted in Butler, Butler county, Penn., on the evening of the 11th December, 1847, by D.D. G.M. Wm. C. Meredith, of Pittsburgh, and the following brothers were elected officers: Alfred Gilmore, NG; Jacob Zeigler, VG; John Graham, Sec'y; Dunlap McGlaughlin, Treas. We regret to say that we have mislaid a more detailed account of the institution of the above Lodge, which we intended to publish.

The Black Ball.—We perceive by the proceedings of the Grand Lodge of Rhode Island that that body amended the Constitution of her Subordinates so as to require one-third of the votes cast to reject a candidate. The subject was brought to the notice of the Grand Sire of the G.L.U.S., and he has declared the amendment to be in violation of the long established usages and customs of the Order, and an exercise of power not existing in any State Grand Lodge. We are pleased to see such a decision coming from the chief Executive of the Order, and trust this old custom will ever be pertinaciously adhered to. It is as old as the institution—a most correct and salutary principle, and one which we trust may never, never be abrogated or changed.

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The Covenant.—We return our thanks to Bro. J. E. Chamberlain, Grand Messenger of the G.L.U.S., for forwarding us the November and December Nos. of the Covenant, which had failed to reach us.

The Covenant has been discontinued, and the subscription list transferred to the Golden Rule. It did not take G. W. Magers very long to "run it into the ground." This is the second publication he has served the same way.

We feel grateful to Bro. Case for the very complimentary notice he has been pleased to take of our humble self. When such a notice, from that source, accompanies the abuse of G. W. Magers, we apprehend we shall receive but very little injury from the remarks of the latter.

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The Golden Rule.—We are very much obliged to Bro. Winchester for sending us sundry Nos. of the Rule. We will take pleasure in reciprocating the favor at any time. The numbers received the present year are *all* "Printer's papers," the fault we presume of the packer. Will Bro. W. have this corrected?

By the way, Bro. Winchester has not yet replied to the question we recently propounded in regard to the principal Editor of the "Gazette of the Union." We should be glad to have a reply.

DISTRICT DEPUTY GRAND MASTERS.

The Grand Master has kindly furnished us with the following appointments of District Deputy Grand Masters for this State for the current year. The list is not complete, but we presume by our next number we can publish the remainder.

Dist.
1—Charles J. W. Smith, Cincinnati.
2—Thomas W. Wilson, Milford.
3—Henry P. Clough, Middletown.
4—Charles Wylie, Franklin.
5—Joseph Hewes, Dayton.
6—Ezra Pretzman, Sidney.
8—John A. Skinner, South Charleston.
9—Elijah T. Stevens, Kenton.
10—Jonas R. Emrie, Hillsborough.
11—George Johnson, Portsmouth.
12—Joseph C. Kinkead, Lancaster.
13—John Greenleaf, Columbus.
14—Jabez B. Larwill, Bucyrus.
15—Edson T. Stickney, Republic.
16—Charles C. Roby, Perrysburgh.
17—Bryan Hawley, Sandusky City.
18—George W. Waring, Mansfield.
19—Justus B. Bell, Mt. Vernon.
20—John Metcalf, Zanesville.
21—James M. Gaylord, McConnelsville.
24—James S. Kelley, Massillon.
27—Spencer Shears, Ashtabula.
28—Winfield S. Lavake, Ohio City.
29—John H. Wheeler, Berlin.

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Postage.—On letters containing remittances of money, the names of subscribers, or in any way connected with our own business, we expect to pay the postage, and always most willingly do so; but on letters in which we have not the least interest, we dislike to be taxed the postage. We hope those who send us letters, merely giving the names of officers of Lodges, thinking as they say, "it will be of *interest* to us," will take the hint, and pay their postage.

* * *

Indiana.—A Grand Encampment was instituted at Indianapolis, on the 10th instant, by a Special Deputy from the G.L.U.S., and the following officers were elected: Christian Bucher, G.C.P.; P. B. Brown, M.E.G.H.P.; Jacob P. Chapman, G.S.W.; A. W. Gordon, G.J.W.; W. W. Wright, G. Scribe; E. Hedderly, G.T.; D. Craighead, G.Sent.; Joseph Little, D.G.Sent.

LOOK OUT FOR FRAUDS.

During the past year the Brotherhood in many places of the West and South-West, have been grossly imposed upon by subscribing for publications devoted to the Order, which, after issuing a few numbers, have been discontinued, and no remuneration made to subscribers for their advance payment. Of this character were such publications as the Talisman and the Iris. After sending out Agents and prospectuses, procuring many subscribers, and pay in advance, they are discontinued, and those who paid their money are thus swindled out of it. *We* are among the sufferers by their unjustifiable and reprehensible conduct, for those who have been deceived and swindled, almost invariably refuse to subscribe for The Ark. We have received letter after letter, stating such to be the fact; and many of our Agents give this as a reason for not sending us more subscribers. We could name the places, if necessary, where Brothers have been imposed on in the manner spoken of; but will content ourself now with extracts from one or two letters. An excellent friend and Brother writes us from DuBuque, Iowa. Speaking of a distinguished Brother at Galena, he says:

"Bro. P— spoke well of the laudable work in which you are engaged. He says he has and will continue to do all he can to sustain you. But one thing he says has injured the circulation of The Ark very much, is the non-appearance of the Talisman. The agent received more than $25 for the Talisman in Galena. All these would have subscribed for The Ark.

"I am certain from the time I left Bloomington until I arrived here, I called on more than fifty persons who would have subscribed for The Ark, had they not been so badly cheated by the duly authorized agent of the Talisman—I say "duly authorized," because the said agent exhibited his authority to Bro. Potts, in Galena, in Bro. Fisk's own hand writing, which is known to Bro. Potts."

A letter from Davenport, Iowa, says—"The Brotherhood here are cautious in subscribing for Odd Fellow's publications, for the reason that they have been shamefully imposed upon by the Talisman."

Extract from a letter from Eaglesville, Tenn. "I expected to have done more at this time; but the Brothers in this region were so sorely taken in by a certain Theophilus Fisk, and his "cheapest publication in the world," that they are unwilling to patronize any paper advocating Odd Fellowship."

We could add numerous other extracts from letters from Tennessee, Kentucky, Indiana and Ohio, containing similar complaints, not only of the Talisman, but also of the Iris. It is a matter of *some* wonder that *such* conduct should be permitted to pass "unwhipt of justice."

In addition to the above, we have no doubt imposters have been, and may yet be, traversing the country, soliciting subscriptions to Odd Fellow's publications. We caution the Brotherhood against these imposters, and would warn all to be extremely cautious to whom they subscribe. These rascals always present a fair face and smooth, genteel address. Beware of them, we say! Require of them the most indubitable evidence of an agency.

A Brother writes us from Memphis, Tenn., that a man calling himself *Cole*, and representing himself of the firm of Cochran, Cole & Co., Boston, visited that place last fall, soliciting subscribers for the Boston *Odd Fellow*. He obtained a large number of subscribers and about $100 in money; signed receipts in the name of the firm; but neither *Cole* nor the paper has since been heard from.

A Brother at Vevay, Indiana, writes us as follows: "An Odd Fellow (?) calling himself *Cole*, was here in September last, and obtained a number of subscribers to the Odd Fellow, published at Boston. He received about $15 from them in advance, but neither the work nor the *brother* have since been heard from. They wish you to notice him."

We think the above will be sufficient to put Brothers on their guard hereafter.

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Our New Dress.—We hope our patrons observed the new type on which our last No. was printed. We entirely forgot to mention it, but the improved appearance of our magazine shows for itself.

THE ORDER IN NEW ENGLAND.

We take from a recent No. of the Boston Odd Fellow, the following interesting statement of the progress and condition of the Order in the New England States. In no section of the Union has Odd Fellowship flourished like it has in that region. Indeed it seems to be *indigenous* to "Yankeedom." But a few years since Anti-Masonry swept it out of existence; but the fire was rekindled; and now it burns brightly on every hill and in every dale of New England.

"It is with pleasure that we inform our readers that our beloved Order was never in a more flourishing condition than at the present time. In some places, to be sure, the Lodges are not well attended, and in others they are small and weakly, but to take the Order in the New England States as a body, we can safely say that Odd Fellowship has never been as prosperous as it now is. Some may think it was more so in eighteen hundred and forty-four and five, but we think differently. We are willing to acknowledge that there were more persons initiated into our Order at that time, than at the present, but in the excitement and novelty of the thing, many obtained admission, who, under other circumstances, and upon second thought, could never have entered. The Lodges have found that such persons make a great deal more trouble than they do good. This we regard as sufficient ground for our assertion, that as most of those persons who were initiated, and found upon due trial to be unworthy, have either been suspended or expelled; and that the Lodges are more careful who they admit as members. Persons who were thought worthy to become members three years ago, cannot now gain admittance. The Lodges have had the experience of past years, and are careful to admit none but such as the members are willing to associate with, and call by the sacred name of brother, not only in the Lodge Room, but in their every day walks of life. In Massachusetts, since the time of our great celebration, on the 19th of June, 1845, the number of Lodges has increased 50, the Encampments 15, and the number of members 5913, nearly all of whom are the best men in the State. In Maine, the number of Lodges has increased about thirty, and the Encampments eight, and they are still continuing to increase full fast enough for the good of the Order. The Lodges in New Hampshire have not increased quite so fast. Nine new Lodges have been opened, and one new Encampment. The Grand Lodge has been very careful not to grant charters for new Lodges where they will conflict with those already established, and although the Lodges have not increased so fast as in this State, yet the number and standing of members is not at all behind the other New England States. In Vermont, very little has been done until within two years. Odd Fellowship has had hard work to obtain a foothold in this State, the hot-bed of Anti-Masonry, but since it has got a start, it has increased wonderfully; from one single Lodge in 1845, it has increased to eleven good and healthy Lodges, and it now bids fair to flourish as well there as in any other State. Connecticut now numbers fifty-one Lodges, and fourteen Encampments; showing an increase of thirty-one Lodges and seven Encampments, which, with the large increase of members, is truly wonderful. It has not yet come to a stand, as we hear almost every week of new Lodges springing up, showing that Connecticut is not behind her sister States in diffusing the principles of benevolence and charity. The Order in the little State of Rhode Island is flourishing well. We have had the privilege of visiting several of their halls, and must say that they are among the handsomest in the New England States. The number of Lodges has increased from seven to thirteen, and the Encampments from one to three. All are in the most prosperous condition, and from our acquaintance with a large number of the members, we must say that a better body of men were never bound together."

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The Districts.—At the late session of the Grand Lodge a few changes were made in the districts in this State. The Lodges in Clermont county were created a separate district, known as No. 3. Killbuck and Goshen Lodges were also created a district, known as No. 29. The Xenia and Springfield Districts were united. The other new Lodges instituted during the year were added to the Districts most contiguous to their location.

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☞ Several articles which were intended for the present number we have been compelled to postpone. We hope hereafter to present more original matter, and trust those friends who have promised us favors, will not forget us.

CORRESPONDENCE.

PITTSBURGH, Jan. 20, 1848.

DEAR SIR AND BRO:—Pittsburgh again contains a Lodge of the I. O. O. F.—Angerona Lodge, No. 289, the charter for which was granted by the G.L. of this State on the 20th ult. The petitioners were present at their new Hall this evening, and the Lodge was regularly instituted by W. C. Meredith, Esq., D.D.G.M. for the Pittsburgh District; and the following brothers elected officers for the present term: John H. Sawyer, N.G; Daniel Wearts, V.G; Harper Mitchell, Secretary; Thomas Dunn, Assistant Secretary; J. Heron Foster, Treasurer, all of whom will make most excellent officers, and with the brothers of Angerona, promote the general welfare of our beloved Order.

After the installation, four persons were proposed for initiation, and two of them being in waiting, they were duly instructed in the mysteries of Odd Fellowship.

I have some further communications to make to you, but fearing that this will be late for the next issue of that welcome monthly visiter, The Ark, I will postpone it for a subsequent number. Yours fraternally,

PITTSBURGH.

PITTSBURGH, Jan. 20, 1848.

DEAR SIR AND BRO:—A circumstance has just come to our knowledge which we conceive to be of sufficient importance to justify our writing again to-day.

A person representing himself to be the Rev. A. Welton, an agent for a paper published in New York, under the title of the "Gazette of the Union," has been in this city for a few days procuring subscribers. Immediately on his arrival he was made fully acquainted with the situation of our affairs, and was informed by me that all of the Lodges here were suspended. Notwithstanding this he has *visited them*, and as I have been credibly informed has made speeches in them, advocating the claims of his paper. I think it is necessary that the Order should be put upon their guard against this person, for he has certainly violated his obligations in countenancing insubordination, and Lodges whose charters have been forfeited.

In addition to this, he has issued and had posted up in the most public parts of the city, a handbill headed "Odd Fellowship Exposed!" and stating that he will lecture on Odd Fellowship from the "Initiatory to the Royal Purple Degree."

The foregoing is a brief state of the case, and you will be better able to judge of the proper course to pursue in relation to this matter than I can instruct you.

Yours fraternally,

PITTSBURGH.

VEVAY, IA., Dec. 37, 1847.

Bso. Glenn—On the 30th of October last, the M.W. Grand Master of our neighboring State, Kentucky, Mr. JOHN FONDA, assisted by a number of Brothers from Vevay Lodge, No. 6, instituted Carroll Lodge, No. 45, at the flourishing town of Ghent, Ky. The degrees were conferred on several of the petititioners, and the officers elect of the new Lodge were as follows: Wm. B. Eblen, NG; Azariah McCallum, VG; M. W. Browinski, Secretary; Robert Patterson, Treasurer.

After the installation of officers, four gentlemen presented petitions for membership, and, the requisite dispensation being granted, they were duly elected and initiated according to the customary usage.

Judging from the feeling and interest manifested by the petitioners, and citizens of the place friendly to the Order, on the occasion of the institution of the Lodge, I have every reason to believe that Carroll Lodge will prove a valuable acquisition to the cause of Odd Fellowship in Kentucky. The brethren composing the Lodge are all industrious in the good work, and have taken hold of it with a zeal and energy that will reflect credit upon themselves, and tend to advance the interests of our beloved Institution.

Yours, fraternally,

I. STEVENS, Jr.

MASSILLON, Jan. 21, 1848.

Brother Glenn—I am directed by Sippo Lodge to publish in The Ark the proceedings of a man by the name of *Benjamin Crow*, who is traveling through this State imposing upon the Order by false representations. He called upon one of the brethren of this Lodge, a few weeks since, and asked for aid, stating that he had lost his *card* and money, between Wooster and Massillon. Subsequently the same individual, as is supposed, but under a different name, applied in Canton to some of the brethren, and received from them six dollars, upon the representation that he had lost his money between New Lisbon and Canton. He claimed when here to hail from New Brunswick, N. J. We addressed a letter to the Secretary of the Lodge to which he professed to belong, and find that he had but a short time before been a member in good standing, and had left home with a travelling card, but that such representations were received from Lodges and members on his route, that he was expelled on the 13th of December, 1847. By publishing this notice, you may prevent other members and Lodges from being imposed upon. Benjamin Crow is about 5 feet 8 inches in height, rather slender, light complexion, rather stoop shouldered, and of rather prepossessing appearance. Yours fraternally,

W. C. Earl, Per. Sec'y.

Franklin, Wis., Dec. 21, 1847.

Bro. Glenn—I take occasion to inform you that we are doing something for Odd Fellowship in the Far West. On the 10th instant, we opened a Lodge in our town, to be known as Highland Lodge, No. 22. It was instituted by D.D.G.M. Thomas, of Mineral Point, under a Dispensation from the G.M. We had but five petitioners to commence with, but I think we will soon have a respectable number, and those of the right stripe. We are determined not to have any others. We had three initiations the night of our institution, and we have three or four propositions.

Our Order is in a healthy condition throughout this Territory, and in Iowa.

Our officers are F. A. Hill, NG; J. H. Dodson, VG; D. Zimer, Secretary; M. Redman, Treasurer. Yours in F.L.&T.,

J. H. Dodson.

Dexter, Mich., Jan. 19, 1848.

Bro. Glenn—Although a stranger, I take the liberty of addressing you, presuming that it would not be amiss to give you a short sketch of the advancement and prospects of the Order in this section. I will say that in accordance with a petition of 14 brothers of this vicinity, a Dispensation was granted and placed in the hands of D.D.G.M. Jas. E. Platt to open a Lodge at this place, to be hailed and entitled Huron Lodge, No. 30, I. O. O. F. of the State of Michigan; which was duly instituted Dec. 4, 1847, by D.D.G.M. Platt, assisted by many of our brothers from Washtenaw Lodge, No. 9; and the following brothers were elected and duly installed into their respective chairs: G. B. Noble, NG; Thomas G Davis, VG; John H. Shepard, Sec'y; John E. Cooper, Treasurer; after which petitions were received from five gentlemen, and the requisite dispensation being granted they were balloted for, elected and initiated; and we have now thirty members that I think will detract nothing from the honor of our Order; and "the cry is still they come." Our meetings are held on Tuesday evenings.

But a little over two years is it since the first Lodge of the I. O. O. F. was instituted in this county, being Washtenaw Lodge, No. 9, located at Ann Arbor; and we now have four, numbering over 250 members, "firm, tried and true." Truly may we say, "Odd Fellowship is progressive in its character."

Fraternally yours,

G. B. Noble.

Huntington, Ia., Jan. 20, 1848.

Bro. Glenn:—The officers of La Fontaine Lodge, No. 42, for the present term, are as follows: David S. Myres, NG; O. F. Stewart, VG; John S. Stidger, Sec'y; Gabriel Manning, P. Sec'y; Henry Brown, Treasurer.

We tender our thanks to Bros. Drake and J. P. Munson, D.D.G.M. of Fort Wayne, for kindly offices rendered, and for the interest manifested in the welfare of our Lodge.

Nine months have elapsed since the institution of our Lodge; harmony and love still prevail among us; and the administration of its affairs, being in excellent hands, our prospects are flattering. Not a little zeal in its success is manifested by both officers and members.

Yours, in F. L. and T.,

G. Manning.

Resolution of Thanks.—At a meeting of Eaton Lodge, No. 30, held on the 5th of January, the following resolution was adopted, with a request that it be published in The Ark:

Resolved, That the thanks of this Lodge be tendered to Bro. J. W. Whitmore, for his services rendered; also, for the high tone of his moral character, and manly bearing towards this Lodge while officiating as D.D.G.M.

New Lodges.—Liberty Lodge, No. 96, at Liberty, Logan county; and Misletoe Lodge, No. 97, at New Richmond, Clermont county, have been instituted—the former by P.G. Dexter, and the latter by P.G.M. Clark. We have not received any particulars.

☞ *The Digest* has not yet been received. A letter from G.Sec'y Ridgely informs us that it would not come into his hands before the first inst. This delay is vexatious but we suppose it could not be avoided.

EXTRACTS FROM LETTERS.

We could fill up two or three pages with extracts from letters, giving accounts of the condition and progress of the Order throughout the West, and especially so in our own State. We omit doing so, however, to any extent; and content ourselves with a few extracts from the adjacent and distant States.

Lexington, Mo.—Our Order is steadily increasing in this town, and with the increased circulation of The Ark, I think will move forward with increased interest and energy. I am not disposed to flatter your little work, (and not so very little either,) but it does seem to me sometimes in noticing its operations upon the enemies of our Order, it is like the Ark ot old; when the Ark moved forward the enemies of Israel were scattered.

Dresden, Tenn.—Washington Lodge, No. 5, was instituted in September, 1842, in this place. It now numbers over 100 members. I visited the Lodge on the 1st instant, and inducted into office the following brothers as officers for the ensuing semi-annual session, viz: John Somers, NG; W. H. Bradshaw, VG; Benj. F. Taliaferro, Sec'y; Robert J. Glenn, Treas. The cause of our beloved Order, in the State of Tennessee, I am happy to inform you, is upward and onward.

Mt. Pleasant, Tenn.—We have a Lodge here which was instituted on the 8th of November, by D.G.M. Morton of Nashville. It is named Mt. Pleasant Lodge, No. 31. Our prospects are fair for a fine Lodge, as we have the right sort of material in this section out of which to make Odd Fellows. Our officers are Wm. Wood, NG; John Cox, VG; James Pulliam, Sec'y; James H. Johnson, Treasurer.

Western Virginia.—Our Order is increasing in Western Virginia, as well as in every part of the Union. The Lodge at Parkersburg is doing well. Last March a Lodge was organized at Clarksburgh, which now numbers about 100 members, and is increasing rapidly.

Kentucky.—I have the pleasure to say that our Order is in a most prosperous condition. Confidence Lodge, No. 46, has just been opened in Augusta, by brethren of sterling worth, and cannot doubt but that the Order there, as throughout the State, will prosper.

Davenport, Iowa.—Davenport Lodge, No. 7, has progressed well, and I am induced to make the most flattering statements in our behalf, if space would admit. Suffice it to say that we are doing well. Our officers are Lockwood P. Center, NG; James McManus, VG; John Pope, Sec'y; Marcus D. Westlake, Ass't Sec'y; Lewis Hamilton, Treasurer; Jas. Thorington, Jr. PG.

Springfield Lodge, No. 33.—Passing thro' Springfield, Ohio, a few days since, we looked in for a moment at the new suit of rooms which the Lodge is fitting up there; and we are compelled to confess they surpass any thing we have met with in Ohio; and although not finished, we saw enough to convince us that their Hall will, in common parlance, be "hard to beat."—*Editor of the Ark.*

◆

MARRIED,

On the 14th of November, 1847, by John Donaldson, Esq., Bro. Carr B. White, of Sewanie Lodge, No. 95, to Miss Melita E. Waterman, both of Georgetown, Ohio.

At Adrian, Mich., on the 16th of November, 1847, by Rev. J. V. Watson, Bro. Samuel Pond, Jr. P.G. (of Cuyahoga Lodge No. 22, Cleveland,) of Toledo, formerly of Boston, Mass., to Emma R. Bromley, eldest daughter of O. V. Healy, Esq.. of the former place.

At Raymond, Miss., on the 9th of December, 1847, by Bro. George W. Harper, Mayor of that place, Bro. Thomas J. Hunter, P.G. of Naomi Lodge, No. 19. Raymond, Miss., to Miss Martha Dowden, of Lexington, Ky.

At Xenia, Ohio, on the 13th of January, 1848, by Bro. J. White, Bro. Adam L. Smith, of Xenia Lodge, No. 52, to Miss Sarah Gano, both of Xenia.

At St. Clairsville, Ohio, on the 4th of January, 1848, by the Rev. L. Petty, Bro. Horton J. Howard, of New Philadelphia, to Miss Eliza Wood, of the former place.

At Sing Sing, N. Y., on New Year's Eve, 1847, by the Rev. R. A. Chalker, Bro. C. A. Montross to Miss Martha F., daughter of Bro. O. Washburn, all of that place.

At Ghent, Ky., on the 23d of December, 1847, by the Rev. F. B. McDaniel, Bro. William B. Eblen, N.G. of Carroll Lodge, No. 45, to Miss Ann P. Southard.

At Springfield, Ohio, on the 20th of January, 1848, by the Rev. Wm. Gray, Bro. Jacob M. Kills, P.G. of Springfield Lodge, No. 33, to Miss Melinda Casey.

Well—on the above occasion the Editor of The Ark was not forgotten by Bro. Kills and his bride; and his thanks are justly due for the generous manner in which he was remembered. May the happy pair live long, and prosper—and may others go and do likewise.

At Bucyrus, Ohio, on the 30th of December, 1847, by the Rev. Mr. Hutchinson, Bro. Owen Williams, of La Salle Lodge, No. 51, to Miss Catharine A. Adams, both of that place.

At Columbus, Ohio, on the 13th of January, 1848, by the Rev. Mr. Brooks, Bro. William F. Cloud, of Central Lodge, No. 23, to Miss Elizabeth Howard, both of that city.

At Niles, Mich., by the Rev. J. B. Engle, of the Protestant Episcopal Church, Bro. C. Van Ness Lent, M. D. of Wabash, to Miss Mary Ann Sellers, of Huntington, Indiana.

OBITUARY.

Died, at Warren, Ohio, on the 24th of December, 1847- Mrs. Susan McLain, wife of Bro. Thomas J. McLain, P.G- of Mahoning Lodge No. 29. Mrs. McLain was born at Danbury, Connecticut, November 27th. 1809. She was an amiable and dutiful wife, a kind and affectionate mother, and very highly esteemed in community, on account of many excellent qualities of her head and heart. For many years she was a member of the church of Christ, and lived a life of faithfulness to her profession. We confidently believe that her happy spirit is with God her Saviour, singing the praises of redeeming love.

"Thou art gone to the grave—we no longer behold thee,
 Nor thread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
 And sinners may hope since the sinless hath died."

THE ARK.

VOL. V. MARCH, 1848. No. 3.

ORIGINAL.

THOUGHTS ON ODD FELLOWSHIP.

FROM AN UNPUBLISHED ADDRESS.

BY BRO. L. ENGLISH.

Man learns by experience that he is literally the child of experience, constantly improving by her teachings. As individuals, then, and as members of society, having before us the accomplishment of a destiny high and important, it is well for us frequently to pause and consider the past, that by its experience we may be able in our future progress, to correct the errors into which we may have fallen; to reform wherein reformation is needed; to extend the sphere of our usefulness, and the means of promoting our own, and others' happiness. To us the past should ever be a beacon light, illuminating the dark and mysterious future, and we should endeavor with its experience as a lamp in our hand, to guide our too erring footsteps. We are also by nature and character progressive beings, coming upon the theatre of action weak and feeble in body and mind, little qualified to cope with the giant difficulties that ever surround and attend life's pathway. At the same time, our destiny and the power of its accomplishment are almost exclusively under our own control. 'Tis but for us to develope those miraculous and wonderful powers of body and mind with which an all-wise Creator has so lavishly endowed us, and with them discreetly and cautiously to work out the mission on which we are sent. To do this the more effectually we should carry with us each day's and hour's experience, garnered up as we pass along.

This, so important to us as individuals, becomes doubly important when associated together in large numbers for the accomplishment of a great and noble purpose. Concert of action, to be successful, must be well and harmoniously directed; the object and purpose of the association should first be thoroughly understood, and then every effort made to bear directly upon the attainment of that purpose and object. In any association, for any purpose, it is necessary, and almost indispensable to success, that its object should be kept distinctly before the mind of each member, and for this purpose, forgetful and inattentive as we are often apt to be, a recurrence must frequently be had to the principles of the association, to their application, and to the success with which their application has been attended. All these things are deemed highly important in the association of Odd Fellows; and we are happy to be able to say, that the principles of Odd Fellowship, and the object of its association, lose none of their beauty and loveliness by frequent and close contemplation. On the contrary, to be appreciated and admired, they need to be closely and thoroughly studied and constantly practiced. It is of but little moment that once in each week we assemble together and transact the customary business of the Order. This, although a part of the necessary duty of every Odd Fellow, we do not by any means understand to be the chief object of our frequent meetings; but rather, that we may take counsel together; that we may understand and model our lives upon the principles of the Institution; upon those eternal principles of Friendship, Love and Truth that underlay the entire superstructure of the Order.

The history of man, since his fall, ever presents him in the sad spectacle of struggling with his fate and the curse that followed his banishment from Eden, to retrieve his incalculable loss, to regain his primary condition of innocence, simplicity and purity; or if this be impossible, to make his present condition as tolerable as possible, would seem in all ages to have been his object, though to us many of the means employed do not appear to have been very wisely adapted to that end. Every age has abounded in its plans of benevolence, patriotism, and philanthropy; many of them, it is true, wild and visionary, but most of them indicating the generous impulses and the honest intention that gave them birth. These, as experience has from time to time demonstrated their unfitness, have been abandoned and ingenuity again put to the rack to devise some other scheme that should solve the mysterious problem of man's happiness. The grand difficulty, as we think, with all these plans and schemes, has been want of practicability; want of adaptation to the then condition of society. The institutions of every age must be adapted to its spirit and genius, and must keep pace with them, otherwise society has no use for them.

The tendency of the present age is peculiarly to be useful, to measure everything by its ability to contribute to the general welfare; and this is equally true of the world of science and art, as of the social and moral world; the value of the discoveries and inventions of the one depending upon their capability to facilitate business, save labor, or render it more easy, while the institutions and improvements of the other are adopted or rejected as they are or are not adapted to relieve the social and moral wants of society; and at the present day no institution, sect or creed, can expect long to flourish unless it breathes the spirit of the age, and keeps pace with the rapid strides of society in its onward march of improvement.

Among the numerous institutions, established professedly for ameliorating the condition of man, and for uniting in bonds of unity and brotherhood the whole family of man, that of Odd Fellowship stands proudly eminent, based upon principles of equality, and of the most expanded benevolence, having for its object the universal dissemination of a spirit of Friendship, Love and Truth, it could scarce fail to be appreciated and admired by the honest and candid of all classes. We are not of those (if any such there are) who claim for the institution of Odd Fellowship, perfection and exclusive good. No; strong as is our faith, and abiding as is our confidence in its power, its virtue, and its goodness, we are still willing to concede much of good, much of honesty of purpose, and purity of intention to other institutions of kindred character; but we do claim for Odd Fellowship that it is adapted to the wants of society, that it is suited to the nature of those wants, and eminently calculated to ameliorate, if not entirely to relieve them. And perhaps the strongest proof that I could adduce in support of this proposition would be the wonderfully rapid growth of the Order since its first establishment in this country, and the indellible impress it has already made, and is now making, and the high moral tone it is giving to society. Let others disguise the fact as they will, and cavil as they may, the moral and happy influence of Odd Fellowship is already felt and acknowledged by the great mass, and this not so much willingly as from the conviction forced upon them by the power of our example and practice—by the power of our institution that draws its members from all parties, classes and religions; that stills the warring elements of discord and strife, and teaches and practices universal love to all mankind.

True, we still have to encounter opposition; and must calculate still to encounter strong opposition, and violent prejudices, and that too from sources, whence we least deserve it, and ought, consistently, least to receive it—but what great good or reformation was ever accomplished without a long and violent struggle? The history of the world does not afford one instance of it; and we need not expect to escape the fiery ordeal, through which those who have gone before us have been compelled to pass; but so sure as the principles upon which our Order is based are correct, so sure as we persevere, honestly and faithfully to practice those principles and conform our lives to them in our intercourse with our fellow men, will our efforts ultimately be crowned with success.

Thirty years have not yet elapsed since the Order obtained a firm footing in the United States; and now we find it in round numbers one hundred and twenty thousand strong. What a host for the accomplishment of any purpose, and how doubly powerful when banded together for the high, noble, moral purpose of relieving the wants and ministering to the happiness of our fellow men! Then, too, the strength and wisdom of its disposition and arrangement, not concentrated in one place, prominent or otherwise, surveying the whole field, but with a powerful and connected organization extending from the Grand Lodge of the United States down through all the Subordinate Lodges, numerously distributed through all the States and Territories of the Union, and all bound together by ties of sympathy, brotherhood and love stronger than chains of iron. How pleasing must now be the spectacle to the immortal five, (if they still surive,) who set on foot this mighty organization, so far surpassing their most sanguine expectations! And well might they exclaim in the spirit of the language of one of old: "Lord lettest now thy servants depart in peace for our eyes have seen thy salvation."

Odd Fellowship then, is association, and on this earth what lovelier principle can be found than association? A glance around us discloses a jarring and discordant world; passion, wild and turbulent, reigning supreme; innocence struggling in the arms of guilt; and virtue closely locked in the embrace of vice. Man, at war with himself, at war war with his fellow man; at war with his God. In the midst of this wild and discordant ruin, arises the institution of Odd Fellowship, majestic in its sublimity and grandeur; harmonious in its proportions, and combining in its union both moral strength and moral beauty.

Odd Fellowship is but an expansion or developement of the general idea of society; for what else is society than the association of its members for the common good? An able writer tells us that the "only true and rational foundations of society are the wants and fears of individuals; that it is the sense of their weakness and imperfection that keep mankind together and demonstrates the neceessity of their union." From which it follows as a matter of course that the more perfect and harmonious the union may be, the nearer will they have accomplished its object. But we may add that man is a dependent being; that of himself, isolated and alone, he is all weakness and *nothingness*—dependent for every thing, dependent upon his Creator for his existence, for the air he breathes, and the sustenance he enjoys; dependent upon his fellow man for love and sympathy, friendship and affection. The necessity of the case, the law of their being then, would compel men to associate together. To all which we may further add that man is formed for society; that he is a social being, capable of loving and being loved, of sympathizing and being sympathized with, and of receiving and imparting happiness. Odd Fellowship aims to complete and beautify this arrangement, and teaches us as a matter of duty to love our fellow men, to strengthen their weakness, to sympathize with them in affliction, to alleviate their wants, and in all possible ways to contribute to their happiness. Here, perhaps the objector may urge, that society embraces the whole human family, while the benefits of Odd Fellowship are confined, directly at least, to but few; to the members of the Order. To which we reply, if it be so, the fault is not ours, nor is it the fault of the institution. Provision is made for all, and if any refuse to avail themselves of it, they should rather attribute their loss to their own folly, than to selfishness on our part. Also, that society for its preservation, has its laws and regulations and conditions with which we must comply upon becoming members of it. and certainly these laws, regulations and conditions are not less stringent and severe than those which Odd Fellowship imposes upon those who ask its benefits, its protection and its charities. And every individual when he becomes a member of society, takes upon himself a pledge, either directly or implicitly, as sacred and solemn and as binding as Odd Fellowship ever imposes upon the stranger who seeks an acquaintance with its mysteries. Let a subject of a foreign government come among us, and what must he do to entitle himself to the rights of citizenship, even under our boasted republican government? We require him to renounce all allegiance to his parent government, and swear allegiance to our own. We require him to take a *solemn oath* that he will support and defend the institutions of the country, and respect and abide by her laws. Yet when an Odd Fellow pledges his sacred honor to love his fallen man, to visit him in sickness, to relieve his wants, to be kind to the widow and the orphan, to lead an upright and moral life—in other words to discharge those very duties, imposed upon him by the obligations of the moral law, in the opinion of many would-be guardians of the morals of community, he is guilty of a gross crime. And this pledge or obligation is not peculiar, in its nature, to individuals of foreign birth; the same pledge implicitly exists, and is of the same binding effect upon all, whether of foreign extraction, or "to the manor born." It grows out of the very nature of society, and forms the basis of the social compact.

The objection to Odd Fellowship then, for the reason that it exacts a pledge from its members, we regard as of no foundation, unless the whole system of society be fraudulently wrong, and the nature of things radically defective.

We claim for Odd Fellowship further, that it is an institution both theoretically and practically benevolent and charitable; that it is based upon equality, and upon principles entirely democratic. Among the first lessons taught the stranger, as he enters the Lodge-room, is that within its walls all distinctions are excluded; that there friendship and love assert their mild dominion, and that faith and charity combine to bless the mind with peace and soften the heart with sympathy. To the *experienced* these things need no proof; to the experienced they are as familiar in practice as they are in theory.

But here we are often confronted with the strange objection coming from those who are supremely wise in their utter ignorance of all that pertains to the Order, that Odd Fellowship is neither benevolent nor charitable, for the reason that its so called benevolent and charitable acts are limited to the members of the Order; to those who contribute to its support, and that the whole system is a mere matter of debt and credit. This method of reasoning, no doubt satisfactory to them, is peculiar to a class who always stick in the bark, and who never get beneath the surface in any thing. A general definition of the terms benevolence and charity undoubtedly embrace the whole human family, but what brother would not feel himself insulted should the question be asked him, whether by becoming an Odd Fellow his good feeling had diminished for those who were not members of the Order? And I put it to every true brother, whether he ever went from an Odd Fellow's meeting without being more deeply impressed with a sense of his duty to his fellow men, and without a stronger determination to discharge that duty honestly and faithfully, than when he came? I venture the prediction that an instance to the contrary cannot be found.

Benevolence and Charity are active principles; the more they are exercised, the more does their exercise become pleasing and agreeable. But we are compelled to remember, and those who find fault with us should at least have sufficient charity to remember, that although the arms of our benevolence and charity may embrace the universe, means, pecuniary means are required to give their principles practical effect—that the *ability* of Odd Fellows, however limitless may be their desires, is circumscribed, and being thus circumscribed we must claim our undoubted privilege of selecting upon whom we will bestow our charity. One thing, however, we assert, without boasting and without fear of successful contradiction, that no similar association, of the same numerical strength, religious or otherwise, expends more in charity than does the association of Odd Fellows. * * * * * *

Odd Fellowship is no longer an experiment. It has been thoroughly tested and found to be practical—found to be adapted to the wants of society in all its changes and relations—to be in conformity with the spirit of the age, and suited "to the genius of our free institutions and the character of the people." If Odd Fellowship falls, it must fall by its own hand; nothing but internal dissension and discord can blast its growth and work its overthrow, and we as true Odd Fellows cannot frown too indignantly upon every symptom of dissension and insubordination. We cannot cultivate too carefully a spirit of harmony and brotherly feeling. It is for us to say whether the institution of Odd Fellowship, torn by internal factions and dissensions, shall become our reproach, a standing monument to our folly, and a lasting proof of the predictions of its enemies; or whether it shall continue to grow and flourish until its genial influence shall overshadow the whole earth, blessed *by*, and dispensing blessings *to* all. Who of thus then does not feel the weight of responsibility resting upon him? and who is not ready to arm himself anew, with a stronger determination, and a more firm resolve, manfully to discharge it? Prompt in the discharge of every duty; strict in the observance of all the laws and regulations of the Order, and actuated by a conscientious regard in all that we say and do. for the feelings of each other, can never fail to find us prosperous, united and happy.

BE TRUTHFUL.

Let us be truthful—let us speak and act and *look ourselves*—never try to appear other than we are. Who in his heart does not long for this? Who is not weary of seeming and not being? There is no freedom without it. There are no chains so heavy or degrading as those which enslave us the moment we strive to appear other than we are. There is no conduct so mean, so unworthy, so *cowardly*, as untruthfulness; and none so noble, so glorious and Godlike as perfect truthfulness. Does not *every* heart feel this? Why then do we see so little of it around us? Why do we not find more of it in our own souls? Shall we who are called to be children of light, shroud ourselves in darkness—the darkness of insincerity, and strive to escape from the day—the clear, bright day of sincerity? Let us rather stand bravely and gladly in the light, removing, as we may, all clouds and mists from about us, and date to appear to all, in all places, *as we are.* Prefer to be called unwise, unsound, or even unholy, to being untrue. Let us strive to become so transparent that the smallest word or slightest look may be a true index of ourselves. Then shall we be indeed free, with no master but an Heavenly one. Then shall the light of God's love shine in upon us, and cast out all fear. Then in our truthfulness and simplicity shall we be as "little children;" and "of such is the Kingdom of Heaven."

ORIGINAL.

THE AMERICAN EAGLE.

BY MRS. M. L. GARDINER.

The noblest bird of ancient fame,
Now bears on high our country's name
O'er every land and sea;
Where'er on lofty wing he soars,
In foreign climes, or distant shores,
His song is LIBERTY!

Soaring—he towers in dauntless pride,
'Mid realms, where thund'ring navles ride,
Nor fears their haughty boast;
But looks with bold unwinking eye,
On nations, as he passes by,
Nor heeds their vaunting host.

Amid the blood and strife of arms,
'Mid battle fields and dire alarms,
He holds his steady way;
The deaf'ning cannon's awful roar,
The notes that martial trumpets pour,
He lists without dismay,

'Neath Mexico's bright sunny sky,
We see him peering boldly high—
In spite of hostile bands;
Supported by our soldiers brave,
He eyes the broad Pacific's wave,
With intervening lands.

He nobly leads Columbia's force,
In his triumphant, onward course,
'Gainst old Castilian pride;
Nor will he cause his wing to spread,
In conquest o'er the foeman dead—
'Till humbled by his side.

Then o'er the crimsoned fields of war,
Encircled by each stripe and star,
He'll bid our warfare cease;
Drop the warm tear upon the brave,
Who died our country's rights to save—
And wave the plume of Peace.

Sag Harbor, N. Y., 1847.

TRUE SKETCH OF ODD FELLOWSHIP.

From an address delivered at Hillsdale, Michigan, November 6, 1847, by Bro. H. S. MEAD.

I am not ignorant of the fact, that many intelligent and worthy individuals there are, who have allowed prejudice against this Order to steal a lodgment in the deepest recesses of their hearts, and who honestly believe that its work is fraught with eminent danger; that there lies concealed, some where within its own confidential precincts, an engine of mischief, which in process of time will be unchained—the curtain raised—the veil removed, and the rights, liberties and happiness of society be invaded with high hand, strong arm, and corrupt hearts. No error can be more gross and none more deeply to be lamented; for an Odd Fellow cannot be one in spirit and truth, unless he is true to his country and fraternal to his fellow man.

Odd Fellowship was established in this country but twenty-eight years ago, yet it numbers this day more than one hundred and fifty thousand members, who with cheerful hearts and willing minds rally around its standard, and pay cheerful obedience to its mandates.

Has any change taken place in the exercise of their civil rights and influence? Is not their number made up of members of all the different political parties, and do they not adhere to their respective political associations the same as prior to their acquaintance with the mystic rites of the Order? Do they not vote at your elections to sustain the same political principles they were wont to do; and, in short, exercise the rights and privileges of citizenship in as quiet a manner as others, giving no preference whatever to members of their Order? Wherefore, then, those groundless and imaginary apprehensions? Ah! political considerations, in all their bearings, are totally and entirely banished without its councils; the fires of political rancor and strife are wet down and temporarily extinguished, while the heart and conscience are made to thirst for more mild and quiet nourishment. Are the rights and prerogatives of the Church invaded by it?

Behold within its embrace members of every Church and religious sect; yea, behold ministers of the Gospel from those same Churches, regaling at its peaceful fountains. Are they not as devoted as before, and do they not offer up to their Divine Head the same humble oblations they were wont to do?

Do they not expound the sacred scriptures with the same devotion, and preach the same doctrines in the same ardent and eloquent manner as before? When war is made upon any theory or principle, is the evidence of the truth and utility of that theory or principle wielded as the weapon of destruction? When religion is assailed, do its assailants hold up to mankind as the man of their counsel, the light to their paths and guide to their steps, the christian's chart and compass, the Bible. That book which adorns the sacred desk and the christian's altar, is, without explanation or interpolation, the chief and most prominent embellishment to be found in every Odd Fellow's Hall. It is *the* book of Odd Fellowship as well as of Christianity.

As the rites of Odd Fellowship, however, make no claim to an introduction among the scenes of eternity, and its healing balm being designed for the wounds of affected humanity while upon its earthly pilgrimage, the Bible is elevated by it, as the standard by which to regulate the conduct, and guide the wayward steps of the pilgrim in the way of true happiness and enjoyment in this life, while the christian mind is left at liberty to carry it to eternity, and make his hopes of happiness there depend upon an observance here of its principles and precepts. And as the convulsions and heart burnings of political strife, so is the acrimony and bitterness of sectarian animosity banished without the councils of Odd Fellowship; so that around its consecrated fires, the upright of every party and sect can meet, smoke the pipe of peace, and weave around each other's hearts the silken cords of friendship; and within its luxuriant pasture the wolf and the lamb may lie down quietly together; the lion lose his thirst for blood and eat straw like the ox.

Does it sever any of the social ties of good moral society? Are not Odd Fellows as devoted husbands, as kind parents and as trustworthy friends after their acquaintance with, and observance of, the obligations of Odd Fellowship as before? I will appeal to those candid observers who have watched them most closely, for testimony to the truth of the declaration that Odd Fellowship weakens none of the social ties, but, on the contrary, adds new lustre to all the disinterested affections of the heart.

If it can justly and truly be proclaimed that there is nothing in it of a dangerous or pernicious character; nothing to excite the alarm of the philanthropic mind or the jealousy of the patriot, moralist or christian, still, you my friends, have a right to ask and demand of us, what is there in it that cannot be attained by other and less imposing expedients; and why and wherefore is it necessary for a portion of the work to be kept from the eye and scrutiny of the uninitiated?

These are the questions which we are most pleased to answer and explain to the candid and sincere searcher after truth. But, as I attempt to do it, I cannot allure you by irresistible and fascinating eloquence, for that is not a gift of mine. I cannot inflame your minds against the popular habits and practices of the civilized world by a vehement and *vindictive* display of its corruption, its vices and its disregard of its objects of charity and kindness, for friendship and love mark out a different course, and invite mildness and forbearance in correcting the weakness and removing the foibles of the human heart, but while friendship and love prompts mildness, still *truth* leads to honesty and warns away disguise.

The history of this world can but impress upon every candid mind, the lamentable truth that the conduct of the great mass of mankind, from the earliest period down to the present era, as well among civilized as barbarous nanations, has been too strongly characterized by, and too much under the control and domination of, selfishness.

Many nations have risen to power and empire by war and rapine—the weak have been crushed for the benefit of the powerful; city has warred with city; neighborhood with neighborhood; party with party; sect against sect, and man against man—so that in every age, the great and ruling passion has been self-interest and self-aggrandizement. "Love thy neighbor as thy self;" "do good unto all men," have been principles loudly applauded in theory, but anomalies in practice; and our own age is as justly distinguished for the predominance of that ruling passion, as any that has preceded it.

True, the interests of mankind, particularly among civilized nations, have become so diversified, and yet so blended and dependent upon each other, that self-interest has prompted the establishment of systems and of laws, that so control and regulate the conduct, as to produce something like an equality in the enjoyment of civil and religious privileges; and in our own country, under our own imstitutions that equality is carried to the greatest state of perfection. Yet, after all, to speak the truth in all sobernesss and honesty, are not the great mass seeking for the promotion of their individual interests, and is not the liberality of our laws and institutions sustained and cherished because the greatest number of individual interests are fostered and protected by them? What becomes of the victim of misfortune, when unable to triumph longer over the set and undeviating rules of society, he has been left to grope his own way along the dark and thorny path of adversity; seldom has the kind hand of disinterested friendship been extended to lift him over its gloomy ravines and sterile cliffs, but shunned and unheeded, he has been left to struggle on and on as best he might, until worn down and discouraged by repeated disasters; with spirit broken and energy gone, he is forced to sink under the weight of his misfortunes; then the cold charity of the law, impartial to be sure, because for the benefit of all under similar circumstances, embraces him and extends to his relief the cold hospitality of the pauper's home. Perhaps a trifling assistance bestowed by a kind hand in the first peril, would save many such from ruin, and make them rejoice in the prospect of future comfort; but alas, most look on with indifference, with hearts untouched by their woes. And although the same equal privileges are extended to all, and none are thrown into the vale of adversity by direct oppression, yet all are expected to depend upon their own individual efforts: all are not, however, constituted with the same powers of mind, and not all alike favored with the smiles of fortune; and while the great majority can and do succeed in maintaining themselves in the general *scramble* and *strife*, successfully brave the dangers of the troubled sea, out-ride the storm and finally moor their bark in the haven of plenty, yet many there are who are wrecked—many whose cries of distress are sent out upon every breeze, whose perilous condition demand the strongest sympathies of the humane soul; yea, whose hearts are bleeding at every pore. To such the impartiality of our free and liberal civil institutions are something about which they have but a theoretical knowledge.

True, the most numerous instances of distress, and those of the most afflicting character, are found in our large cities, yet they are also frequently found among the quiet scenes of the country. The experience of ages has established the truth, that a concentration of effort is necessary, in effecting any purpose of magnitude.

It is one of the main designs of the institution of Odd Fellowship, to recover and keep from misfortune and adversity their victims. And its teachings are calculated to work upon the tender sympathies of the heart, and produce in the mind, a feeling for the wants and the woes of *all* mankind. And aside from that, it opens to every person desirous of leading a good moral life, a way by which he can secure himself and his family from want, produced by sickness and other unavoidable casualties.

By the deposite of the initiatory fees and certain weekly dues into a common treasury, a fund is raised from which the sick and infirm can draw a sufficiency to make them comfortable, and that portion is not a gift or charity; it is the right of the needy; they are receiving but their own, and its receipt brings not with it any of the stings of the charitable donation.

But aside from that which is received as an absolute right, if more is required for the relief of a distressed brother or the family of such a one, the heart of every true Odd Fellow is alive to it, his sympathies are awakened, and of his comforts they are made to share.

But while the Odd Fellow makes the wants of the brother the special object of his care, he is nevertheless enjoined and taught to look after the miseries of all mankind, and to pour into the wounded heart, wherever it is found, the consolations of friendship, and into the empty hand, of the bounties bestowed upon him by a kind Providence.

The laws and rules by which the business concerns of the community are conducted, each one looking after his own affairs, leaving to his neighbor the same indifferent privilege, has produced a coldness in the social intercourse of society.

True there is a mingling together that seems oftentimes to savor of cordiality, yet, after all, the whole is conducted and regulated by set rules and forms.

There is not that gushing forth of sympathy and heart-felt cordiality; that expression of warm and reliable friendship, that makes one conscious that there is a running together of the tender sensibilities of the soul, that speaks to the heart, in prosperity and in adversity, I am thy friend; we are of one species and blood, let us travel together, and together bear the joys and woes of this transitory life.

If such were the warm sentiments flowing from the heart of man, mankind would form but one body with a variety of members, which bound together like those of the physical frame, would like them, sympathize with each other, rallying to each other's support in distress, sharing in each other's pangs and contributing to each other's restoration, with unremitting energy and unabating affection. Perhaps there can never exist such a unity of feeling and desires, while the soul of man remains a tenant of the animal frame, with its passions and lusts.

But Odd Fellowship throws out a broad platform and erects upon it a common altar, around which *all*, irrespective of party, sect or distinction, can assemble and join efforts and their energies to elevate the character of man, relieve suffering humanity, cultivate a warm and disinterested friendship for all the workmanship of our benign and benevolent Benefactor, and unite the tender feelings, the kind emotions and warm sensibilities of all who come within the circle of its mellow influence, into one broad, smooth and placid stream of disinterested love.

The selfish manner of conducting the business of life, and the coldness and heartlessness of the forms of social intercourse, does much towards keeping in the paths of vice and crime, their unfortunate and unhappy victims.

True there are certain *polite* vices that are overlooked and are allowed to pass unrebuked; but too generally the vicious are despised and loaded with scorn and ignominy, with the cause of their fall unexamined; forsaken, despised and treated with contempt, conscious of their shame, they plunge deeper and deeper into vice and crime, until the prison or the grave opens to receive the wreck; while, in most cases the miserable victim may have been left an orphan in youth, or, what is worse and more to be commiserated, led into the paths of vice by the example of a wicked paternal parent, while the heart of the poor mother may be bleeding and calling upon the careless observer, by all the agonies of her stricken soul, to come to the rescue. But, alas, her cries of distress too, meet with but an indifferent response.

While Odd Fellowship teaches temperance, sobriety, chastity and the cultivation of *all* the moral virtues, and connives not at vice or crime, yet it treats with tenderness the foibles of mankind, and seeks to win the vicious back to the path of virtue, by kindness and forbearance.

Sensible of the utility of a virtuous life in refining the desires and brightening the tender sensibilities of the heart, Odd Fellowship teaches and enjoins upon all who assume its obligations, to cultivate only the chaste and virtuous emotions of the mind, and to war against vice *in all its forms;* and every Odd Fellow whose conduct does not bear testimony of this truth, does not live worthily of its high and noble behests; he cannot plead the teachings of the institution in extenuation of his wayward conduct, but can only attribute it to his neglect of its most sacred rites and injunctions.

Does not the conduct of Odd Fellows teach the truth of what I claim? come then, my friend, if you are conscious of pure motives and generous sentiments, and add your influence to ours; come with us to our Hall and impart to us your kind advice, and raise in our ears your warning voice; come and join with us in mourning over our foibles and short comings, and let us try and do each other good.

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TEMPTATION.—You know not the power of temptation. Associate with a vicious person but one day, and you will receive a serious injury; then what must follow if you are on the strictest terms of intimacy with such a character? By little and little you will be assimilated to his practices, till at length you will be his equal.

ORIGINAL.

IMPROMPTU—TO A STAR.

BY MISS M. E. WILSON.

Pale Star! in earliest time I've gazed upon thy beam,
And tho' my heart's wild lute shall linger yet awhile,
Oh! I would have thee smile and cast one gleam
Of youth's sweet time in each and every smile!
Why now infold the current of thy radiant stream,
And cease thy breathing, which alone beguile?
Hast thou too caught a stain of earth,
Or trac'd thine etymon to her darksome birth?
Ah, no! thou wilt return thy silvery car,
Then leader of the thrice ten million spheres,
And hymner of dark and fleet unnumber'd years—
And read the secrets of thy home afar.

Lexington, Ky.

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[ORIGINAL.]

THE LONELY MAN.

BY BRO. WILLIAM ROUNSEVILLE.

I saw him in the crowded mart—
That lonely man and old,
His clothes in fragments 'round him hung,
He shivered with the cold.

His cheek was pale, and sunk his eye,
And yet with fire it gleamed,
And as he stood that crowd among,
Below his sphere he seemed.

And yet "God bless you" no one said,
None took his withered hand,
None asked his health with anxious tone,
And none beside him stand.

Yet once that very crowd had hung,
With raptures on his tongue—
He spake—and every voice was hushed—
He ceased—the echoes rung.

Admiring crowds with eager gaze,
Then bowed as oft he passed,
And to his patronizing eye,
Beseeching looks were cast.

The rich to him their cause consigned,
And praised his rising fame,
The poor their single plaint preferred,
And never plead in vain.

In every rank of human life,
In cottage, or in hall,
He counted friends of "sterling worth,"
For he could serve them all.

Why stand the crowd from him aloof?
Why do they all forsake?
Has vice ensnared—has virtue fled?
What can the difference make?

His hand is palsied, and his head
With frost is sprinkled o'er—
His strength has fled—he's *useless* now—
Besides, *he is so Poor!*

St. Charles, Ill., 1847.

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Never be cast down by trifles. If a spider break his thread twenty times, twenty times will he mend it again. Make up your mind you will do a thing and you will do it. Fear not if a little trouble comes upon you; keep up your spirits, though the day be a dark one.

PRINCIPLES OF ODD FELLOWSHIP.

The principles of Odd Fellowship are well known. They are the light which have guided the footsteps of the virtuous, and have been the doctrines of the holy in every age. The friendship of David and Jonathan; the love of him who laid down his life for his enemies; "who died that they might live;"—and the martyrdom of Stephen for the cause of holy truth, are the most gloriously triumphant scenes in the history of man. All the sweets of true affection, all the ravishing beauties of true generosity, and all the grand and commanding scenes of noble magnanimity which adorn the pages of history; are bound by the golden chain. Against the principles of Odd Fellowship, Friendship, Love and Truth, no man dare bring a railing accusation; and to the enemies of our Order let me say, that our doctrines may be likened to an house built upon a rock; the rains may fall and the storms may beat against it, but its foundation moveth not. All men are mostly agreed upon what the principles of virtue are, but in the manner of carrying them out in the actions of life—the great difference in religion, and the many divisions in society, proclaim the great variety of opinions. We are the foes of no sect;—when we see a benevolent act performed, we care not of what persuasion the benefactor may be, we "write him down a lover of his fellow men." The principal weapon used against us by the opponents of our Order, is, "that our association is secret, for if our object is good why keep its transactions in darkness?" Undoubtedly secret societies may be the means of doing much evil; that depends on the manner in which they may be conducted; but they also may be, and have been, the most powerful engines in doing good. When Prussia and Austria were ground to the dust to pay the heavy contribution levied on them by the iron hand of Napoleon, it was the Thugenbund which broke the yoke of oppression and set the crushed peasantry free. And it was to those secret associations that Metternich and Hardenberg looked for their country's salvation, and were not disappointed. We believe that the manner in which we carry out the principles already spoken of, is the best and most brotherly performed. It once was, when the Church held that "feeding the hungry, clothing the naked, and relieving the distressed," was the first and principal doctrine of Christianity. It is for the Church to judge and reflect upon what place this doctrine now holds. We cannot interfere in any way with operations of Christian Churches; it is for them to convince and teach people the holy principles—we would lead men in the best manner to practice them. To Odd Fellowship the following lines may be strictly applied:

> "Friendship! thy golden beams, illume
> The dreary pathway of the life we tread;
> Bearing a *brother* to his silent tomb—
> Watching in sickness, by his lonely bed."

And the principle of Love, how sweetly is it illustrated in the beautiful anecdote in the last "Offering," "He is a Brother." In the spirit of our Order's affection, truly may it be said,

> "Love! love thou art no common bond,
> Binding to wealth, or pomp, or pride—
> Thou art our Order's azure zone,
> Circling broad earth and ocean wide."

One great truth we can declare; the State is not troubled with our poor. We watch in sickness by the couch of a brother, and we strive to provide things honest, in the sight of all men; whoso doeth not these things, is not a true Odd Fellow. Our Order is a noble tree; its roots strike deep into a goodly soil, and its branches spread far and wide. Our cause is onward—our principles are eternal.

> "Kingdoms shall totter to the dust,
> An end at last will come, to time,
> The wheels of universe shall rust,
> But Truth—eternal—stands sublime."

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A DYING CHAMBER.—Who that has watched beside the sick—the dying couch of a being—does not remember the dreary, desolate blank that succeeds the moment of dissolution? While life remains, hope will linger. From the ark of its affectton the heart still sends forth the dove over the wide waste of affliction, fondly dreaming her return with the olive-branch of Hope and Joy. The mind, too fully occupied with the duties of the sick chamber, has scarcely leisure to dwell upon aught beside. To smooth the pillow, to watch over the unquiet slumber, to sweeten the bitter draught with affection's hand, to read the languid eye, and anticipate the broken wish, these, and a thousand other kindly offices fill up the weary hours, and twine the loved one in its helplessness closer and closer round the heart. But when the last scene has closed on the being we have so loved and tended—when the warm heart can no longer feel our care, nor the beaming eye smile its thanks, then it is that the weary frame and crushed spirit sink in utter, helpless loneliness. Beyond that silent chamber the wide world appears one trackless waste, and as we gaze on the still, cold features of the departed, we long for the wings of the dove to "fly away and be at rest!"

THE RECLAIMED.

BY BRO. JOHN W. S. HOWES.

It is an interesting fact connected with the establishment of Odd Fellowship, under its present organization in the United States, that it became the pioneer or precursor of the great temperance movement, now so happily spreading its beneficial influence throughout the globe.

We do not assume for our Order that it identified itself with the temperance cause, or that it enjoined pledges on its members, obligatory of total abstinence, but in the re-formation of the Order in 1819, when it assumed the title of the "Independent Order of Odd Fellows," one of the most important features of the new constitution was to change the entire character of the institution, as it had originally existed under its convivial English form; thereby prohibiting the use of intoxicating drinks in the periodical meetings of its members. Men of known intemperate habits were disqualified by the new law for becoming eligible candidates for admission into the Order; and the habitual practice of intemperance was made by the new constitution a sufficient ground for suspension, or expulsion of offending members.

Identified as the old social and convivial habits of Odd Fellows were with our institution, it may be supposed that the radical change contemplated by the American reformers met with a sturdy opposition, from a large body of the "Ancient Order," as was formerly our designation. Many worthy members of this body were Englishmen; and Johh Bull, in spite of his proverbial reserve and taciturnity, is partial to the exhilaration of the "social glass." His habitual coldness warms under the vivifying influence of "strong drink," and "John" becomes a convivial and jolly boon companion.

We have individualized our English brethren, in this reference to the formation of our existing Order, because the hero of our tale was an English brother, belonging to the "Ancient Order," and thus a brief explanation of the facts connected with the present organization seemed necessary for the illustration of our story.

Among the members of the Order living in New York, at the period we have alluded to, there were few more prominent than a young Englishman, whom we shall designate as George Ardent. He had emigrated to America immediately after the close of the last war, with a feeling then common with British emigrants, that America was an Eldorado, where wealth and honors were easily and rapidly obtained, without that slow process and prudential caution necessary for their attainment in the country of his birth.

As our story is only connected with our hero subsequent to his settlement in this country, we need not refer to his history previous to that time, further than to state that he was respectably connected in England, had received a good sound education, and was a young man of more than ordinary intellectual requirements. With a temperament impetuous and excitable, he was generous to a fault, convivial in his habits, and confiding to an extent that made him the easy dupe of every pretended friend. With such a character and such habits, it may be supposed that George Ardent was not exactly qualified to realize the brilliant hopes which had led to his settlement in New York. His business speculations were all failures, and George was soon left with but little capital other than what youth, education, and talent afforded: those never-failing sources to the industrious and prudent. But Ardent was not of this class. Necessity, indeed, rendered exertion imperative. The interest of his friends obtained for him employment in the office of one of the daily papers in the city, and he became that worst-remunerated and least-appreciated of all literary slaves, a "hack-writer" for the daily press: that is, he furnished articles, without receiving the honor of authorship, for a compensation unworthy a mechanic or day laborer. His employer, a man of low intellect and sordid mind, had the tact of availing himself of the talents of others to build up his own fortune. Ardent was exactly the man for his purpose: quick, intelligent, and apt at his pen, George was ready for any emergency, and while the editor, so called, was flourishing under the laurels, and enjoying the advantages of a thriving subscription list, poor George was toiling without honor and without profit, the drudge and supporter of the man of "paste and scissors."

The new occupation which Ardent had adopted for his support, introduced him into a widely extended circle of acquaintance; his convivial habits became more confirmed, and if not positively intemperate, he was fast approaching to the verge of that lowest depth of human degradation. And thus years passed on; step by step, the gay, intelligent young man was sinking into the confirmed inebriate. His wife, for George had entered into the married state shortly after his arrival in this country, saw, with sorrow and anguish, the rapid strides he was making toward destruction.

She was an amiable and delicate woman, devoted to her husband, but she wanted energy sufficient to guide or control him.

Such women suffer in silence, and tears, not reproaches, are their only weapons. Ardent loved his wife; her patient endurance of his errors would often arrest him in his career, and effect a temporary reformation; but intemperance is a demon that overmasters even the holiest affections of our nature; and George, after one of these transient fits of compunction, would rush with even greater zest into the commission of his besotting vice.

It was at this period of his life that the organization of our Order under its present form took place. George, as we have before stated, was a prominent member among the brotherhood in New York. His qualities as a boon companion rendered him extremely popular in the Order, and he had been honored with its highest offices.

We need scarcely add that he was among the foremost of the opposers to the projected reformation insisted upon by his American brethren. The revised constitution was, however, carried into operation, and Ardent was reluctantly compelled to accommodate himself to the "new order of things." As an Odd Fellow, of long standing, he was admitted into the new confederacy, and the well disposed brothers indulged the hope that George might now be reclaimed by the wholesome restraints thrown around the Order. But the spirit of opposition to the new organization, aided by the force of long confirmed habits of intemperance, prevented any salutary effect being produced by the influence of his association with an Order that has now so controlling a power over its members. He was still the slave to intemperance. His old influence procured for him the interposition of his friends, who were lenient to the utmost extent that endurance would allow. But at length even this feeling was exhausted. The true principles of Odd Fellowship were beginning to be recognized and acted upon by the brotherhood, and even the regard for a "good fellow" like Ardent, was merged in the higher consideration of respect for the character of the Order. After one of his accustomed lapses from sobriety, he was formally arraigned before his Lodge, on the charge of being an habitual drunkard, and all that the interest of his friends could secure in his behalf, was a sentence of suspension for six months. George deeply felt the degradation, for the sense of shame was not yet extinct within him. He had once been an oracle in the Order, he was now a branded, a degraded outcast—not indeed wholly cut off, but yet placed in a contemptible position, which forbade all hopes of future prominence.

On a mind naturally impetuous and sensitive, a sense of shame acts with deeper power. George brooded over the deprivation of his privileges, with moody and excited feelings: he avoided all intercourse with members of the Order, and sought relief in the society of other and more congenial companions.

One afternoon, shortly after his suspension, he accompanied one of these associates to Hoboken, and, as usual, the aid of the exhilarating glass was called into requisition. His companion was a kindred spirit, and bottle succeeded bottle in quick succession, until both were approaching that state where reason totters, and conscience becomes mute. George was loudly calling the attendant of their orgies for another supply, when, casting his eyes around, he saw, approaching the house, a member of his Lodge, who had always exhibited toward him the kindest interest and solicitude.

Henry Rushford was, in truth, a worthy Odd Fellow; he had joined the Order, believing that its principles were worthy of support, as a means for ameliorating the evils of society. He brought to it the weight of character and influence, and was an active and energetic member, ever engaged in promoting the prosperity of the Order, and zealous in aiding and carrying out the beneficent and benevolent purposes of our institution. He had taken a particular interest in the concerns of Ardent, and had, at all times, interposed the weight of his influence in behalf of poor George's infirmities. He had also befriended him, in private, on several occasions, when a friend was needed.

Rushford immediately recognized his old friend, and at a glance saw the situation that George was reduced to. His first impulse was to approach the party, and expostulate with Ardent; but knowing the impetuous character of George, he hesitated. He however joined them. and addressed his friend. George, maddened with drink, and stung with shame, put on an air of defiance, and called more vociferously for a fresh supply of drink. The young girl who attended the house, assisted him to fill his tumbler, and George seizing it, was about to convey it to his lips, when Rushford, with a peculiar solemnity of look and manner, attracted at once the attention of the inebriate.

George recognized the movement, and, as if transfixed with horror, his arm was arrested, the glass fell from his grasp, and he sunk his head on the table, overpowered with conflicting emotions of shame and repentance. Yes! the solemn warning, the hallowed associations, connected with that CAUTION, had touched his heart. Great was the wonder of George's companion and the young girl; they attempted to rouse him, but Rushford interfered. He handed the amount of the reckoning to the attendant, and then led George away from the house.

"Rushford, you have saved me!"

"Have I?" exclaimed his friend; "then I am indeed most happy. Ardent, you are too fine a fellow to be the victim of intemperance."

"By the blessing of God, Rushford, I will reform. I feel that your timely and solemn warning may reclaim me."

"Let us hasten home then to your wife and children. I called there an hour since; they are in great distress. I promised to search for you, and bring you home."

Our story is ended. Ardent was RECLAIMED. It was one of those instances of sudden and inscrutable impressions, made on sensitive minds, that baffle the speculations of philosophers, and set at defiance all established principles of ethics.

George Ardent yet lives, a worthy and time-honored Odd Fellow, to bless an institution that was made the means of reclaiming him from one of the most degrading vices that afflict our common humanity.

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CHARITY.

Essays tending to illustrate the moral virtues, or to enforce their observance are of more immediate utility than those of an abstruser nature. These commend themselves to the practices of all: those are speculations that need to be speculated upon, before they can be made subservient to the general interests of mankind. By this remark it is not intended to undervalue any department of human knowledge. What we wish to hint is, that the various branches of information are of use only in so far as they tend to strengthen man's attachment to those great principles that God has revealed to the mind of man. Upon the plans of the Creator it is in vain that we seek to improve. *He* has placed the principles embodied in the decalogue far in advance of all others in point of importance; and it is the consummation of human wisdom to accord with the Divine perceptions and will. Many have been the efforts to undermine the importance of those simple but sublime principles, of which the beauty and grandeur of the external universe are only the insignificant appendages; but those efforts have proven nought, save the folly of the essayist, and the superior wisdom of the plan against which his spleen and prejudice had been hurled; for while schemes of sceptical philosophy have lived, flourished, and passed away, the simple plan of Revelation has continued to live, and has gathered new lustre from every succeeding period.

Among the several moral virtues, charity occupies a very prominent station. It is not indeed, so much an independent virtue, as it is the element in which the other virtues move and operate. Like its mother christianity, its influence is remote rather than immediate; and like it, its excellence is seen to the best advantage, when observed in the various accidents and circumstances of practical life. When we think of charity, we think of it rather as an energy to give tone and character to other graces, than of something which is in itself a grace. Performed in the true spirit of charity the simplest act wears an aspect of beauty and simplicity: apart from its presence and influence, the most important action appears altogether hideous and revolting. Hence an inspired writer has aptly called it "the very bond of perfectness;" which is in effect to constitute a sort of atmosphere for the other virtues to move in.

Charity is that universal feeling of good will and kindness, which rejecting local circumstances and prejudices, is willing to embrace the breathing universe in the spirit of concession and compromise; and which, where its object is smitten by the hand of poverty, is desirous of displaying itself in acts of pecuniary assistance. If you would make a just estimate of its importance, go look abroad upon the face of the peopled earth. See you the myriads upon myriads of active beings dwelling upon its surface, who as civil and social beings, are bound together mainly by the cold law of selfishness; consider the numerous weaknesses and errors of human judgment; mark the perpetual liabilities to collision of feeling and interest: and you may then be prepared to form some idea of the importance of charity. It is true that man, as an individual, possesses sympathies and inclinations that lead to seek with avidity the fellowship of his species; but so soon as he enters into a state of society, his feelings of selfishness gain the ascendancy of all the rest: hence the necessity of some strong opposing principle, which shall be in fact the great conservative principle of humanity. Such a principle is *charity*. Like an angel of mercy it has gone forth into the various departments of society with "healing on its wings;" often humbling and subduing the proud oppressor's heart; and ever seeking to soothe the wretched and disconsolate.

The monuments of charity are more enduring than those of the hero, for they speak not of devastation and blood, but of positive deeds of mercy that can never be forgotten, until nature has forgotten to do its wonted work upon the memory of man. And while systems that have grown weak from age shall have fallen with a crash that shall shake the earth; it will be the province of charity to gather up the fragments that lay around, and march on to shape, to better purposes, the destiny of the coming period.

But if charity be thus important in itself, institutions tending to extend and perpetuate its influence, must be of vast utility also. Such an institution is Odd Fellowship. It is based upon the purest principles of equality, extending like privileges and immunities to all its membership; and rejecting all preference for any particular creed in religion, it clings with the utmost tenacity to those great moral principles, which are shadowed forth in the impressions of nature, and confirmed by the precepts of Divine Revelation. Its membership, particularly those of more elevated condition, learn to lay aside feelings of pride and ostentation, by the frequent recurrence of scenes of sorrow and wretchedness; while from those scenes they gather a practical commentary upon the unstable character of earthly pomp and glory. Lessons taught by example are more thrilling than those gathered from the history of past events. There is no school so good as that of self-experience. We read of events of gone-by generations as things about which we are concerned but little; and of those, who were long since subjected to the sad fluctuations of earthly fortune, we are too apt to feel that they were beings, with whose destinies our own are but slightly identified. We read of Xerxes, who marshalled his millions upon the plains of Asia Minor, and fancied himself capable of shaking the pillars of the universe. A moment more we see him flying from a handful of detested Grecians. We read of "Tadmor in the Desert," whose splendor almost added additional lustre to the sun. Alas! she is gone now; and she and Xerxes sleep in the same oblivious tomb. We read the sad illustration of the fleeting nature of earthly glory: it is an old story; and our hearts turn away but slightly affected. But when from a tragedy which was acted many centuries ago, we turn aside to gaze for ourselves upon a scene of wo and wretchedness, the tear of sympathy will glisten in the eye; and the visage, despite of itself, will begin to express the commiseration that rules the heart within. Such feelings indicate the true spirit of charity, and such feelings Odd Fellowship is well calculated to create and preserve.

But while Odd Fellowship thus fosters charity and extends its influence, as a social principle, it strips it of its more revolting character, when made to assume the garb of alms-giving. To a sensitive being, however desolate his condition, the idea of being the receiver of accidental charity is a loathsome thing. This feeling Odd Fellowship takes away; since in sending its alms to the desolate widow—who stands in silent, but speaking wretchedness over the couch of her dead husband—it places it in her hands as that which is hers by right of inheritance. This is an incalculable good. It is not enough that alms be given; they must be so given that the subject does not feel the sad necessity he is under to receive them. Otherwise in relieving an immediate necessity, alms-giving would often lead to a remote and fearful evil, by making its subject repine at his lot, and curse the hard hand of Providence for subjecting him to so sad a state of vassalage.

In saying God speed Odd Fellowship, then, we are praying for the promotion of charity, and the best interests of humanity. Together may they run out into the various departments of society until they shall have compassed the four corners of the earth; and while charity shall erect its temple in every land, may benevolence and love rule the feeling of every breast.—*Independent Odd Fellow.*

LOVE AND FRIENDSHIP.

BY WILLIAM LEGGETT.

The birds, when winter shades the sky,
Fly o'er the seas away,
Where laughing eyes in sunshine lie,
And summer breezes play.
And thus the friends that flutter near
While fortune's sun is warm,
Are startled if a cloud appear,
And fly before the storm.

But when from winter's howling plains
Each other warbler's past,
The little snow-bird still remains,
And chirrups midst the blast.
Love, like that bird, when friendship's throng
With fortune's sun depart,
Still lingers with its cheerful song,
And nestles on the heart.

TRUTH.

At the commencement of our subject we may adopt, in the spirit of humble inquiry, the words which were used by Pilate in captious pride—"What is Truth?"

A due comprehension of the signification which we propose to give to the term is necessary, in order to a right understanding of any reflections that may be offered upon it.

When we speak of the investigation of truth, we mean, the ascertaining of the nature, properties and relations of things in general—thus a *natural truth*, or *moral truth*, is the understanding of some fact in nature or morals, and in this view Truth is the same as KNOWLEDGE, and is confined to the mind.

In the first place, then, Truth is knowledge.

Secondly. There is truth in action—and this depends upon the state of the heart.

Thirdly. As a modification of the latter—there is truth in speech—and this in like manner depends upon the heart.

Every lover of truth then, in the first sense, is a lover of knowledge; and although his circumstances and engagements may preclude philosophical investigation of the phenomena of nature, and inquiry into the mysteries of the metaphysical world, yet he will take due advantage of all available means and opportunites to make himself acquainted with all knowledge necessary for *living* and for *dying*—in a word, with his own nature and requirements—the relation in which he stands to his Creator and to mankind—his whole duty as a reasonable and accountable being.

I know there are sophists who attempt to mislead, by saying that ignorance and simplicity conduce to piety and virtue—and that the fruit of the tree of knowledge leads to misery, from the days of Adam down—but the examples which they give of men of great talents, wild and erratic in their courses as comets, and like them threatening desolation to the world which they have lit up with the lurid glare of their brightness, can never disprove the fact, that the improvement of the mind has a direct tendency to "mend the manners and improve the heart."

There are anomalies in the mental and moral world as in the natural; and the men of pre-eminent genius who have been pre-eminent in vice, have never possessed well-balanced minds, but have cultivated some of the faculties of their mind without due attention to the others; and the preponderance thus produced has caused the deviousness and irregularity which have furnished to some a pretext for continuance in ignorance. "Be wise as serpents, but harmless as doves." Let wisdom reign in the mind, and peace and love in the heart.

How absurd is it to contend, that knowledge of itself causes the heart to diverge from rectitude. Surely they who are familiar with the philosophy of life, who are enabled to trace effects to their remote causes; who can duly estimate conduct and actions, with all their dependencies, and in all their results, will be enabled to see in what true happiness consists, and will pursue it in that rational manner in which alone it is to be found. The due apprehension of truth, then, in the mind obviously and necessarily leads to truth, as contained in the second proposition—truth in the heart and the evidence of it in action.

Truth in action is the result of a due apprehension of the nature of things. And as true happiness can consist in virtue alone, and the proper exercise of our faculties and affections—then as all men seek for happiness, they will pursue it in the path of virtue and honor, provided their mind is capable of placing a proper estimate upon the things of this world, and of giving to each its due share of consideration, and no more.

The mind, then is the grand regulator of the heart; and if right—if its faculties all be in proper exercise, and properly balanced, then all will be right—and the moral faculties will be in subservience to, and animated by it, just as the planets move around, and are influenced by, their grand central regulator—the sun.

Truth in action, then, is a proper discharge of duty, at all stations, at all times and in all circumstances—and comprises at once the whole law of life. If it is necessary to be more explicit, I would ask the question, if a man fails to perform the duties of any office, the acceptance of which was at once a pledge that he would perform them, does not every act in which he omits his duty, or transcends it, prove him guilty of falsity as fully and effectually as if he had broken directly his word—and what will apply to any one office will apply to all offices and duties whatever. Truth in action is therefore that course of conduct which is proper and just to be pursued—it is justice—a rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's. In rulers it is justice and mercy—in subjects obedience and love—in citizens it is patriotism and public spirit—in parents it is diligent nurturing—in children filial piety—in masters it is kindness—in servants fidelity—in the merchant it is fairness—in the judge impartiality—in all it is benevolence and love—love to the creature and Creator.

Truth in speech might be included, indeed, in the foregoing, and shall receive only a passing remark. I must contend, however, that fairness of speech depends in the first place, upon a proper state of the mind; and that no one capable of placing a proper estimate upon human actions will be guilty of a vice so contemptible, and so utterly at variance with the first principles of our nature. The disadvantages resulting from lying are so apparent that motives of policy (to throw principle out of the question) would restrain any man of correct mind from indulging in it. But besides falsehood direct in the use of words that are manifestly intended to deceive, there is another practice equally mischievous in its tendencies, and alike repugnant to just and honorable principles—I allude to the practice of deceiving, by the use of language of dubious import, carefully arranged, so as to convey a wrong impression to the hearer, and thus *seemingly* preserve the semblance of truth, while a lie is propagated. The intention of language is, to communicate our ideas and thoughts to others; and what difference is it, in the sight of God, or to the person addressed, whether we impose upon him by the lie *direct* or the lie *circumlocutory*.

Neither is the falsehood less deleterious or less immoral, when we create a false impression—by the lying eye, the frown—the assent or negative of the head, or by the pointing of a finger. Indeed in all these latter cases, while the crime is the same the meanness is greater—and those doing so, are so lost to the dignity of manhood, and given over to lowness and cunning, that they are guilty of the meanness of it, without having (if I may so speak) the moral courage even to *lie* in a manly manner.

This much will suffice to have said respecting Truth. And it is this Truih which is inculcated by the precepts of Odd Fellowship—to ascertain what is duty—to practice it in action and in speech, and in all things to live up to the dignity of human nature.

It is enjoined upon us in our obligations, and enforced in all our emblems, speaking to the heart through the eye, to reverence and obey God as the great Creator and Ruler of all things; to be subject to the laws of the land; and while we are knitted more closely in the bonds of love to the brethren, to be just, charitable and humane to all mankind.

These three cardinal virtues, then, "Friendship, Love and Truth," are the foundations upon which Odd Fellowship rests—and will rest unshaken by the storms of persecution, or the underminings of insidious malevolence. These three virtues are the standard to which all our actions are to come; and if, owing to the infirmities of the flesh and the entanglements of the world, the lives of many of our members do not come up to the standard, it is certainly no reasonable objection against the system—for even the system of Christianity has to lament that the walk of many is not in perfect accordance with its holy principles.

In this elucidation of the primary virtues of Odd Fellowship, I have endeavored to shew to those out of the Order that we have been both misunderstood and misrepresented; and that instead of sapping the foundations of civil and religious liberty, we are co-workers with the patriot and religionist in the great cause of morality and freedom. I hope that members of the Order will take occasion to throw these papers in the way of those for whose especial use they were penned.

Animated by the glorious thought, that a consistent course will overcome all opposition, and demonstrate the beauty and utility of the principles by which we are governed, our cause has nothing to fear—"Truth, is mighty and will prevail"—or, in the language of the poet:—

"Truth crushed to earth shall rise again—
The eternal years of God are hers;
But error wounded writhes in pain,
Amid a thousand worshippers."

[Covenant.

ODD FELLOWS.

Odd Fellows, when together met,
Are not, perhaps, so odd a set
As many people say;
Unless indeed it odd may be,
That they should meet for Charity,
With conscience clear to pay.

When the pale sufferer seized by death,
But faintly draws his short'ning breath,
They cool his fevered tongue,
And gently bathe his throbbing brow,
While scenes of earth, swift fleeting, now
By single hair seem hung.

Or when the spirit self is gone
To that far land, to us unknown,
To dwell in tents of clay;
The fixed and glassy eyes they close,
The pain distorted limbs compose,
And to the tomb convey.

Odd Fellows! surely odd they are;
The sick, the naked, have their care,
The hungry, too, are fed;
So odd, that they, without reproof,
The houseless stranger give a roof,
And where to lay his head.

CHARACTER OF A FAITHFUL ODD FELLOW.

BY BRO. J. BATCHELLOR.

Very many of the bitter opponents of Odd Fellowship, seem to think that the members of this institution, are anything but honest men and good citizens. Indeed, with some, it appears to be a settled principle in moral ethics, that when a man joins this Order, however exalted he might have stood in their estimation before, becomes an enemy to all that is pure and lovely in this world of ours. Ah! if he is an Odd Fellow, he can no longer perform those various duties, which are incumbent upon him as a neighbor and citizen; neither can he attend to those high and exalted moral and religious obligations which devolve upon him as a warm and generous Christian. All that is good, holy and pure, is without the pale of Odd Fellowship. There can nothing "good come out of Nazareth." So our enemies reason, think and act. Upon what grounds they form this opinion, we shall not now stop to enquire, for their good or ill will toward us, is of but little consequence, so long as we have the heart's best and purest affection of the sick, and the tear-drop of gratitude of the widow and the orphan. We simply wish to give our individual opinion of what we consider constitutes some of the brightest gems in the character of a true and faithful Odd Fellow.

In the first place, he must be a man who entertains a profound reverence for God. He must look upon HIM as the only proper object worthy of receiving his homage and adoration; whose mind contemplates with devout gratitude, the wisdom, the goodness and unbounded benevolence of high heaven's majesty—who will not mention God's holy name but with that reverence and filial love, which is due to a being who is so good, kind and lovely. He swears not at all, "neither by Heaven, for it is God's throne; nor by earth for it is his footstool." God's love and mercy moves him to worship—not to swear. And, so long as he is influenced by the mighty principles of "Friendship, Love and Truth," he will be in possession of

"The soul's calm sunshine and the heart-felt joy."

In the second place, he will act upon the golden rule, as laid down in the unerring standard of divine truth, in all his dealings with his neighbors and fellow citizens. He will act from principles, not from policy. Influenced by the strong and enduring element of unbending integrity, he will pass down the stream of life, and when the torrents of bleak adversity assail him, he will be supported and sustained by the cheering and consoling reflection that he has been an honest man, "which is the noblest work of God."

In the third place, he will be a man of universal benevolence and charity. He will not rest contented while beholding meagre want, wretchedness and despair stalking abroad at noon-day, without exercising those noble faculties, which have been bestowed upon him by his creator, for the alleviation of suffering humanity. His warm and sympathetic heart bleeds for the miseries and misfortunes of his fellow beings; and his active benevolence urges him forward with irresistible energy to actions of kindness, love and mercy. The lone and friendless widow, the poor defenceless orphan—the houseless wanderer upon the moral wilderness of sin, alike find in him, a friend, *adviser* and ever ready protector. The warm beaming sunshine of his heavenly countenance draws from the dark abodes of misery, the care-worn spirits of despair and despondency, to revel in the bright halo of its glory. His sweet and gentle voice is like the soft melody of angel's heavenly music to cheer away the evil thoughts which sad melancholy has engendered in man's bosom; and to hush to peace the troubled waters of his angry passions. These are actions which throw over his character such soft and mellow beams of light and glory—they diffuse the calm sunshine of peace and joy over his heart. And when the end of his eventful journey draws near, and he is about to depart to that land from whence no traveler ere returned, the brilliant rays of immortal hope will shine with resplendent lustre and glory on the horizon of his pure and holy mind. The vivifying gust of extatic joy will raise his peaceful soul above the corrupting things of this mundane world, and with a placid smile he beholds the crumbling of his earthly tabernacle.

Such we fully believe to be some of the most important traits, standing out in bold relief, in the chapter of the *good* Odd Fellow, who is guided wholly by its pure principles and teachings. We wish not to be misunderstood. We say, then, that so long as Odd Fellows live up to, and practice, what its principles inculcate, and which they are under strong and lasting obligations to follow, they cannot in the very nature of the case, be otherwise than the best of men. That all do this, who bear the name of Odd Fellows, we are not so vain as to pretend.

Kind reader, are you an Odd Fellow? If

you are, have you cherished and practised those beautiful lessons which its teachings are designed to impress upon your mind? Have you obeyed all its sacred injunctions? If you have not, then you are only an Odd Fellow in name —if you have, then you have a pearl of great value—press it still closer to your bosom, and great shall be your joy and consolation in well doing.—*Gavel.*

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ODD FELLOWSHIP.

Much is said and written, and something sung at the present time, about ODD FELLOWSHIP. This is all very proper. Every new institution coming before the community deserves the severest scrutiny as to its principles—its objects, and the modes by which it seeks to exhibit the former and accomplish the latter. It could not but be expected that various opinions should obtain in regard to the institution. Men differ upon all subjects and most of all will they differ upon those which come before them invested with novelty, and about which their knowledge, previous to the formation of their opinions, must necessarily be limited. Sometimes the different opinions men form upon any given subject may be accounted for by the better acquaintance of some and the more imperfect knowledge of others. Newton, for instance, differed from the whole world of Astronomers in his theory of the solar system. Why? Because he had more fully investigated and more carefully observed; and loud as was the condemnation of those holding the contrary, yet when they came to contemplate the same facts that had assisted him to form his conclusions, they were forced to yield their opposition and acknowledge the truth.

In judging of Odd Fellowship, it is at least commendable to know something of its true character—its principles—its objects—its modes of operation. What then are its principles? A practical recognition of the great bond of brotherhood between man and man—the acknowledgment of the duty of one to assist another in distress, and to this are superadded systematic modes of accomplishing such objects. If such, in brief, are the principles and the objects of Odd Fellows, then these are so far deserving of commendation—all will allow.

It will be objected, without doubt, that many do not act in full accordance with the principles they profess. Now we wish from our soul, that those who have this argument always ready, would either acknowledge themselves incapable of reasoning, or else fall sick of their own sophistry and cast about for something new. It would be a treat, we should suppose, for such minds to stumble upon a *new* idea. An institution and its principles must be condemned, forsooth, because some of its adherents are false to it. Then the religion that Christ taught must be abandoned and condemned, because Judas was a traitor to it. Then temperance pledges must be considered bad, because some break them and make themselves and their families wretched thereby. All schools and literary institutions are to be condemned, because some blockheads come away from them dunces after having despised all the influences that were thrown around them there. Such is the argument that condemns an enterprize from the bad conduct of some of those engaged in it. We are logically impatient when we hear this reasoning. We should think a man of brains would be ashamed of it. If there are other and weightier reasons against Odd Fellows, let them be urged with all pertinacity, but pray never let us hear this stale objection which lies equally against religion, morality and everything else good and valuable.

If the principles professed are true and good, and the objects aimed at commendable and important—then the only objections capable of being urged must be those against the modes by which these principles must be carried out, and these objects accomplished. The secrecy of the Lodge meetings—the show of regalia, and the systematic organization, must be causes of complaint. It is argued in favor of secrecy that it is enjoined to prevent imposition and for purposes of protection, merely; that the institution could not exist without it. What harm then does it do?

The regalia, and the somewhat ostentatious and imposing ceremonies, all have their effect upon the mind. The question is not whether of themselves they have any intrinsic value. It might be hard to show this, but while the human mind is what it is, it will always be influenced by such appliances, and if they can be made available to assist really valuable enterprises we can see no objection to their occasional use.

In making the above remarks we would not be understood to entertain any disrespectful feelings towards those holding contrary opinions. They have contemplated the subject from a different point of view, and have come to different conclusions, and their opinions are entitled to the same respect that we claim for ours.—*Lime Rock Gazette.*

FRIEDNSHIP, LOVE AND TRUTH.

BY BRO. D. S. GANO.

FRIENDSHIP, as the first term of the trio, must be the first link in the duties of Odd Fellows. As such we must be bound together by that sentiment, that feeling, which arises out of a common sympathy and congruity of character, prompting us to act towards each other without interest, and making sacrifices of every description. Friendship, at the head of our motto, does not mean that superficial friendship as generally seen and practised among men of the common world, meaning nothing more than being acquainted with and avoiding the pain of giving offence to the befriended object. No! the friendship here meant is of a nobler growth; it aims at the assistance and improvement of the befriended object in every respect; faults seen it strives to correct for the purpose of rendering the object more worthy of esteem and regard, as without these, friendship cannot exist in the true sense of the word. This is what is synonymous with brotherly love. Such a one rejoices in prosperity and cheers, consoles and assists in adversity. For few are the pleasures that we can sincerely and honorably enjoy without the participation of others. But as friendship is produced by a feeling of regard and esteem, hence the duties of Odd Fellows so to act as to draw forth and merit the regard and esteem of the brethren of the Order. This once obtained, friendship soon follows, and time which weakens almost all other powers and qualities, has a contrary effect upon this—the longer it lasts the stronger it grows. But in another respect is it necessary that such should be the friendship found in the hearts of Odd Fellows. Very correctly has this term been placed at the head of our motto—*Friendship, Love and Truth*—indicating, that if we will at all succeed in carrying out the other principles of the Order, we at first must arrive at and practice those principles which, finding application amongst ourselves, bind us together by an inseparable bond of reciprocal feeling, forming a union which will withstand the rudest blasts, and not be changed by the severest shocks of adversity. For the heart that is not warmed by *love* and true *friendship* is not capable of expanding to very great and exalted sentiments; it cannot feel the generous glow of *affection, benevolence* and *charity*.

Without this kind of friendship—without fraternal affection, it is not possible to find a helping hand and cheering heart, particularly away from home, to which every Odd Fellow is entitled and which he also claims. Cold and chilling comes that assistance, that help which is tendered merely in consequence of certain laws, and not arising out of brotherly love. Without true friendship it is not possible that we will meet and feel, out of the Lodge, that warm and much meaning grip which is so animating to every feeling, giving assurance that the reliance placed in a BROTHER ODD FELLOW, in cases of emergency and need, will not be in vain. There is another point essentially necessary to form true and lasting friendship; and cultivate the much desired harmony, namely: we must, like in all other matters, not expect to find perfection in one another; we must show tolerance of opinion in our intercourse, and practice the greatest charity towards each other in the discussions arising out of our business transactions of the Lodge, as in these are easily laid the seed of disunion, and running gradually to the opposition of friendship—hatred. Let us bear in mind that it is the intention of our brotherhood, for a great and philanthropic object, to form a union consisting of men of the most discordant opinions.

Our feelings and sentiments towards each other being upon such a noble foundation, *peace* and *harmony* will prevail in our halls. Strife and altercation will be banished from our Lodges. For as already said, as friendship is called forth by a sense of regard and esteem for one another, so will harmony in all our sentiments and actions be the production of friendship; and it is my firm belief, that just in proportion as true friendship is wanting amongst the brethren, so will be the harmony and peace found in their halls, and the more numerous will be the obstacles to the progress of the Order; and if the time should ever arrive, as I sincerely hope it may, when the brethren of our association could justly demand the respect and esteem of one another, then would harmony and peace be perfect there, and all and every one could, with the help of Him on high, who findeth pleasure in peace and harmony, carry out easily all those principles and arrive at those objects at which Odd Fellowship aims.

In this way it is only possible for our beloved Order to stand firm and advance continually to that prosperity which its principles merit. Shall the work succeed? united we must stand! Shall *benevolence* prevail? united we must stand! The qualities and powers of the one associate themselves then with those of the other. Variously has God divided the gifts. Combine these various gifts and it will become a beautiful combination. Combine these together and we can easily carry out all the manifold principles of Odd Fellowship.

Love, as the second and middle link in our motto, is also the next link in Odd Fellowship; and although many may think that this term has reference to that brotherly love of which I have spoken before, still I am of the opinion that it refers to some other principle of the Order. For the term *friendship*, at the head of our motto, denotes already all that under brotherly love could possibly be understood, and that the wise founders of our Order should have placed two synonymous words in a motto containing only three, one by which they surely intended to convey the fundamental principles and aims of the Order, I at least cannot conceive.

After we have paid the last honors to a deceased brother; after having carried out the first principle of Odd Fellowship in having felt and feeling yet towards him as a true brother, there is a bond still between us and him; and although he has departed from amongst us, there remains generally of the same flesh and blood, to which we must naturally feel bound by the same ties of friendship, which we have felt for him. There is his disconsolate *widow* and *fatherless children*, and although I well know, that the word "love" in our motto, is generally considered as meaning brotherly love, I am inclined to think that it more likely has reference to those individuals who, by consanguinity, form parts of the great family of Odd Fellows. The word "love" being usually applied to the other sex and also to children, leads us to conclude that the founders of our benevolent institution intended to make charity towards the WIDOWS and ORPHANS of our departed brethren one of the special principles of Odd Fellowship. And how can it be otherwise? Is it possible, that having felt for our brother true friendship, we could look upon those he has left behind with coldness—without any feeling of affection? Is it not more natural that we feel towards her as a brother and towards them as a father? Look around you and see how those widows and orphans stand, who have not the advantages of that union which binds us and our families so closely together. The world in general is towards them very liberal in words but very sparing in deeds. There is no misfortune in life greater and none more deplorable than that of the loss of a husband and father. By such an event the affairs of a family are turned to the very reverse which nature intended it should be. Having lost him who was by her intended to be the provider and supporter of his family, and being very frequently left without ample means, the widow is under the necessity of leaving partly those duties which are commissioned to her by nature, for the purpose of combining in herself the duties of mother and father; or in other words, of finding means enough for raising her family as she wishes—honestly—and the first being very seldom possible, nothing is left for her but to send her children as soon as they are grown enough, to some place or establishment where they may work for a pittance, for the purpose of assisting her in her task: in the meantime, and owing to the same cause, will she be prevented from giving them that education by which alone they can become dutiful children and good citizens. In regard to orphans there seems to exist a strange fatality in their lives. The world, although feeling toward them with pity and commisseration, combines still with it a feeling which does not tend to make them more happy, and which appeared always to me rather calculated to bring their helpless situation continually in a stronger light before their eyes. It is true, that orphans are occasionally taken into families and even by them adopted, but besides that these cases are very few in number, there are a great many who are entirely overlooked, as though it were by some unaccountable fatality; the wretchedness with which they have become familiar no one very tenderly pities, and thus the widow, reconciling herself to the extreme hardships of her condition, lives on uncheered by those sympathies out of which grow both happiness and virtue, and yielding by degrees to the constant pressure of her lot, becomes poor in spirit and in estate, and vegetates like an almost worthless weed that is carelessly trodden on by every foot, and all her days leads the life not so much of a servant as of a slave.

When we have run our course of life and the angel of death calls us from the last embrace of our friends to be admitted into the celestial Lodge above, and if we besides have not been peculiar favorites of Dame Fortune how consoling, how cheering, how happy the consciousness, that those who were the most dear to us will not be cast upon a cold and unfeeling world, but that the protecting arm of the Order will be placed around them; that they will find every protection in the guardian care of the brethren of their maternal father. The hand of friendship and love will be extended towards those he left behind, forming thus the medium through which we hold communion with the souls of our departed and beloved brethren in Heaven!

We now come to the consideration of the third link in our motto—TRUTH. Being bound together by the bond of true FRIENDSHIP, and feeling our hearts swell with full *charity* towards the widow and orphan, we have laid the foundation, and made the first and most essential step towards the high and sublime aim of the Order in investigating, cultivating and propagating that *moral* TRUTH which centres in itself all the better and higher qualities of man. Is is that which being rightly understood and practised, brings us nearer to perfection, and by this to that happiness at which all men aim. It seems to be the chief object of our Order to have ALL men, without distinction, arrive at that state of moral perfection which leads the possessor of it to spiritual happiness. To accomplish this, she laid it down as a paramount law that "men of the most discordant opinions" shall be admitted into her halls, where the brethren shall congregate together for the purpose of cultivating all the nobler faculties of men; to tear themselves occasionally away from the demoralizing effects of the common world, and lift their souls on high to be impressed with that virtuous mind, that moral strength, which will enable them to carry every moral sentiment received there into practice in their intercourse with the world. For this purpose we meet here occasionally to listen to lectures laid down by the founders of Odd Fellowship, inculcating moral principles; giving us opportunities of interchanging our ideas, and cultivating our minds for that state from which alone flows *virtue* and *happiness*. It is too obvious that this is the principal and primitive aim of our Order to need more explanation.

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PHILOSOPHY AND RELIGION.—There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual. It has been actually said "that philosophy readily triumphs over past or future evils, but that present evils triumph over philosophy." Philosophy is a goddess who is in heaven, but whose feet are on earth. She attempts more than she can perform, and promises more than she performs. She can teach us to *hear* of the calamities of others with magnanimity; but it is religion, pure and undefiled religion only, that can teach us to bear our own with resignation.

GOOD ADVICE TO ODD FELLOWS.

BY BRO. JOHN B. DICKS.

Brothers, it is our duty, a duty we owe to God and man, as far as lies in our power to alleviate the distresses of all men; sympathize with and offer our condolence to the afflicted, more particularly in our own circle and community; make ourselves generally useful, without however injuring ourselves or our sacred institution by so doing. We should guard well our conduct in life, weigh well every motive before we act; let our actions with the world be such that by the powerful impulse of right our prosperity will be onward! onward!

In all our temporal affairs our path of duty is clearly marked out. Among the important principles whereby we should be governed in our daily pursuits are those of honesty and truth. Honesty is emblazoned before us as a jewel upon which we should set our affections, and by which we should be guided in our every action. It should be the day-star of our existence, and the bright luminary by which we should be governed in our thoughts by day and in our reflections at night. Actuated by a principle for honesty we are sure to arrive at and attain to a sphere of usefulness, whether of humble or dignified character.

Brothers, let me admonish you that you be governed by a love for truth. Possessing a sound principle and strong relish for truth in our own minds, we are enabled to test this quality in others; also to detect false notions, see through false manners, and to despise false attractions. It is the study and practice of truth that enables us to establish a character for sound integrity and veracity. A detestation of falsehood should be strongly impressed upon our minds by the following couplet:—

> "Oh what a tangled web we weave
> When first we practice to deceive."

It is not enough that we possess truth as a principle, we should ever cherish it as an object of affection; delight in it as a matter of taste, and detest nothing so much as false colouring or artifice. The adorer of truth is placed above all things earthly; he stands firm in the midst of temptation, and frank in the midst of treachery. The possessor of truth will be attacked, however, by those who have prejudices, solely for the reason that he is without them. The poisoned barbed arrows of falsehood, accelerated by the low artifice of calumny, may be aimed and directed towards us, but we will stand unharmed, protected by the invulnerable shield of truth.

Brothers, we should live in friendship with all mankind. Friendship springs from the kind and amiable dispositions of the mind; it betokens the absence of selfishness, and those discordant passions which disgrace our nature. It is truly ranked among the virtues. It is the source of a large portion of our happiness—it is the tie of congenial souls. Surrounded by the snares and deceitfulness of this world, when so wild and tumultuous are the passions and pursuits of men, where disinterestedness is seldom found, and where "justice often holds unequal scales," how necessary to our peace and comfort is that friend in whom we can place implicit confidence; who shares alike with us, whether in adversity or in prosperity, his warmest friendship. No one dare say that friendship is forbidden, or not encouraged by the scriptures. The principles of religion excite us to cultivate every amiable disposition, and allows us every indulgence not inconsistent with duty. The following, drawn from holy writ by an able pen, illustrates the strong attachment binding together the souls of David and Jonathan in bonds of friendship:—"When Saul and Jonathan were slain, David seized his harp, and from a soul full of sorrow poured forth his inimitable elegy; pursued with his sighs the spirit of his departed friend, and blasted the mountain of Gilboa in the language of poetical indignation." Our Saviour, independent of all other instances, gives a sanction to the cultivation of friendship; for proof of this, he selected John, bestowed upon him his warmest affections, and admitted him to his freest communication. The gradations of affection are various, each corresponding with the different relations of life, and contributing their share to that harmony which should reign throughout society.

Harmony should be carefully compounded with our duties. It is instrumental in consummating all our labors. It should be a cardinal point with us, whether in or out of the Lodge, to live in harmony one with another. It is no doubt the fact with some of us, which however may be attributed partly to our nature and dispositions, that we frequently give way to passion, become excited in debate, in the discharge of our duties as members of the Lodge, or as members of society without the pale of our institution, give utterance to sentiments derogatory to the peace and happiness of those to whom we stand variously related by social connexion. So far then as these are faults, it should be our duty to soften them in our nature, and eradicate them in our dispositions.

Brothers, let us be governed by that harmonious spirit taught by the principles of Odd Fellowship, and not only be governed thereby when assembled within the walls of our hall in our official capacity, but we should be governed thereby at all times, in all things; be governed thereby in the discharge of the several duties incumbent upon us as husbands or fathers, as advisers or instructors.

Before I close I wish to remind you, that to facilitate the operations of our honorable institution, to render Odd Fellowship popular and generally *useful*, we should be punctual in attending regularly our Lodge. Many of us have been remiss in the discharge of our duty in this particular, thereby weakening our institution, and retarding the operations of the few who labor incessantly for its advancement. Very often men in affluent circumstances have not at heart the welfare of any benevolent institution, nor do they feel the wants or experience any of the cares of the world; their fortune is to bask in the sunshine of wealth and repose upon the lap of ease, enjoying their own created selfish happiness, if I may be allowed the expression. But alas! they although fortified as they were in their imaginary stability of wealth, are too soon overtaken by a sad reverse of fortune; they become miserable, wretchedly miserable. Yes! miserable from the fact, that in the pompous hour of their greatness they constituted only selfish friends; not friends who, in the hour of adversity, would voluntarily sympathize with and alleviate their distresses. Brothers, let us fall not into this error, but by our diligence and attention at all times to our Lodge, constitute friends, true friends; entitle ourselves to the sympathies of our brethren, we may then share all the benefits to be derived from Odd Fellowship, do honor to ourselves and to our common cause.

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Celebration at DuBuque, Iowa.—The Miner's Express, published at DuBuque, says the celebration of the Independent Order of Odd Fellows at that place, on Christmas Eve, was very creditable to the institution. The procession was large; the order of the ceremonies well adapted to the occasion; the prayer by the Rev. Mr. Norris, solemn and impressive; the address by Brother Lovell, highly entertaining; the supper at the Waples House gave universal satisfaction; and the whole affair passed off in harmony and good taste.

DuBuque has a Lodge of excellent Odd Fellows, who know how to do things right.

WHAT IS ODD FELLOWSHIP?

This is a question that is often put to us, and in what does Odd Fellowship consist? Is it a phantom, a moving panorama, or a system of juggling, calculated to turn men's brains? We are charged, too, of being a society composed of designing men, whose business it is to meet in secret conclave, and then to frame plots, traps and snares, to inveigle the innocent, and to insure the sucess of decoying the most harmless and unsuspecting citizens—nay more; we are charged with winding our way into the bosom of the Church, and there, by cunningly devised fables, succeeding in turning men's heads, if not their hearts, from the Lord's sanctuary, to worship at the "polluted shrine," so called, of an Odd Fellow's altar. And indeed, such would appear to be the belief with many, if we might judge from their works, of a sect with whom I am acquainted, who have declared it to be a fixed principle in ethics, that when a man joins this Order, however exalted he might have been in their estimation before, he becomes the enemy of all that is pure and lovely in this world of ours. Ah, if he is an Odd Fellow, he can no longer perform those various duties which are incumbent upon him as a neighbor and a citizen, neither can he attend to those high and exalted moral and religious obligations, which devolve on him as a warm and generous Christian—all that is good—all that is pure and holy, is WITHOUT the pale of Odd Fellowship—there can nothing good come out of Nazareth.

But the question is, what is Odd Fellowship?

> "Is it in a name?—a rose by any other name
> Smells just as sweet."

The great object of Odd Fellowship is to promote human happiness, thus adding to the comfort and enjoyment of life. And here let us ask, in what does human happiness consist? Is it in the endeavors of man, by years of unceasing toil and countless privations in accumulating wealth? Is it in the scheming and intrigues of boundless ambition? Is it in the beastly enjoyment of every luxury that will minister to the wants of sensual appetite? Does it consist in the pomp and splender of imperial greatness and glory? Is it found in the strides of a world's conqueror, deluging the world with blood, and sending thousands of our fellow beings, unsummoned, into the presence of their Maker? No. True happiness consists in the discharge of those reasonable duties imposed upon us by our Creator—content with the lot which Heaven has assigned to us—and in the practice of those truly great virtues, Faith, Hope and Charity, the three great pillars on which reposes the edifice of our Order. Faith, says the Apostle, "is the substance of things hoped for, the evidence of things not seen." It elevates our views above the things of earth, and bids us live and die in the expectation of pure and ineffable bliss beyond this vale of tears. It is faith that nerves the martyr to offer up his life for the cause of his Maker. Hope buoys up the soul in the hour of adversity and affliction—dispels the gloom that attempts to thicken around us—refutes the sophistical arguments of the atheist, upon the utter annihilation of the soul, and leads her disciples by the rounds of faith and charity to ascend to the mercy seat. Yes, truly, faith is the glorious orb which warms and animates the entire system. But take from our institution this living principle, and the entire fabric would become

> "Helpless—a lump of Death."

An inculcation of the principles of Odd Fellowship leads to the practice of all the Christian virtues, particularly charity. The sick, languishing upon beds of pain and sickness—the mourners, whose hearts death has made desolate—the afflicted and suffering, whom misfortune has rudely visited—are all subjects of our charity, and have a claim upon our sympathies. True Odd Fellowship will always eschew the narrow mindedness and uncharitable disposition of the Priest and Levite, and cordially adopt the course pursued by the Samaritan, as spoken of in the Scriptures—administering to the wants of the body, as well as pouring the oil of consolation into the spirit of the afflicted.

We would not wish to convey the idea that charity, or that friendship and love exist in Odd Fellowship alone, for this would be claiming for the institution what it has never claimed for itself. True it is, that every man, as a member of society, fulfilling the duties of mutual dependant beings, is morally bound to exercise towards his fellow men charity. Yes, we as Odd Fellows, are not only under the same obligations with the rest of mankind, but have a deeper responsibility resting on us as members of the Order. But it is sometimes asked, if these high and lofty principles are made the ground-work of our Order, how happens it that we fail to convert our members into its truths—nay, more, into pure Christianity at the foot of the cross? Or, if Odd Fellowship is thus excellent—if the benefits resulting from the principles you espouse are so universally conceded—if its objects are to relieve the suffering, and sympathize with the afflicted—to exalt the standard of morals—purify the channels of society, and unite the people in one common bond of friendship, love and truth, how it is that there are among your own members those who do not appear to profess or practice what you preach? To such I would say, Odd Fellowship is morality. The institution claims not the high and holy prerogative of a system of redemption, which joins the shattered and broken alliance between man and his Creator? Reverence for God, and love for man, are the leading essential moral principles of our institution, and it will be plainly seen and acknowledged, that no society however benevolent its object—no cause, however moral in its tendency, but that have had to own, among its members, those of similar character. Patriotism had its Arnold, Christianity its Iscariot, and we indeed should be peculiarly blest were we free from the unprincipled.

Believing as we do, that if all men were Odd Fellows in mind and in heart, how different would be the condition of the world; we might sermonize until

> "Our pen's worn to a gristle."

Suffice it, then, to say, whatever bickerings and contentions may rage without, yet we bless God there is one place on his footstool where men, of whatever religious creed they may profess—however separate one sect from another, how little of the unity of the spirit and the bond of peace, and after all, strange to tell, bring these same unharmonizing and contentious elements within the walls of an Odd Fellows' hall, and how soon are they all one! Forgetting their former strife and ill-feeling, and yet allowed the quiet and undisturbed possession of individual opinion. Here our assembling becomes to us scenes of delightful recreation, and produce a similar feeling to that created by the sweet valley in which the bright waters meet, so beautifully described by the sweet and polished poet of Erin. 'Twas not the landscape of nature, but the society and converse of friends which made it so dear to him, and for the same reason our halls are dear to us. In reference to them, as he to his valley, we may join in the following apostrophe:

> "Sweet vale of Avoca, how calm could I rest
> In thy bosom of shade with the friend I love best,
> When the storms which we feel in this cold world shall
> cease,
> And our hearts like thy waters be kindled in peace."

In our Lodge not a scene transpires that is not full of interest and instruction, and if practically carried out in life, will, in a great measure, tend to remove from the mind those asperities which are so frequently engendered by opposing interests and opinions. Bigotry and ignorance may, for a time, endeavor to cast a shade over the resplendent beauties of the institution, but whenever its principles are fully understood and practised upon, just so soon will the clouds of superstition and prejudice, like morning dew before the rising sun, be dispersed into airy nothing.—*New London Democrat.*

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ODE.

BY CAROLINE M. SAWYER.

Joy, for our walls are high and strong,
  Our portals wide and fair—
Lift up the glad, triumphant song
  And pour the grateful pray'r!
Thanks to that God who is our stay,
  Whose hand hath led us on—
Still may He guide us on our way,
  Till Mercy's work be done!

Here may wise hearts, in counsel strong,
  Devise the generous plan,
To aid the friendless, right the wrong,
  And raise the fallen man!
Then nobly to the work away!
  The harvest-field is wide—
Swift—put the sickle in—the day
  Not always may abide!

Want is abroad! on every hand
  Behold the virtuous poor!
See yon sad orphans, how they stand
  And weep before our door!
That widow round her wailing child
  Her own thin garment draws,
While with pale cheek and gesture wild,
  She pleads her wretched cause!

From busy streets, from fireless homes,
  From cellars damp and low,
Where God's free sunlight never comes,
  Goes up a sound of wo!
That cry, from wailing childhood's tongue,
  And from the hoary head,
On every passing breeze is flung—
  "In pity, give us bread!"

We hear you, O, ye wretched throng—
  Your cries are not in vain;
We come with purpose pure and strong,
  To bid you live again!
So we—when, for ourselves to plead;
  To God we bend the knee—
May *we* be aided in our need
  As you by us shall be!

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GETTING HIGH.—The Rev. John Pierpont tells how it is to be done, as follows:

The sturdy oak full many a cup
  Doth hold up to the sky,
To catch the rain, then drinks it up,
  And thus the oak gets high,
By having water in his cups,
  And so must you and I.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio was organized at Cincinnati, in 1832, some sixteen years since, by virtue of a Charter from the G.L.U.S. bearing date the 5th of September, 1831, issued to certain Past Grands therein named, and to all other duly received and qualified Past Grands of the several Subordinate Lodges in the State. We have not the precise words of the Charter, but it secures to all who might afterwards become Past Grands, a seat in the Grand Lodge.

The Grand Lodge was located at Cincinnati, there being at the time but one Subordinate Lodge in the State—Ohio Lodge, No. 1. At a meeting held on the 9th of January, 1832, a charter was granted for Washington Lodge, No. 2. Cincinnati Lodge, No. 3, and Franklin, No. 4, followed, the latter of which was instituted May 3, 1833. Montgomery Lodge, No. 5, at Dayton, was instituted the same day.

Thus the first four Lodges in the State were instituted in Cincinnati.

That city, then, was the proper and legitimate location for the Grand Lodge—there it has continued up to the present time.

Latterly, however, we hear much said in favor of removing the Grand Lodge from Cincinnati to some more central location. Columbus has been the point named, that being the State capital, and the most central position suitable for the seat of the Grand Lodge.

An argument used in favor of removal, is, that being located in Cincinnati, in an extreme corner of the State, the legislation of the body is necessarily confined to the Past Grands of that city, and those in its immediate vicinity—that members of the interior and distant Lodges find it extremely inconvenient to attend, and cannot do so without great sacrifice of time and expense, which but few of them are able to bear, and are therefore deprived of any participation in its deliberations.

That there is great truth in all this, all must and will admit. But who is to blame that it is so? Are the Past Grands of Cincinnati censurable for the location of the Grand Lodge in their city? Are they to be reproached for not having of their own accord removed the Grand Lodge to some other point? Certainly not.

But suppose the Grand Lodge was removed, and located in Columbus, is it at all probable that the evils we have recited would also be *removed?* We doubt this, and we have always doubted it. If the Grand Lodge as at present constituted, was located at Columbus, and met monthly as it has heretofore, or quarterly as it will hereafter, tell us how many Past Grands from Cleveland, Sandusky, Tiffin, Toledo, Akron, Ravenna, Ashtabula, Steubenville, Portsmouth, Dayton, Piqua and Eaton, would attend its meetings? But we will be told we are naming *extreme* points. Very well. Tell us, then, how many will attend from Zanesville, Newark, Chillicothe, Springfield, Mansfield, Urbana, Mt. Vernon, and the others within a few hours ride of Columbus?—tell us how many at these places are able and willing to lose their time and pay their expenses to attend the meetings of the Grand Lodge at Columbus.

Now, we ask that these things be considered. Don't stop and denounce us (as we have been) by asserting that we are in the Cincinnati interest—that we go in for Cincinnati, &c., &c. but give the matter due and calm reflection. Consider whether if the Grand Lodge were located at Columbus, it would not be left to the control and management of the Past Grands residing here—(not over ten or twelve of whom have ever met in the Grand Lodge)—and whether they would not at all times compose a majority of that body. Consider whether Columbus would not do all the legislation, just as complaint has been made against Cincinnati.

We have thought over all these matters—we have considered them well, and ever since the subject of removal has been agitated we have been opposed to it, firmly believing that the good of the Order, requires that the Grand Lodge, *as at present constituted,* should remain in Cincinnati.

It is our firm conviction that if the Grand Lodge were removed to Columbus, the legislation would, in a great measure, if not altogether, be left to inexperienced members—and who will not say this would be an evil to be dreaded? We are well convinced but few would attend from the neighboring Lodges, from the fact that at present but few attend at Cincinnati, out of the city. In our attendance at the Grand Lodge, we feel confident we have not met *at any one time* over *fifteen* members altogether from Dayton, Piqua, Troy, Eaton, Hamilton, Rossville, Lebanon, Middletown, and the numerous other Lodges in the Miami Valley; and most of these are convenient to the city—conveyances always at hand, fare cheap, and expenses reasonable. Why it is so, we do not know. Brothers may not be pecuniarily able to go, or they may take no interest in the proceedings. We will not, however, make excuses for them.

But another point: Have those who complain of the location of the G.L. in Cincinnati, considered it was there before they became Past Grands?—and that if they accepted office, "passed the chairs," and were admitted into the G.L., they would be subject to all the inconveniences of which they complain? If aware of all this, why seek to become Past Grands when it is of no consequence to be one?

There is, however, yet another objection against the location of the G.L. in Cincinnati. It has been declared that those who control and manage that body, are a selfish, arbitrary and despotic set of men—that their legislation is tyrannical and operates against the prosperity of the Subordinate Lodges in the country; and some have gone so far as to say that unless there is a change, the Order must go down in Ohio! Such declarations have been made by good men; by those who have actually worked themselves into the belief that it is true, without ever having attended the Grand Lodge, or knowing personally the members whom they thus condemn.

Now, we undertake to say that there is not, and never was any grounds for such declarations and assertions—that they are without the shadow of a foundation.

We do not, and never have indiscriminately endorsed all the legislation, proceedings and decisions of the G.L. of Ohio. On the contrary, many of its acts we disapprove. We suppose that like ourself, and like mankind in general, the members of the G.L. are not perfect; that they are liable to err; that they may be mistaken—but that they are selfish and arbitrary; that they would knowingly do any thing to injure or retard the prosperity of our Order, no one who knows the men, will for one moment believe.

While writing, we open the proceedings of the G.L. of Ohio, from its organization, up to January, 1847. Turning over its pages we find the names of such men as P.G.Ms. Cobb, Churchill, Hefley, Thomas, Clark, Sherlock, Snelbaker, Day, Spooner—P.Gs. Mark P. Taylor, Corwin, Walker, Froome, C. J. W. Smith, Chapman, Wm. P. Stratton, Neilson, Chidsey, Brough, Roth, Runyan, Levi, Phares, Kibby, Layman, Timanus, and many others, who have taken the most active part in the business of the G.L. Who will, knowing these men, say that they are arbitrary, tyrannical and despotic, and that they would knowingly retard the prosperity of Odd Fellowship? Who that does not know the men, will believe this thing, when they contemplate the rapid progress of the Order in this State in the last few years, under the legislation of these Brothers—under Charters granted by them? Why the fact of our increase contradicts the assertion. They are made, we fear, without reflection and consideration; or else with no good motive in view.

We do not believe that any one has reason to complain of the courtesy and kindness of our Cincinnati brethren as a body. It may be true—indeed, we know it is true, that things have been said in the G.L. calculated to wound the feelings of country P.Gs., but never was it done in our presence by any number. We could never condemn the G.L. or its location on this account. As well might community condemn our institution because we are unfortunate enough sometimes to take in an unworthy member.

But the opinion is entertained by many that those who visit Cincinnati from the interior, are received in any other manner than that becoming Odd Fellows. Recently a P.G. from this city, stated in the G.L. that he had entertained the opinions of which we have spoken; and he took the occasion to say that a year previous he had visited the G.L. and found out his entire mistake—that he had been deceived; and he paid a deserved compliment to the courtesy and kindness of the Cincinnati Brothers. A P.G. from the Northeast, who visited the G.L. last January for the first time, writes us that he has had difficulty in making his Brothers believe that he was treated with even common civility! So deep-rooted has prejudice become against the Cincinnatians. We would that all who entertain these prejudices could visit that city, and see for themselves.

But of removal. We have said that *constituted as the G.L. now is*, we are opposed to its removal, and for the best of reasons. We believe, however, that it can be so constituted as to remove this difficulty, and a removal effected without injury to the Order. We allude of course to a Representative system. There is a strong feeling existing for a Representative system, and it will become stronger. Something must be done to secure a representation to all the Lodges. Adopt a Representative system, and then there will be no difficulty about the location of the G.L.; at least such is our opinion.

Will we be believed when we say that there is a strong feeling, among our best men in Cincinnati, in favor of a Representative system? Such we know to be the fact. There is a conciliatory and conservative feeling there—a desire to do what is right; and if the denunciations of the real working men there will only cease, and our country brethren will go and meet with them in that true spirit of Odd Fellowship which the institution inculcates, we feel well satisfied that it will result in something which will harmonize all feelings, and cause "peace and good will" to reign throughout our "friendly border."

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☞ We are again indebted to Bro. Curtis, the Grand Sec'y, for a copy of the proceedings of the G.L. of Pennsylvania.

THE REPRESENTATIVE SYSTEM.

Among the many important topics, claiming the attention of the Order in this jurisdiction, the Representative system stands foremost, as a measure entitled to the consideration of every good Odd Fellow, and a careful investigation by every Subordinate Lodge in Ohio.

It is a matter of great importance to Lodges in remote parts of the State, where Past Grands cannot visit the Grand Lodge, except at great disadvantage and expense. In Cincinnati, the measure has many zealous friends, among whom we mention our late Grand Master, Bro. Thos. Spooner, who, in his annual report, recommends in strong terms the adoption of a Representative system for the government of the Grand Lodge.

The principal objection urged against this system is the increased expense attending it. This is no doubt overbalanced by the good resulting from it—for under the present organization of the Grand Lodge, it cannot be expected that all parts of the State will be represented, especially at the January meetings, which are generally the most important. Take for instance the recent meeting—not more than ten or twelve members were present from the North half of the State. At least one-third of the State unrepresented. How shall this evil be remedied? What plan shall be adopted to bring together members from all parts of the State to participate in the Grand Lodge proceedings? We answer, unhesitatingly, that the Representative system, based on a proper foundation, is the only one which will have the desired effect.

If this system has such advantages the expense will be but slightly felt.

The opposers of such a measure should be the last to tax our Cincinnati brethren with selfishness in conducting the affairs of the Grand Lodge.

If Past Grands from the country do not attend Grand Lodge meetings, to be heard for themselves, they ought not to complain if our city friends do not understand their wishes, and support measures objectionable to the interior. Under a Representative form of government, this evil will be remedied by each

Lodge sending one or more members to the Grand Lodge at every meeting.

We put forth these suggestions, not with a view of dictating any particular plan, but rather to elicit information from others as to the best plan of organization, confident that the day is not far distant when the Grand Lodge of Ohio will be conducted on the Representative system. NORTH-EAST.

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"WATCHING."

In the laws of all Subordinate Lodges there is a provision which secures attendance upon the sick or disabled Brother. Whenever it comes to the knowledge of the proper officer that a Brother is sick, and in need of watches—that is, persons to attend him through the night—that officer gives notice to the Secretary, and it becomes the duty of the latter to notify two members of the Lodge to attend and watch with the sick Brother every night so long as it may be necessary. The Brothers are always taken in rotation, so that one may not have to attend to this duty oftener than another.

This is one of the great benefits of Odd Fellowship. "We command you to visit the sick," is inscribed upon our banners. It is intended that the sick and disabled brother shall be attended to, and himself and family cared for. Is this duty always performed as it should be? As a general thing, it undoubtedly is. But instances have come to our knowledge where Brothers who have been notified to watch with the sick, have neglected their duty. In some cases frivolous excuses have been made for the failure. This neglect should never be tolerated unless for the best of reasons, and the Lodge ought always to inflict the severest penalties provided for such neglect.

We fear that occasionally one may be found who will endeavor to keep away from a sick chamber—one who dislikes to sit up and lose his sleep. The *Odd Fellowship* of such may well be questioned. Is there any *good* Odd Fellow who would evade this duty, and permit his sick Brother to be neglected, and suffer thereby?

In cases of infectious and contagious diseases, members could not we suppose be expected or required to attend the sick. But in such cases, the committee of relief should promptly hire nurses, and secure good attendance. Some of the Lodges of this State have provided for such cases, but not all of them; certainly all should do so. A brother who may have the small pox, or other contagious disease, is as much entitled to attendance as one sick with a fever; and this attendance can be secured by procuring faithful and competent nurses.

Many persons are of opinion that that dreadful scourge of the Eastern world, the *Cholera*, will again visit this country; and if it does it will test the character and courage of many Odd Fellows. Our Lodges should think of these matters, and always be prepared for any such emergency.

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☞The Ark for February, owing to matters entirely beyond our control, was late in its appearance. It is the first time it has failed to appear regularly on the first of every month, and we trust hereafter such failures will be 'few and far between.'

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D. D. GRAND MASTERS.—The following additional appointments have been made by the Grand Master of Ohio, making the list complete, except the 26th District:

Dist.
7—C. W. COWAN, St. Mary's.
22—CHARLES E. KING, Mt. Pleasant.
23—ALFRED DAVIS, Medina.
25—ISRAEL E. CARTER, Akron.

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EAGLE LODGE, No. 100.—A charter having been granted for this Lodge at an adjourned meeting of the G.L. of Ohio, in January last, we understand it was instituted at Cincinnati, on the 8th of February, by P.G.M. Churchill. The petitioners were among the best of our brethren in that city, and will doubtless build up a good Lodge.

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THE GAVEL.—We take great pleasure in saying that under its present management, the Gavel is much improved and ably conducted, and is deserving of a good subscription, which we doubt not it has received. We will thank the publisher for the January number.

A GOOD THING—READ IT.

In looking through the proceedings of the Grand Lodge of Pennsylvania, during a portion of the past year, we met with a report on the subject of the "frequent convocations of irresponsible bodies" of Odd Fellows. It was unanimously adopted by Green Hill Lodge, No. 154, at Odd Fellows' Hall, Ridge Road, Spring Garden, Nov. 5, 1847. The views of this report accord so well with our own, that we publish it entire, and ask all to read it.

It will he recollected that after the change made in the official terms of Subordinates, by the G.L.U.S., a *convention* was held in Philadelphia, and circulars sent all over the country, against the six months term, and requesting Lodges to take action thereon. The report may have allusion to that movement.

The report states that that Lodge 'has never participated in any of the convocations alluded to.' We cannot but infer that it is a law-abiding Lodge, seeking rather to carry out the principles and objects of the Order, than to getting itself into difficulties with the parent branches. This declaration reminds us of a fact of which we feel not a little proud: that we are a member of a Subordinate Lodge which has never got into any difficulties with the Grand Lodge—has never aided or abetted in denouncing that body; but has ever yielded implicit obedience to the mandates of the G.L. and the G.M.; has never suffered in so doing, but has always prospered, and is prospering.

The following is the report:

The committee appointed to consider the propriety of the frequent convocations of irresponsible bodies with a view to coerce or repress the free action of the Grand Lodge of the United States, and the Grand Lodge of Pennsylvania, and to express the sentiments of this Lodge upon the informal proceedings that too often characterize the deliberations of the assemblies adverted to, beg leave to report,

The I. O. of O. F. is essentially a private, and, so far as its internal government and its forms and ceremonies are concerned, a secret organization. To carry out the design of its founders, and to transmit it unimpaired to posterity, this privacy and secrecy must be maintained. The order of its government and its mystic rites can only be preserved by an implicit obedience to, and a high veneration for, the higher branches of the institution and the officers duly selected to administer its laws. Every attempt to assimilate it with ordinary civic government—every effort to make it "*popular*," in the common acceptation of that term, must peril its permanence, weaken its influence, and place it beyond the possibility of acquiring the proud title of ANCIENT and HONORABLE, which its founders fondly hoped to establish for it.

For all the purposes of relief from distress and protection from misrule, its laws are sufficiently definite and positive. If a brother is injured, either in his character or estate, he can find redress in his Lodge, or, failing there, he can demand it from the Grand Lodge, to which he has an easy appeal. If the rights or privileges of a Lodge are infringed, and the Grand Lodge refuses redress, it can appeal to the Grand Lodge of the United States, where an unprejudiced and impartial verdict will be rendered.

But to some ambitious and restless spirits, this peaceful, simple and honorable mode of obtaining justice is too tardy in its operation, and they take the shorter and more turbulent method of extorting, by threats and combinations, that which calm reason would refuse to grant. They would not only make our beloved Order more "*popular*," or—to use their favorite phrase—more "*republican*" in its character, but they would overleap the bounds of all government, and subject the entire Order to such rules as the caprice of the day might suggest; rendering abortive every effort of the wise and good amongst our rulers to place the Order upon a solid and useful basis—alike the honor and ornament of the age and country.

Your committee would not be understood as charging upon all who are instrumental in getting up meetings to thwart the action of the Grand Lodge, a factious and disorganizing spirit. Many are no doubt influenced by the purest motives. But your committee are investigating principles, not the conduct or motives of men, and they are irresistibly led to the conclusion, that any self-constituted assembly of Odd Fellows, whether individual members of the Order, or delegates from Lodges, meeting with a view to an alteration of the fundamental law, or to concert measures to influence the action of the Grand Lodges, is dangerous to the peace, permanence and good government of the Order, and that all such assemblies should be hereafter strictly interdicted.

This Lodge has never participated in any of the convocations alluded to, and we may be permitted to express a hope that it never will. Feeling confident that the Grand Lodge of the United States do, and will, legislate for the common good of the Order, and that our maternal parent, the Grand Lodge of Pennsylvania, will always protect the interests of her offspring, we will continue to yield an implicit obedience to her mandates, and cheerfully follow the course of her instruction, under an abiding consciousness that she will impair no privilege originally granted to us, nor refuse to recognize any right we may lawfully claim.

The recent call for meetings of the kind herein adverted to, and the circulars that are being sent to the various Lodges within this jurisdiction, urging extraneous legislation, have fully impressed your committee with the propriety of these views, and the necessity of prompt action on the subject. They therefore submit the following resolutions, to wit:

Resolved, That the practice recently grown into favor with a portion of the members of the Independent Order of Odd Fellows, of calling irresponsible meetings of members of the Order either as delegates from Lodges, or as individuals, for the purpose of forstalling the action of the Grand Lodge of the United States, or of this State, upon any question pending before either body, or of effecting, by combination or concert, thus produced, the passage or defeat of any measure pending or contemplated, is at variance with the spirit of the laws of the Order—calculated to mislead the uninformed and inexperienced members as to their rights, privileges and duties—to lessen the respect due to the Grand Lodge—to weaken the bonds which should unite the Grand and Subordinate Lodges, and is destructive of the best interests of this stupendous moral fabric.

Resolved, That it is hereby respectfully recommended to the Grand Lodge that it hereafter interdict, in the most positive manner, all such convocations and assemblies. And if the Grand Lodge does not possess interdictory power in the premises, the enactment of a law conferring such power is imperatively called for, in order that it may vindicate its authority, and enforce obedience thereto.

◆

RECEIPTS.—In answer to inquiries whether we intend to publish receipts of money as heretofore, we will say that we intend doing so, and will probably commence with the next number.

THE CERTIFICATE, AGAIN!—We supposed that the action of the Grand Lodge of the United States, at its last session, on the Certificate of Membership published by Bro. Winchester, would thereafter preclude the sale, or even the *offering* for sale of that article. But we were mistaken; for some of the late numbers of the Golden Rule itself contain an advertisement, signed "C. G. Graham & Co. old 30 (now 44) Ann street," from which we copy as follows:

"The undersigned having purchased the plate of E. Winchester, are prepared to furnish the beautiful and unique Certificate of Membership to all persons wishing the same. Price only 50 cents. This has been pronounced to be the best Certificate of Membership ever published. The plate cost over $1,000. Orders from Encampments, Lodges and individuals, respectfully solicited."

The G.L.U.S. at its last session, declared "that the publication of the certificate by the Messrs. Winchester, is an infraction of the rights of this Grand Lodge."

We have no comments to offer. Every brother can judge of this late proceeding for himself.

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PITTSBURGH, PENN.—In reply to numerous inquiries in reference to the difficulties of the Lodges at Pittsburgh, we will say that all the Lodges in that city, and one in Alleghany, refused to receive and accredit the D.D.G.M. appointed by the G.M. and approved by the G.L. For this and other acts consequent thereon, their Charters have been declared forfeited. Since then a charter has been granted to certain Brothers in good standing, and a new Lodge opened in Pittsburgh, an account of which was published in the last Ark.

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IOWA.—We are gratified to learn, as we do by a letter from a Brother at Bloomington, that the Convention of Past Grands which met at Iowa City in January, to take the necessary steps for obtaining a charter for a Grand Lodge, unanimously selected Bloomington as the place of its location; so that Iowa will soon have a Grand Lodge, and this will give the Order a new impetus in that flourishing young State, and add greatly to its increase and prosperity.

CORRESPONDENCE.

COLUMBUS, Dec. 23, 1847.

Bro. Glenn—Some time since I received a commission from G.M. Thos. Spooner to visit certain Lodges in this State, for the purpose of giving such instructions, &c., as I might find necessary for the welfare of the Order, and with a view to uniformity.

In obedience to my commission I visited a portion of the Lodges, and herewith furnish you with a brief sketch of their condition.

Saturday, *Dec.* 4, 1847.—I had the pleasure of meeting with Republic Lodge, No. 40. It was a regular meeting, and a pretty full attendance of members. One person was added to our numerous brotherhood on the occasion. I found the Lodge in a very prosperous condition. It is in the hands of brothers who can and do appreciate Odd Fellowship. It numbers about 65 contributing members, and they are adding to their list almost weekly. The funds of this Lodge have been taxed pretty severely for the support of some of its members, and widows and orphans under its charge. It has however weathered the storm and rendered itself very popular in its neighborhood.

Monday, *Dec.* 6.—I had the pleasure of meeting with Croghan Lodge, No. 77. It was a special meeting, and considering the brief notice they had of my coming, was very well attended. I found this Lodge in the hands of good men and true. It was instituted in February, 1847, and now numbers about 30 members. Croghan Lodge is in a prosperous condition. The members are intelligent and enterprising men. Harmony and brotherly love prevails in their councils.

Tuesday, *Dec.* 7.—I had the pleasure of meeting with Seneca Lodge, No. 35, in company with P.D.D.G.M. Cronise. One person was added to its long list of intelligent members, by initiation. The initiation was well and beautifully conducted, and certainly the best I ever witnessed, with one exception. The Lodge now numbers about 80 members. It has had a membership of nearly 130. Seneca Lodge has the reputation of being one of the best Lodges in northwestern Ohio, and I am happy to say it is not overrated. It could not well be otherwise, and be in such hands as those who have had control of it since its institution.

Wednesday, *Dec.* 8.—In company with P. D.D.G.M. Cronise, I had the pleasure of meeting with Hancock Lodge, No. 73. It was a special meeting, called for the occasion. A pretty full attendance of members. I found this Lodge in a flourishing condition. It is as yet in its infancy, but in point of usefulnes and intelligence its members will compare well with any other Lodge in the State. It numbers about 35 members, all of whom take a deep interest in the affairs of Odd Fellowship.

Thursday, *Dec.* 9.—In company with D.D. G.M. Sheldon, of Urbana, I had the pleasure of meeting with Logan Lodge, No. 72, at Bellefontaine. It was a regular meeting, and although they were not apprised of my visit, there was a pretty general attendance of members. One person was added to its list of members by initiation. The initiation was admirably conducted, and I am happy to say the charge books were entirely dispensed with on this occasion. This Lodge numbers about 30 of the best citizens of Bellefontaine and the surrounding country. They are all of them intelligent and upright men, just such men as are calculated to give character to such an institution as Odd Fellowship. Bro. Sheldon aided me materially in the discharge of my duties. He is a most excellent officer and a good Odd Fellow.

Friday, *Dec.* 10.—I had the pleasure of meeting with the brethren of Amicitia Lodge, No. 79, at Kenton, Hardin county. It was a special meeting, and, considering the limited notice they had of my coming, was pretty well attended. I found this Lodge in a prosperous condition, and in the hands of men who are ornaments to our Order. Amicitia Lodge numbers about 30 contributing members. It is a new Lodge, and in a new country, but in the course of time it will *equal* in members, if not *exceed*, one half of the Lodges in the western country.

Monday, *Dec.* 13.—This evening I had the pleasure of meeting with La Salle Lodge, No. 51. It was an adjourned meeting and considering the inclement state of the weather, pretty well attended. I am happy to say that I found this Lodge in a prosperous condition. Its members are intelligent and enterprising men, and gave good evidence on the occasion of my visit, "that in the practice of Friendship, Love and Truth are to be found the best safe-guards against the ills of life." I am gratified in being able to add that the officers of La Salle Lodge had entirely dispensed with the use of books.

Tuesday, *Dec.* 14.—In company with D.D. G.M. Wallace, I had the pleasure of meeting with the brethren of Kosciusko Lodge, No. 58. It was an adjourned meeting, and very numerously attended. Some of the brethren travelled through mud and snow, six and eight miles, to be present on the occasion. This Lodge is in an exceeding prosperous condition. It numbers 43 contributing members, and is increasing almost weekly. It is in excellent hands. All of the members take a deep interest in the affairs of Odd Fellowship; and, what is most remarkable, this Lodge does not possess one single member entitled to degrees but what has taken all they are constitutionally entitled to. I venture to say there is not another Lodge in Ohio that can say as much. D.D.G.M. Wallace is a most excellent officer, and withal a gentleman and a scholar.

Wednesday, Dec. 15.—I had the pleasure of meeting with the brethren of Olentangy Lodge, No. 53. It was an adjourned meeting, and only a tolerable attendance of members. I found this Lodge very correct in its general work, and of course had but few, if any, corrections to make. I found this Lodge in excellent hands, and good condition. It numbers about 40 contributing members, all of whom take a deep interest in its welfare.

Thus closes a brief account of my visit to the Lodges named. Although the weather was exceedingly inclement, and the roads but barely passable, yet I can assure you, I never will regret my visit. Though I may never again meet with the brethren of our beloved Order who welcomed me to their homes at the various places which I visited, yet I will ever hold in grateful remembrance the many acts of kindness extended towards me by all with whom I came in contact during my journey.

To Bro. H. G. W. Cronise, I desire particularly to tender my most grateful acknowledgments. He accompanied me through mud and rain from Tiffin to Findlay, and from Findlay to Kenton, without any other business than that of being present and aiding me in the discharge of my duties. He is an honor to his Lodge, and an ornament to the Order of Odd Fellows.

I did not visit Marysvile in accordance with my commission. This was owing to the impassable state of the roads. On receiving notice of the fact from me, Grand Master Spooner kindly released me from the engagement.

In F., L. and T.,
O. P. STIDGER.

CINCINNATI, Feb. 7, 1848.

Dear Sir and Bro:—I write to inform you of the formation of another link in the chain of Odd Fellowship. Acting under a commission from our M.W.G.M., I visited the town of Milton, Clermont county, on Thursday evening, the 3d inst., and there instituted Milton Lodge, No. 99, in accordance with the usages of the Order. After the ceremony of institution, the Lodge proceeded to the election of officers and the following were chosen: D. S. James, NG; Wm. B. Boyce, VG; T. B. Garlinghouse, Sect'y; John M. Robinson, Treas; Samuel Apple, PS. The officers being regularly installed, petitions were received from fifteen candidates, and all being duly elected they were initiated into the bonds of Friendship, Love and Truth.

This Lodge starts out with first rate prospects. The officers and members are all good men and true, and I feel satisfied they will build up a capital Lodge. Their night of meeting is Thursday.

In the performance of the duty I was ably assisted by P.Gs. Ruffner, Levi, Dexter and Campbell, of Magnolia Lodge; P.Gs. Wilson, Brown and others, of Clermont Lodge. A large delegation was present from both of the above Lodges, and I never saw a better feeling than was manifested on the occasion.

Yours in F., L. and T.,
WM. CHIDSEY.

P. S. I here beg leave to say a word about Magnolia, No. 83. She is blooming like the tree whose name she bears. She is now about ten months old, has 106 members, and of as good stock as ever Lodge was composed; and her prospects are brighter than ever. She is fitting up a splendid Hall on Fifth St., which will probably be dedicated to the principles of the golden link, on the 29th of March, which is her anniversary, at which we would like to have the company of Bro. G. Her officers for the present term are J. A. Warder, NG; G. T. Stedman, VG; J. C. Nold, Sec'y; C. B. Owen, Treas; Wm. Chidsey, P. Sec'y.

BROOKLYN, MICH., Jan, 31, 1848.

Bro. Glenn—Permit me to inform you that at the recent session of the Grand Lodge of this State, upon our petition a charter was granted for a Lodge in this place; and on Wednesday, the 26th inst., Brooklyn Lodge, No. 34, was instituted by D.D.G.M. Czar Jones. Nine persons were initiated, and the five degrees conferred upon the same, the necessities of the case requiring it in order to fill the several offices of the Lodge—there being but two resident members. The following brothers were duly elected and installed: L. B. Brown, NG; Day Jones, VG; G. B. Tiffany, Sec'y, and N. S. Sparks, Treas. The Lodge numbers eleven resident members; its prospects are very flattering, and with the well known zeal of its present members, we doubt not its influence will soon be felt, and the glorious principles of our beloved Order shine out in this prejudice-darkened community.

Truly yours in F., L. and T.,
L. B. Brown.

Covington, Ky., Feb. 7, 1848.

Dear Bro.—We have in this place two Lodges and an Encampment, all in a very flourishing condition, and doing much to advance the glorious principles of our beloved Order, in the faithful practice of "Friendship, Love and Truth." We have fitted up a fine, large and commodious Hall, in a neat and handsome style, for the use of the different bodies of the Order, at an expense of between $600 and $700. The Lodges continue to increase in numbers, and all men of the right stamp.

Kenton Lodge, No. 24, was organized on the 24th of March, 1846. It now numbers just 60 members, all good and true. If they all prove true to their obligations, faithful to the principles of the Order, and studiously practice out of the Lodge the excellent lessons and charges so strongly inculcated within it, what a large amount of "good will to man" is this number capable of performing, in our "journey through the rugged paths of life." This Lodge meets on Thursday evening. Their officers for the present term are as follows: G. W. Bradshaw, NG; Jas. B. Jones, VG; William C. Munger, Sec'y; Jas. C. Gedge, Treasurer.

I hail with pleasure your monthly visits. I think yours a very valuable and cheap publication, one worthy of a more extensive patronage among the brethren here; and I shall do what I can to extend its usefulness.

In great haste, but ever yours in the "links" of "Friendship, Love and Truth."
Wm. C. Munger.

Rushville, Ind., Feb. 10, 1848.

The Order is prospering finely at this place. Our increase is gradual and healthy. Peace and harmony prevail among our members. Perhaps no Lodge of the same number of members, is better attended. This is a great desideratum, and one of the best evidences that the principles of the Order are felt and appreciated, and that the Lodge is in a healthy and prosperous condition. We now number nearly forty, who endeavor to cherish the principles peculiar to Odd Fellowship.

Exchanges.—We frequently receive newspapers with a request to exchange. Some have been kind enough to publish our prospectus. We would gladly comply with these requests, could we do so. Newspapers are of no benefit to us, and besides we have to pay postage on every thing of the kind sent us, magazines not being entitled to a free exchange.

To such papers as have noticed our magazine, (unbought and unsolicited as they have been,) we return our sincere thanks.

Postage.—We wish it understood by our Agents and friends that we willingly and cheerfully pay postage on all letters sending us subscribers or money, or in any manner connected with our own business; and we expect those writing us on matters in which we are not interested, to pay their own postage.

☞ We have been compelled to omit several articles intended for this No.; and among them an interesting letter from Clarksburgh, Va., giving an account of the progress of the Order in that part of Western Virginia. It will appear next month.

☞ The Digest has not yet been received, though we look for it daily, as we understand it has at last been printed.

MARRIED,

At Cincinnati, on the 10th of February, 1848, by Elder Thomas Sheldon, Bro. George Stackhouse, P.G. of Noah's Dove Lodge, No. 20, Newport, Ky., and Miss Sarah E., only daughter of Bro. O. G. DeGroff, all of Cincinnati.

For the kind manner in which we of The Ark were remembered on the above occasion, we present our sincere thanks. We tender our congratulations to Bro. George on this the most interesting event of his life; and trust he will realize all the happiness he has anticipated on being initiated into the Nuptial Lodge—and that Sally may ever be

" . . . . . . the darling of his eye,
Where all his joys and affections lie."

At Philadelphia, on the 10th of February, 1848, by Friends' ceremony, Bro. Lower Stackhouse, of Heneosis Adelphon Lodge, No. 28, to Miss Angelina Walton, all of that city.

On the 7th of February, by the Rev. Benjamin Graves, Bro. John J. Eubank, of Rose of Sharon Lodge, No. 74, to Miss Rebecca Robinson, both of Hamilton county, Ohio.

NOTICE TO LODGES.

Whereas, a person by the name of *Frederick Becher*, a member of this Lodge, obtained a *Travelling Card* last January for one year; and whereas, the said Brother has imposed upon several Lodges and Brothers of the Order by pretending that he was destitute and in want of money to pay his expenses home; and whereas, the said Brother is not destitute, but is known to have money, we would caution all Lodges and Brothers against trusting or harboring said Brother, as his *Travelling Card* is hereby revoked.

ALFRED CHAFFIN, N. G.,
Erastus N. Tucker, Sec'y
of Quinsigamond Lodge, No. 43, I O. of O. F.,
Worcester, Mass.
Feb. 7, 1848.

THE ARK.

VOL. V. APRIL, 1848. No. 4.

RISE AND PROGRESS OF ODD FELLOWSHIP IN THE UNITED STATES.

Although it might reasonably be presumed from the very short period which has elapsed since the institution of Odd Fellowship in America, that its gradual career should be with great facility and precision traced, yet such is by no means the fact, its early history being encompassed with much obscurity, in consequence of the gross negligence of its founders either in recording its proceedings or of preserving such records if ever made. The fact of its establishment in this country being entered upon by men of lowly and humble pretensions, for the most part foreigners, and having therefore but little influence to hope for upon the public mind, may possibly have induced doubts, and misgivings as to the success of their scheme, and thus made its inception emphatically experimental—hence it is a proper presumption, that no great attention or concern was given to their early movements. For many years the city of Baltimore enjoyed the undisputed honor of being the theatre of its first operations in the United States, and Thomas Wildey, a native of England, who had emigrated to this country in 1818, was conceded to have been its founder in America. But it is now rendered certain, that after the manner of self-institution, which prevailed among the Lodges in England about that period, that a Lodge of Odd Fellows was constituted in the city of New York as early as the year 1816, styed the "*Prince Regent's Lodge*" of Independent Odd Fellows. The duration of this body was of a very brief period, composed entirely of foreigners, "instituted immediately at the close of the war with Great Britain, and assuming an offensive and obnoxious title to Americans, it is presumed that it was driven from life by the force of national feeling." No trace of the existence of this self-instituted Lodge is thereafter visible.

In the year 1819, Thomas Wildey, by public notice, invited the co-operation of all Odd Fellows, if any, who might be in the city of Baltimore, to aid him in establishing a Lodge in that city. The call was successful, and a Lodge was formed by self-institution, on the 26th April, 1819, which was called Washington Lodge, No.1. This body proceeded to initiate according to the usages of the Independent Order, and continued to act, without legal charter, until the return to England of a certain John Crowder, who had been made in England, and through whom a charter was received from the Duke of York Lodge, Preston, dated February 1, 1820* — the practice then prevailing in England for any one Lodge to institute others by charter. This charter was received from England 23d October, 1820. There is not, in the English Minute Book of the year 1819 or 1820, any reference to the issue of such a charter by the Duke of York Lodge — no doubt, however, exists of its genuineness, as will be seen in the sequel. On the 7th day of January, 1820, a charter was authorized by the self-styled Abercrombie Grand Lodge to Washington Lodge, No. 1, at the city of Baltimore. This was never received, or if received not accepted — probably if not accepted, it was owing to the difficulties which existed in England in relation to the pretensions of Abercrombie Grand Lodge, and which resulted in its expulsion from the Order. The charter from the Duke of York Lodge was, nevertheless, duly received and accepted by the Lodge in Baltimore. The authority of the Duke of York Lodge to grant the American charter, was considered and confirmed on the 25th June, 1821, by a Grand Committee, and an official copy of said confirmatory act transmitted to this country, of the following tenor:—

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* No. 1 Washington's Lodge. Pluribus Unum. The Grand Lodge of Maryland, and of the United States of America, of the Independent Order of Odd Fellowship. To all whom it may concern: This Warrant or Dispensation is a free gift from the Duke of York's Lodge, of the Independent Order of Odd Fellowship, holden at Preston, in the county of Lancaster, in old England, to a number of brothers residing in the city of Baltimore, to establish a Lodge at the house of brother Thomas Woodward, in South Frederick street, in the said city: Hailed by the title of 'No. 1 Washington Lodge, the Grand Lodge of Maryland and the United States of America.' That the said Lodge, being the first established in the United States, hath the power to grant a Warrant or Dispensation to a number of the Independent Order of Odd Fellowship into any State of the Union, for the encouragement and support of brothers of the said Order on travel or otherwise. And be it further observed, that the said Lodge be not removed from the house of brother Thomas Woodward, so long as five brothers are agreeable to hold the same. In testimony hereof, we have subjoined our names and affixed the Seal of our Lodge, this the first day of February, one thousand eight hundred and twenty.

JAMES MANDSLEY, G.M.
JOHN COTTAM, N.G.
GEO. NAILOR, V.G.
JOHN ECCLES, Sec.
JOHN CROWDER, P.G.
SAML. PEMBERTON, P.G.
GEO. WARD, P.G.
JOHN WALMSLEY, P.G
W. TOPPING, P.G.
GEORGE BELL, P.G.

Special Committee held 25th June, 1821.

Resolved, That the Washington Lodge, Philadelphia, [meaning Baltimore,] be acknowledged No. 1, or Grand Lodge of the Province [meaning State] of Maryland, in the United States of America; and that they be informed that the usage of Odd Fellowship in England has confirmed a law that each Grand Lodge shall have a district of 12 miles, but that should any Grand Lodge assume an unbecoming prerogative, we will interfere, if just cause be shewn, and grant further Dispensations to the United States, and that their legality under these restrictions be confirmed of the Dispensation granted from the Duke of York Lodge, Preston.

For the officers of the Manchester District,
J. Hardman, N. G. & C. S.

The Franklin Lodge are desired to apply to the Washington Lodge for a Dispensation.

From this document it appears that Washington Lodge, No. 1, was first legally instituted by the Duke of York, Preston, and was subsequently confirmed in its grant, with the additional powers of a Grand Lodge. It also appears that Franklin Lodge in Baltimore, at the time of the date of the instrument referred to, was also in existence—whether self-instituted or springing from Washington Lodge before its legal charter existed is not known—but however originated it was directed to apply to the Washington for a Dispensation, which on the 15th of the following September it conformed to, by receiving a charter from Washington Lodge, No. 1.

It is clear from these disconnected references that the first Lodge of Odd Fellows in the United States was the self-created "*Prince Regent's Lodge*," at New York, in the year 1816, which was short-lived, and never recovered its functions—that Washington Lodge, of the city of Baltimore, was legally chartered from England in the year 1820, and therefore the first legally constituted body of Odd Fellows in America, as founded by Thomas Wildey.

Having thus fixed the period of the establishment of the Order by the charter of Washington Lodge, No. 1, with Grand Lodge powers, conditionally granted by the special committee of the Manchester District, it will not be practicable without greatly enlarging this narrative to trace the successive creation of subordinate Lodges in every State or District; we shall therefore now proceed to chronicle the progressive career of Odd Fellowhip from this its humble official beginning in 1820.

Washington Lodge very soon discovered that the union of Grand Lodge and working Lodge functions in the same body, in view of the subordinates which it was called upon to create, was not only extremely incongruous, but likewise promotive of injury to the Lodges in both branches of this jurisdiction, and it was after deliberation determined to divide its functions by constituting the Past Grands of the Lodge into a Grand Lodge, and leaving its other constituents to exercise its functions as a working Lodge. Pursuant to this decision on the 7th day of February, 1821, the Grand Lodge of Maryland was formed, to which Washington Lodge, by the surrender of its English charter, and Franklin Lodge by the acceptance of a new charter from the Grand Lodge of Maryland, became subordinate.—This body was styled the Grand Lodge of Maryland and the United States, and Thomas Wildey was chosen its Grand Master.

Here commenced the relation between subordinate and Grand Lodges, which struck out an entire different mode of government from that of the Manchester District, and modelled as it was upon the form ostensibly of our national confederacy, was likely to be better appreciated by the people whose patronage it was hoped to obtain. The legitimate revenue of Grand Lodges was here also first made to consist of 10 per centum upon receipts from subordinates, and $30 for charter fees, which has remained since unaltered. In the year 1822 a brother by the name of Entwisle, who had been initiated, and devoted much of his time to the promotion of the interests of the Order, composed the truly beautiful Degrees of the Covenant and Remembrance, which were adopted by the Grand Lodge of Maryland, and incorporated into the Work of the Order, and subsequently, as has been seen in the history of the Manchester Unity, approved aad adopted by the Order in England. It was now ascertained that self-instituted Lodges, or bodies of Odd Fellows existed in Massachusetts and New York, and it was proposed that an effort should be made to induce such Lodges to act in legal conformity to the Order by accepting charters from the Grand Lodge of Maryland and the United States, then supposed to be the only legal Lodge of Odd Fellows in America, by virtue of its charter from Washington Lodge, No. 1, of Baltimore. This information was derived from letters received from Massachusetts. Earnest inquiries were made as to the fact, whether a legal charter had really been received by any body denominating themselves Odd Fellows in this country. To these inquiries prompt responses were made from Baltimore, which led to an application from Boston for a charter, and Thomas Wildey was deputed to repair to that city to confer the same, and duly to institute Lodges. On his way he met in Philadelphia a number of individuals who informed him that they had in contemplation to apply to New York, where they had understood a legally chartered Lodge existed, for authority to work, but at his instance deferred any movement until his return. Mr. Wildey was aware that there existed several self-instituted Lodges of Odd Fellows in New York, but for the first time heard that any one of them claimed to work under a legal charter. Upon his arrival in the city of New York he was, therefore, as may be supposed, extremely anxious to ascertain the truth of the information upon that subject which he had received in Philadelphia. He accordingly waited upon the individuals whom he had learned were at the head of these Lodges and was informed that there were several Lodges,—Shakspeare, Franklin, Washington and Columbia,—the last of which claimed to act under a legal charter, which was disputed by the others, all of which admitted that they were self-instituted. With a view to test the certainty of this matter brother Wildey formally invited a meeting of a delegation from each Lodge to confer with him, and by his request Columbia Lodge presented its charter, which upon examination was found to be a genuine one, from the Royal Beneficent Duke of Sussex Lodge, Liverpool, bearing date 14th November, 1822, and which he pronounced authentic. In view of the great difficulty which was certain to arise in the way of the prosperity of the Order from conflicting jurisdictions in this country, he earestly requested Columbia Lodge to surrender its charter, and unite under the Grand Lodge of Maryland in one family of Odd Fellows—and having with great pleasure received assurances from the delegation of that Lodge that their exertions and influence would be given to the promotion of that object at the next lodge meeting, he continued his mission to Boston, where in pursuance of the power confided to him by the Grand Lodge of Maryland and the United States, he established the Order. Upon his return to New York, Columbia Lodge had formally determined to surrender its charter and to receive a Grand Charter from the Grand Lodge of Maryland, which was a source of great gratification to him, and readily induced the Odd Fellows of Philadelphia to follow the same course, by applying to the same source for authority to work. The result of the mission was duly reported at Baltimore—Grand Lodge charters were accordingly authorized and issued to Massachusetts, New York and Pennsylvania, and thus three bright links were added to the chain of Odd Fellowship in the United States.

Under this organization the Grand Lodge of Maryland and the United States exercised supreme jurisdiction over the Order as thus established in Massachusetts, New York, Pennsylvania and Maryland until the year 1824, when it was proposed that Maryland should surrender all claim of jurisdiction, and control over the other State Grand Lodges, and that a Grand Lodge of the United States proper should be formed, to be composed of Representatives chosen from each State Grand Lodge, which should be constituted the highest tribunal in the Order, and supervise its entire work. This suggestion found great favor in all the States, and Maryland cheerfully yielded up its claim, receiving a Grand Charter from the Grand Lodge of the United States, which was formed on the 15th of April, 1824—a constitution was adopted in the following January, when Thomas Wildey was chosen its presiding officer by the title of Grand Sire. From this period the Grand Lodge of the United States convened annually in Baltimore, and the Order appears to have not much advanced in any of the States until the year 1826, when a new impulse was given to it, especially in Pennsylvania, where it progressed with giant strides.

During this year the Patriarchal Order was received from England and formally adopted by the Grand Lodge of the United States, to be delivered to the State Grand Lodges—and the States of New York and Pennsylvania reported most flatteringly upon the condition of the Order in their respective jurisdictions. Thomas Wildey was deputed ot visit England for the purpose of promoting the harmony and uniformity of the work, to receive instruction in the Order, and establish a regular correspondence. He embarked from the city of Baltimore, 26th day of May, 1826, and after a passage of twenty days arrived at Liverpool. He was cordially welcomed by the brotherhood in that country, every possible attention paid to him, and great pains taken to perfect him in the Work of the Order. Having spent two months in that country, every where partaking of the munificent liberality and hospitality of his friends, and having been presented by the Manchester Unity with a charter for the Grand Lodge of the United States, relinquishing entirely all jurisdiction over America in the work, he re-embarked for the United States, and arrived safely in Baltimore early in October, where he had the gratification of being graciously welcomed by his colleagues to the field of his labors in the work of benefaction to man.

It is due to Thomas Wildey, and to the propitiatory circumstances attending his visit to England, to insert the following graphic description of his reception and sojourn in his native country by his fellow Odd Fellows.

[From the Manchester (Eng.) Odd Fellow's Magazine.]

"*Thomas Wildey, P.G.M. of the U. States.* This highly respectable and truly valuable officer, visited this country on Saturday, the 17th of June, 1826, and remained in the Manchester District until the Saturday following. We need not say he had a hearty reception.

"On Sunday afternoon a lecture was held at the Wellington Lodge house, which was attended by a numerous and respectable company of officers and brothers. Grand Sire Wildey took the G.M.'s chair, decorated in a robe far superior to any thing of the kind we ever before beheld, ornamented in the most superb manner, with several medals of massive silver, of the most exquisite workmanship—demonstrating, at one glance, the esteem and estimation in which the 'Founder and Father of American Odd Fellowship' is held by our brethren on the other side of the Atlantic.

"At the conclusion of the lecture, G.M. Wildey delivered the following Address, in an impressive and feeling manner. He was heard with the most profound attention, and rewarded by the most cordial cheers and applause of all present.

"*Officers and Brothers:*—Were I, on the present occasion, to say that I am happy of the opportunity of meeting so respectable an assemblage of my brethren, it would be but expressing my real feelings in part. A stranger in the land of my birth, to be thus cordially received by those I never saw before, makes me feel a glow of that heavenly pleasure, which I had never expected to experience on this side the grave,—words are inadequate to do justce to my feelings,—suffice it to say, they amply repay me for the labor and fatigue of my journey; and that I now more than ever have cause to bless the happy hour in which I became an Odd Fellow.

"An anxious desire to gain all the information possible to be attained, that I might disseminate the same to the different Lodges and brethren under my jurisdiction, as Grand Sire of the United States of America, has induced me twice, since I have been honored with the confidence of my brethren, to visit the different States where Lodges were held, and the happy effect arising from it has now caused me to traverse some thousands of miles of the Atlantic, that I may obtain still more information, which I am confident it is in your power to give,—and that you will bestow it with a liberal hand,—in return for which, any information which may be in my power to communicate will be cheerfully imparted, either to the Lodges, as respects affairs of the Order, or to individual brethren, in any matter of general interest.

"The principal communication which it will be in my power to make, will probably be the Degrees of the *Covenant* and *Remembrance*, both of which we have found useful and highly instructive. They are the production of our worthy deceased brother, J. P. Entwisle, Past Grand, and having been adopted by all the Lodges in America, I flatter myself that you will also adopt them in this country, and that you will derive much pleasure and information from them.

"As my stay will necessarily be short, I hope the brothers of the Order will not be backward in giving their attendance while I remain among them, as it is the last, as well as the first time that I may be so fortunate as to meet with them.

"I had intended to advert to our rise, progress, and standing in America, but as our communications have apprised you, from time to time, of our situation, I shall not now occupy your time on that subject. Our Magazine, published after the plan of the Manchester Magazine, also embraces the same thing; I shall therefore no longer detain you from business—but shall take every opportunity of accomplishing the object of my visit to this country, which will no doubt be for the general benefit of the Order, in which I know you all feel a deep solicitude.

"I cannot conclude these brief remarks without thanking the officers of the Order for the many valuable letters which they have been so kind as to address us, as also for their attention upon every occasion. Should any of your members at any time visit us, we trust we shall not be found wanting in brotherly love.

"I have now nothing further to say, than that it is my sincere wish, that our brethren throughout the world may so conduct themselves, as when they quit this world, and their mortal part is consigned to the narrow house, that their souls may take rapid flight to yon Eternal Lodge, reared by our heavenly Grand Sire, where we shall never part more.

"After visiting all the Lodges he possibly could, and giving and receiving information relative to the Order, for seven days, the worthy Sire set off for London. We are sorry to observe, that his report of the London Lodges is somewhat unfavorable, but we trust, with him, that the good sense really possessed by some of the officers will shortly put an end to those trifling jealousies and differences which at present disturb the district, and keep those asunder who ought always to be united.

"After an absence of about five weeks, G.M. Wildey returned hither on the Friday night, and visited the Nelson's Ball Lodge, Oldham, on the Saturday evening. We scarcely need to add, that this truly respectable and numerous Lodge received him, and the officers who accompanied him from Manchester, in the spirit of geniune Odd Fellowship. During the evening many appropriate toasts and sentiments were given, and the Grand Sire gratified the company with an interesting account of the rise and progress of the Independent Order in America. Towards midnight he was permitted to depart, amidst the most heartfelt wishes for his welfare and the prosperity of the Order. On his way to Manchester, he frequently and feelingly declared, that the gratification he had received that evening would alone have been sufficient to repay him for the fatigues and anxiety of his long journey.

"As it was generally known that G.M. Wildey would leave Manchester early on Monday morning, a very numerous and respectable body of brothers attended on Sunday, what we may call his farewell lecture, at the Prince's Tavern. The company began to assemble at two o'clock, soon after which C. S. Wardle, (in the absence of N. G. Prinia,) commenced the lecture, during which the best feeling was perceptible, and the effect correspondingly impressive.

"Soon after the finishing of the lecture, a Lecture Book and a handsome Dispensation, granted to the Grand Lodge of the United States, were presented to G. M. Wildey by G.M. Thomas Derbyshire. After reading the Dispensation aloud, the G.M. of the Order in England placed it in the hands of the G.M. of the Order in America, delivering at the same time a brief but pointed and energetic speech, to the delight and gratification of all who heard and saw him.

"The worthy G.S., evidently much affected, addressed the lecturer, pledging himself to a careful keeping of the important document then in his possession, and to a strict adherence to its precepts. He also pledged himself to see all the instructions he had received here speedily and correctly circulated throughout the whole of the Lodges in America. In the name of the Grand Lodge of the United States, he thanked the officers of the Order for the handsome present he should have the pleasure of carrying home with him, and concluded by proposing as a sentiment, 'the cause of Odd Fellowship all over the world.'

"When the applause which these proceedings excited had subsided, C. S. Wardle rose and delivered the following farewell address:

"*Most Worthy and respected Sire:*—In the name and on behalf of the Independent Order of Odd Fellows in England, I rise to address you.

"This task, worthy G.M., should have been in the hands of a more able man than myself—but the lot has fallen upon me, and I will do it all the justice I can.

"Permit me first, to congratulate you on your safe arrival in your native country—for, however ardently you may be attached to the country of your adoption—however much circumstances may have endeared it to you—yet there is a feeling in the human breast never to be forgotten—never to be entirely suppressed, however far we roam—and that feeling is—a love for our native land!

———dear the school boy spot
We ne'er forget tho' there we are forgot!

Hence, Sire, I congratulate you on your safe arrival, and sincerely hope that all those views, and objects, and wishes, which induced you to cross the Atlantic, have been amply and happily realized.

"As an Odd Fellow, worthy G.M., in the name of the Order I give you their best thanks.

To you, and to you only, the United States of America are indebted for the existence of the inestimable blessings of Odd Fellowship! But for you that truly great country would have been at this hour without one of the most moral and benevolent institutions ever formed by man. To you belongs, distinctly and unequivocally, the glorious title of 'Founder and Father of American Odd Fellowship.'

"This title, most worthy Sire, none can dispute with you—it is clearly, plainly yours—and your name will be revered by future ages, when the memory of heroes and conquerors will have been forgotten.

* * * * * *

"The existence of a press among us both here and at Baltimore, renders it unnecessary for me to recapitulate the particulars of the rise and the progress of your undertaking. The Magazines now put every brother in possession of all the leading facts connected with the Order, which were formerly necessarily confined to a few. To those Magazines I triumphantly refer them, for an account of the almost miraculous marches of Odd Fellowship in America: To those Magazines too I refer them for an account of the almost miraculous marches which you have made for the good and welfare of your infant institution—exertions which none but a mind most determinedly bent on benevolence could have performed—exertions, I firmly believe, unequalled in the history of any other society—exertions never heard of before, if we except, perhaps, those of the great philanthropist, the immortal Howard!

"Faith, we read, Sire, will remove mountains—but what will not Charity achieve! After traversing the various extensive States of the truly great country of your adoption, and rendering all their Lodges as one, you bend your pilgrimage hitherwise—you join them to those of England—removing, as it were, the vast Atlantic, extending and perpetuating the principles of benevolence, and bringing thousands, at an immense distance from each other, under the standard of F., L. and T.

"To you, Sire, we are indebted for all this—you laid the plan—you formed the whole design—you have now the happiness of seeing a new creation rising up around you. I say a new creation, Sire, because no man can become a genuine Odd Fellow without becoming at the same time a better man.

"However good he may have been before, the duties of an Odd Fellow will point out to him many sources for the exercise of his goodness, which were before unknown to him—he will necessarily become more useful—the facilities that our beloved Order affords, I may say makes, for the display of that first of virtues, Charity—(without which all pretensions to goodness are mere mummery)—these facilities, I say, will give him an opportunity of putting his goodness in FULL practice.

"I do not mean to confine myself, Sire, to that Charity which giveth only—but to that principle of universal benevolence which embraces ALL the wants of ALL mankind. I do not mean alone their physical necessities—I mean to include their moral inabilities. A really charitable man will feel a greater desire to remove the latter than to relieve the former; because, he knows if a man be not morally right, he cannot be physically happy.

"Worthy G.M. a few more words on this subject—it is the principal pillar of our Order—we have high authority for the fact—'the first of these is charity'—I know of no delight equal to the luxury of doing good—but the first delight is to find out, succor and relieve the uncomplaining—the half-broken yet proud spirit, that cannot dig, and will not beg. Believe me, Sire,

Full many a stoic eye and aspect stern,
Hide hearts where grief has little left to learn.

"I have now, Sire, done with this part of my subject—I will not presume to point out to this assembly the many opportunities that present themselves for the exercise of these virtues—the active and the benevolent will readily perceive them, and to such only can they be of any service.

"In your address, Sire, on your arrival among us, you told us that you had 'now more than ever cause to bless the happy hour in which you became an Odd Fellow.' We shall not soon forget the compliment. Long may you live to enjoy such feeling, and may every hour increase its felicity!

"I shall not here particularize the many valuable communications received from you—they shall be cherished among us, and communicated in due time to the respective Lodges throughout the Order; and we are satisfied that what you have received from us will be laid out to the best advantage among your children when you return home.

"It now becomes my painful duty to bid you, most worthy G.M., officially at least, farewell! A young world of your own creation is now anxiously awaiting your arrival—may the waves and winds of the Atlantic speedily waft you safely home, and may you find 'all well.'

You have the wishes and prayers of thousands for your welfare. This audience will bear with me, I am sure, when I exclaim, hail Odd Fellowship, all hail Columbia—long life and happiness to the Founder and Father of American Odd Fellowship!

"During the whole of this address the most profound attention was preserved. At the conclusion the worthy G.S. sat down, overwhelmed with feelings more easily imagined than described, and desired the worthy G.M. Derbyshire (his right supporter) to return thanks for him—he could not!

"This task G.M. Derbyshire performed in a manner calculated to raise him in the estimation of all his friends, and to reconcile him to (if it were possible for him to have any) his enemies.

"Some time was now spent in free and open intercourse and conversation, during which the officers and brothers were shaking hands and congratulating each other on the 'feast of reason and flow of soul,' which they had that day enjoyed. Others flocked around the worthy Sire to give and receive the last friendly grip, while others were anxious to know how *they* would succeed in America. To these enquiries his reply generally was, 'talent, industry and *sobriety* will succeed any where.' In our estimation he acted on these occasions a judicious and honest part—he did not hold out any inducement—whoever may have been led into an error in their recent trips across the Atlantic, (and we fear there are many) no one can turn around upon Thomas Wildey and say 'thou art the man!'

"After this a supper was given by host Hodgson to the country visiters, &c., and the remainder of the evening was spent in a manner becoming our laudable profession.

"On Monday morning our pilgrim left Manchester for Liverpool, and sailed, we believe, on the Thursday following for Baltimore.

"Ere this hasty sketch meets the eye of the Order he will, if all be well, have received the gratulations of his friends and family, on his safe arrival among them. Peace be with them."

To be concluded.

◆

Mutual Dependence.—The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, who need aid, *have a right to ask* it of their fellow mortals.

ORIGINAL.

LINES

Written on the Laying of the Corner Stone of the new Odd Fellows' Hall, in the City of New York.

BY MRS. M. L. GARDINER.

Brethren of the mystic tie,
Raise this day your peans high,
Shout! that unto earth is given,
Love, like that in yonder Heaven.
Friendship, Love and Truth descend,
Like the bow of promise blend,
See! they lay the Corner Stone!
Shout! the glorious work is done!

Corner Stone, to build upon
Column, not of cannon run:
Nobler, holier deeds require,
Hearts to rear a loftier spire.
From the consecrated shrine,
Incense rises all Divine;
Widows—Orphans—look and see—
What this day is done for thee!

Shout! ye fearless ones and bold,
Your deeds of mercy never told,
Raise this day a nobler strain,
Where the pure in spirit reign.
Phalanx! forcible and grand!
Pride and honor of our land,
Let your standard in its strength,
Wave across its breadth and length,

'Till each mountain, lake and sea,
Echo with your minstrelsey—
Every valley, glen and grove,
Ring with Friendship, Truth and Love.

Sag Harbor, N. Y., 1848.

◆

I TURN TO THEE IN TIME OF NEED!

BY T. H. BAILEY.

I turn to thee in time of need,
And never turn in vain;
I see thy fond and fearless smile,
And hope revives again.
It gives me strength to struggle on,
Whate'er the strife may be—
And if again my courage fails,
Again I turn to thee.

Thy timid beauty charmed me first—
I breathed a lover's vow—
But little thought to find the friend
Whose strength sustains me now.
I deemed thee made for summer skies—
But in the stormy sea,
Deserted by all other friends,
Dear love, I turn to thee!

Should e'er some keener sorrow throw
A shadow o'er my mind—
And should I thoughtless, breathe to thee
One word that is unkind—
Forgive it, love—thy smile will set
My better feelings free,
And with a look of boundless love,
I still shall turn to thee!

◆

Happiness.—We must not look for happiness in the world, nor in the things of the world; but within ourselves, in our temper, and in our hearts.

[ORIGINAL.]

TEACHINGS OF ODD FELLOWSHIP.

In speaking of our Order we are all too apt to remark upon its mutual benefit features—the sympathy it extends towards its members in times of distress and difficulty—its faithful watching by the sick bed—its protection in the hour of danger—and the comparative security it throws around its brotherhood when stricken down by sickness or casualty in a distant State, far from family and acquaintance; while we too seldom allude to those moral teachings—to those lessons of virtue which stand out so conspicuously in the lectures and charges of our Order—or to the eminently *practical* nature of its duties and its laws. I trust, therefore, that a few remarks on these subjects, (even though they may be crude,) may not be considered unwise or unseemly.

Of the origin of Odd Fellowship much has been written and many vague surmises entertained. Some few believe it to have had its birth among the legions of a Roman Emperor, some seventeen hundred years since. Others date its origin to those days of Chivalry and the Crusades, the records of which seem in this plain, matter-of-fact era, more like a story of Romance than like the language of history. While the almost universal opinion of the Order itself is that its existence cannot be traced as far back as a century—and that those yet live who were born before the first Odd Fellow, as such, crossed palms with his brother.

It comes to us then, not heavy with the moss of antiquity, with its records and its history reaching far back in the dimly-lighted past till distance shrouds their opening from our eyes; but it comes, fresh with the vigor of youth, and, as it were, leaping at one bound, full grown, into its sphere of usefulness. Our vision strains not backwards for its ancient landmarks; but it appears before us as the society of this age—as the offspring of the PRESENT; as our trusted hope, our firm reliance, for the future, as far as earth and earthly matters are concerned: while its duties, its teachings, and its privileges all attest that its great, its crowning feature is, its *practical* bearing upon the conduct, the wants, and the necessities of its brotherhood. To all who have been thoroughly informed of its doctrines, or who have endeavored to know its objects and its laws, it would be useless to say that the most high-toned morality is studiously enforced in the lessons taught within the walls of our Lodges. Naught, as has been well said, that could dishonor the tongue of man—naught that could suffuse the cheek of the gentlest maiden—is suffered to be breathed there. We would be faithless traitors to our trust—we would be deserving, as we would receive, the stern condemnation of the good every where, if we would suffer evil influences thus to degrade us from the pure sentiments that Odd Fellowship learns to its votaries. Conscious that the scrutinizing eye of the world is upon us, we should be indeed reckless of the standing and prosperity of our institution, as well as reckless of our own characters, if we suffered ourselves ever to forget that we are bound together in Friendship and in Love—and more and higher than these—in Truth.

Man is naturally a selfish being. His promptings are first, for himself, his standing, his business, his prosperity, his riches, his hopes, his fears, his happiness. Too often he forgets that others whom he passes in his daily walk, are his brethren, formed by the same Creator, denizens of the same world, destined to the same grave-yard. Too often he forgets that the children of sorrow and of poverty suffer a different lot from himself only through the accidents of birth, of fortune, or of chance. Too often he forgets that he lives not to eat, to drink and be merry, but to make his neighbors happier for his presence, and to leave behind him some impress of good, endeavored or accomplished. To correct, to rectify, this characteristic of man, is one of the aims of Odd Fellowship. It teaches him that there is but one Family—the whole human race. That we are sent here together, the rich and the poor, the haughty and the humble, the learned and the unlearned, to share each other's burdens. And it learns him that whenever he hears the sigh of sorrow, the moan of the heart-broken, the appeal of the destitute, or the wail of the miserable, that he should be quick in his ministrations of mercy—not wrapping himself in an impenetrable cloak of selfishness, and passing by on the other side, but flying to relieve, and to cause peace and happiness to take the place of wo and misery. It strives to unlock the hearts of its members—to win them to acts of BENEVOLENCE and MERCY—to kindle anew the sympathies of their natures, and to cause them to live so as not to be cumberers of the ground. In a word, it endeavors to make men more regularly thoughtful of the distresses of those about them, and to imprint upon their hearts that Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

Another of the teachings of Odd Fellowship is TRUTH. This being indeed, one of its cardinal principles, as it is its cardinal virtue, is constantly impressed upon the minds of its members. That man who goes forth into the world with falsehood and deceit upon his lips, knowingly, is not a true Odd Fellow, though he may have taken its obligations and listened to its lessons. None of them have had their effect upon his conscience and his mind, for *all* of them teach, directly or indirectly, that the man of Truth is the only man of worth. Riches, honors, office, cannot make him who forgets the dignity of truth a good citizen or a valued brother. And he who would stray from the pathway of veracity and rectitude, must first forget that solemn symbol which teaches us that there is a sleepless Eye that ever scans our every act, that gazes on our every deed, and that follows us wherever we might wander. With this impressive injunction, constantly brought to our remembrance whenever and as often as we meet in our Lodge rooms, Odd Fellowship labors to remind its members that Truth is the imperial, the crowning virtue of man's character.

Another virtue inculcated by the Order is PEACE. The world around us is, alas, too full of angry clashings, of discord, of violence, and of hatred. Rage lifts its distorted countenance wherever man disputes with man. Envy prompts bickerings and slander. And malice aids to embitter the lives and destroy the characters of those under its ban. In strong and striking contrast to these triple furies who scatter so much misery and evil amongst the world, the gentle spirit of Odd Fellowship strives to win its followers into the sweeter and more pleasurable paths of peace. It teaches us that the sojourners upon this earth are brothers—that friendship is always more to be desired than hatred—that harmony is more attractive than discord—and that every step we take, every sacrifice we make, towards an universal peace on earth and good will towards each other, brings us that step nearer the true Millenium. We are taught that, if a brother offends us, our duty is, not to retort with railing accusations, nor stab at his character, dearer perhaps to him than life; but to go, calmly and peaceably, and "tell him his fault between thee and him—if he repents, forgive him." And if this rule, so simple, so easy, was the universal rule on earth, where would be the bitter strifes, the angry heart-burnings, the open hostilities that so embitter communities, and that make all engaged in them so miserable? Does Odd Fellowship err then in uttering to its initiates its solemn warning against this bane of society? Does it depart from its appropriate sphere when it commends them to a kindlier and more fraternal system?

Again: Odd Fellowship inculcates RECTITUDE OF CHARACTER. While it forbids profanity as contrary to both human and divine laws, it commends a regard to the ordinances of religion; and, while it takes no part as to sect or creed, it reminds every one who crosses its threshold of his responsibility to his God, and his duty to himself. Of our duty to our country, to our families, and to society at large, our Order is not silent; and, while it teaches us, to use the expressive and sententious language of a banner recently borne in an eastern celebration, that we are "Odd Fellows only while we act like honest men," we learn too that *now* there are others who have a deep stake in our character as well as ourselves. To them as well as to us, is accorded the privilege and the duty of watching over it; and they, more likely than ourselves, to notice the slightest aberration, have the right, nay more, have enjoined upon them to bring it to the brother's notice.

Honesty, Temperance and Chastity, are all taught in the lessons of our Order. The *true* Odd Fellow will ever make the friendly neighbor, the faithful husband, the affectionate parent, the honest citizen. And to sum up, a general rectitude of character and a determination to be a worthy and useful member of community, are the genuine characteristics of those who strive in their conduct, to exemplify the tendencies of the instructions of Odd Fellowship. Grant, what may be charged, that among the hundreds of thousands of our members, there are some, here and there, who do not live in all things as they have been instructed. This weighs not against the beneficial effect and the moral result of the inculcations of our Order. As well might you disparage the worth of the Bible doctrines, because its professed followers oftentimes forget its teachings—or the sanctity of the marriage vow, because it is not always religiously observed—or the value of oaths in courts of justice, because many, in spite of their solemnity, perjure themselves before Heaven and earth. The published records of expulsions and suspensions in our Order, and the records of other minor discipline in our Lodge rooms, unknown to the world at large, attest that these teachings are no empty admonitions. But perhaps, most solemn of all things else, our Order reminds its initiates that we are all passing away

—that this is not our abiding place, our continuing city. It tells us that the king of terrors must come to all—that sooner or later, each must "take up his chamber in the silent halls of DEATH"—and that, when we are gone, all that will be left of us will be the good or the evil we have done. It tells us that it is the very heyday of health, when our hopes are the brightest, and when the future appears to our vision clothed in the most rosy-colored tints, the last sands of life may be falling—our last hour on earth may be rapidly approaching. How solemn such admonitions, when coupled with the constant injunction, as we progress step by step in the Order to the topmost round, to live worthy of our profession, and by our acts to show to the world that virtue is one of the characteristic traits of the true Odd Fellow. How humbling to human pride, to haughty arrogance, to cold selfishness, to be forced to remember that we are all, ere long, to receive the common lot of man, and that no riches, no possessions, no power, can shield us from the common fate. How solemn the instructions so to live that we shall be remembered in years long after our exit from the busy scenes of life, by the benefits we have striven to confer on our fellow men, by the sufferings we have sought to soothe, by the woes we have hastened to relieve. Where lives the man, who possesses an unhardened heart, who would not, in view of such injunctions and admonitions, strive at least to leave behind him a name embalmed among his brethren and his fellows.

Inclination leads me to venture upon that oft-traveled ground, the value of an Order as a MUTUAL BENEFIT society, and its pre-eminent excellence in its system of visitation to the sick, and relief to the afflicted of its brotherhood. But that has been so often discoursed upon by the ablest pens of our land and so fully elucidated and explained, that though the subject opens and widens before me, I shrink from attempting to add any thing to the mass of argument and reasoning already before the public on that point. A single allusion to the duties of our Order which end not at the grave, and then we must hasten to the conclusion.

"To visit the sick and relieve the distressed," are, it is true, those duties more frequently performed than any other, but Odd Fellowship imposes two more sacred trusts upon all within its affiliation. "To comfort the widow and educate the orphan." These are no ordinary duties—but they are more solemn, more binding than all others. To our members we pledge that as we are ready to succor and assist them in life, so will we be with their families when *their* eyes are clothed in death; and, to make assurance doubly sure, every Lodge sets apart a share of its receipts as a fund for this purpose—a sacred fund—never, through all time, or under any circumstances to be applied to any other object. Thus, at that hour when life, to the bereaved one, seems almost a burden—when hope has been crushed—when the future seems clouded in impenetrable gloom—when loneliness, and such sad and dismal loneliness, seems the widow's lot; and when she looks at her weeping children around her, perhaps without knowing where or how she shall procure their daily bread, Odd Fellowship comes like an angel of peace, and throws across the gloomy prospect bright rays of light and happiness. It comes—and that bereaved widow feels that she has thrown around her and her little ones, a protecting cordon of warm hearts and hands, who will love her and hers for the sake of him whose love she cherishes beyond the tomb. And she feels, or if she does not yet, she will feel, that whenever the rough winds of adversity strive to smite her, she has a rock upon which she can lean with trusting confidence—a rock ready, when desired, to open, as at the touch of Moses' rod, and afford comfort and sustenance.

Such is Odd Fellowship. No treason against the State or society lurks beneath its teachings. No infidelity to our Creator or his requirements receives its sanction. And aiming only to receive the honorable and trust-worthy, it discards all oaths from its ritual, and requires but a pledge of honor from its brotherhood. Resting on the basis of Friendship, Love and Truth—divine principles that have been in existence on earth since Eden's garden owned its first inhabitants—the mighty fabric of Odd Fellowship rears its stately form towards the skies, and at its altars learns to its initiates the moral sentiments thus briefly alluded to. Thus built—thus established—the storms of opposition may rage around it, without causing an angry word or look from those who have drank deep of its instructions. And if any thunder their anathemas at it, because it is a "secret society," we plead to this charge, *guilty*. NOT GUILTY, however, as *they* would have it understood. Our Constitution and our Laws are public—the reports of our pecuniary and business proceedings are public—our place and time of meeting is known—those who belong to our fraternal ties are not concealed—our statistics, our principles, our objects, are published to the world; and the only important secrets we do keep are those by which we recognize each other—those by which we guard ourselves against imposture. Those signs and symbols—those forms and ceremonies are secrets — as such they will ever be kept inviolate. They are the mortar which cements together the innumerable stones that form our mighty edifice.

BRETHREN! our mission is a lofty but a laborious one. Its duties are for life. Its results for all time. Earth has conceived no nobler scheme — no system more beneficent for the uses designed. It scatters its blessings wherever its influence is felt. It leave its impress upon all who study its teachings. Brethren! upon us—upon each of us—measurably depends the continued prosperity and success of our Order. Let us each then so live that we shall show in our walk and conversation that the beautiful teachings of our Order have not fallen on unfruitful soil, bnt have been drank in, pondered over, observed, and respected, for the love of them. Let us each so live as to prove that Odd Fellowship adds new graces to man's character — imbues a loftier sentiment of morality in his conduct—and gives him a clear conception of his duty to himself, his family, and his God. And, in all our intercourse with the world, banishing hatred, revenge, temper, envy, selfishness, and other kindred evils from our dispositions. Let us strive to make society at large, like our Lodge meetings, peaceable, harmonious and happy.

South Bend, Ind. S. C.

THE DUTIES OF ODD FELLOWS.

Much has already been said and written in regard to the duties incumbent upon the members of our Order, and without the prompt discharge of which, they cannot be Odd Fellows only in name. But there is one point, and an important one, too, which has seldom been touched. Its importance seems to demand attention, and we design noticing it briefly. It is the duty of all Odd Fellows to inquire into the nature of the institution, to make it their study, and to learn how they can best adorn, by word and deed, the profession they have assumed in becoming members of the Order. They should not only inquire into its nature, object and purposes, but they sho'd strive to ascertain how and in what manner they can best use their efforts and influence for its furtherance and continued success. The fact that it is now exceedingly prosperous and flourishing, should not create a tendency to sit down with folded hands, and look unconcernedly upon the noble and philanthropic structure of Odd Fellowship, as though the work was completed and nothing more to be done. That we are exceedingly prosperous, should not cause us to to forget the fact that the day of greatest prosperity is the day of greatest danger, to any institution. There are those —and their number is by no means small— who never trouble themselves in the least, about the internal affairs of the Order, and in fact, if interrogated in regard to its workings and progress could give no more information than the uninitiated. They pay their dues, and occasionally attend the meetings of their Lodge, which seems to be the extent of their Odd Fellowship. They see others around them, laboring and toiling for the "good and welfare of the Order," and for aught they care, they may continue to labor and toil. If prosperous, well and good, but if not, they are the first to find fault, and they who have labored for good, must suffer through the indolence of these dead-weights to the Order. This is not just. If one has a right to falter and lag behind, then all have a right to do the same. The consequence of such a course is too plain to need comment. An institution which is known throughout the length and breadth of the land, and under whose banner are enlisted some one hundred and thirty thousand men, has not been established so successfully without much labor, neither can its success be continued without the continued and combined efforts of *all* its members. A drone in the hive of Odd Fellowship is altogether out of place. There is a work for every one to perform, and it well becomes every good Odd Fellow to study to know his duty, and to perform it faithfully and promptly.—*Gavel.*

A THOUGHT FOR EVERY DAY.—We see not in life, the end of human actions. The influence never dies. In every winding circle it reaches the grave. Death removes us from this to an eternal world—time determines what shall be our condition in that world. Every morning when we go forth, we lay the mouldering hand on our destiny, and every evening when we are done, we have left a deathless impression on our character. We touch not a wire but vibrates to eternity—not a voice but reports at the throne of God. Let youth especially look to these things, and let every one remember, that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

OBJECTIONS TO ODD FELLOWSHIP.

The principal objection raised against Odd Fellowship by those who, through ignorance or wilfulness, *do* not, or *will* not understand it, is, that "it is altogether too exclusive — that its charity is not like that which Christians ought to be possessed of." And when you ask them what they think of the Order, some of them will tell you that there is nothing good about it — that it is a "selfish concern."

Now let us examine it, and see wherein its exclusiveness and selfishness lie. This objection implies a presupposition that when a person joins this Order, he at the same time shuts himself out from all intercourse with the world at large — that all his charitable deeds must necessarily be confined within the limits of the Order. But every rational man knows that such is not the case. When a man joins this Order, he still holds the same relation to the world as before, and has the same disposition towards mankind in general. If he had a disposition to divide with the needy stranger that which he possessed of this world's goods — to look upon suffering humanity with feelings of active benevolence before he became an Odd Fellow, he will have the same disposition, the same feelings still. So that however he may be bound to help his brother Odd Fellow in distress, he is no less bound to exercise that general benevolence which the Christian religion inculcates. The leading principles which are laid down as the duty of every member of our Order to act upon, are Benevolence, Charity, Friendship, and Love to every man; and not, as some have erroneously or wilfully supposed, exclusively confined to the Order. Indeed, the very obligation which a person takes upon himself when he is initiated, not only makes it his duty to succor his brother Odd Fellow whom he may find in distress, but to dispense with a generous hand to his deserving needy fellow-creature, wherever he may find him, all the assistance which he can with justice to himself; and in short, to live upon the principles of the Order towards every man, always keeping in view those motives to Christian charity — FRIENDSHIP, LOVE and TRUTH.

Of course, in our intercourse with the world, where our acts of benevolence must necessarily be limited, we would attend first to the sufferings and wants of our own family. It is one of the first principles of our nature to have our affections most strongly bound to our own kindred. Our fathers, mothers, brothers, and sisters have the first claims upon our benevolence and love. Then a person may form another connexion in life; he may take upon himself the greatest of all earthly obligations — that of matrimony: and here again, his benevolence is called first to the support of his wife and children, and if in doing this he uses all his means, then his charity must, of necessity, be confined to his own family. But if he has to spare, then he may still be charitable to the world.

Now should a man be censured for binding himself to such a duty? for taking upon himself such obligations as these because they have a prior claim upon his benevolence? Certainly not. No rational man will say so.

It is the same in relation to the Independent Order of Odd Fellows. A man may join this institution, not only to avail himself of the great and incalculable benefits arising from it, but to find an association of brothers, where he can feel that he is at home, and among those who care for him, and whose sympathies are ever alive to every thing that belongs to him, which are the same motives that led him to form those other ties of which I have spoken, and which all must admire and respect.

Here again he forms another connection, and joins himself to those who have a peculiar claim upon his charity and friendship. And in doing this his benevolence becomes more exclusive, in relation to the world, than it did in either of the former connections. He would, of course, attend first to the wants of those who were bound to him by the strong ties of reciprocal obligation and love. He forms as it were, a family relation, only on a large scale, and every Odd Fellow considers his Lodge as his family; and if, in dispensing the favors with which Heaven had blessed him, upon the needy brothers of the Order, he uses all he has to spare, then his charity must be confined within the limits prescribed by his means. But if, after succoring those who, were he sick or in need, he knows would fly to his assistance in a moment, he has something to spare, then he may go and aid his fellow men, whenever there is need and his means will allow.

Now why may not a man form such a connection as *this*, and give it a prior claim upon his benevolence, with just as much justice to the world, and obedience to the principles of Christianity, as he may form of the nearer and dearer connections of life, and give *them* a prior claim upon his benevolence? No man I think, can conscientiously and understandingly say to the contrary.

Some persons suppose that all that actuates an Odd Fellow to assist his brother, is the binding *form* of the obligation which he has taken: but it is not so. When an Odd Fellow sees a brother in distress, he does not stop to consider whether his formal obligations to his brother require that he should aid him, but it is a high sense of his duty and of the relation in which they stand. Here duty is a pleasure, and the happiness of doing this duty is enhanced by the knowledge that you yourself would receive the same favor at his hands if you needed it.

I have seen a man laid low upon a bed of sickness, where day after day and week after week he lay without hope of recovery. This man was a *Christian.* Did a knowledge of this fact call around his bedside his neighboring Christians, to minister to his relief, and to put in *practice* that *Christian charity* which they use so much *theoretically?* No! But he was an ODD FELLOW. This was enough to open to him the bright path of peace and comfort, at least as far as this world's goods could go. He was cheered by the constant attention of his brothers. All anxiety as to the source of his means was removed, and under the salutary influence of the observance of our Order, he slowly recovered.

This is no solitary case; but we hear of them every day. Let our opposers cavil as they may, they can find no institution which carries out the Christian principles of charity in so broad a sense as the Odd Fellows. No matter of what religious sect or political party, they come together as one family, and act as one brotherhood.

Another objection which they raise, is, "It is a *secret* institution, and secret societies must be evil." This great *secret* is a terrible thing in this free land. But what is this secret? Are any of our principles secret? No: we lay them before the world to prove the character of our institution. Are any of our laws a secret? No: our "Constitution and By-Laws" are open for the examination of the world; and there they may see the true Christian basis upon which we act. All our works, all our ends and all our aims are bare to the world; they see our works all around us.

Now if a man has a family, common custom keeps his "sitting room" free from the intrusions of the idler; he knows his family connexions, and consequently the idle and vicious cannot palm themselves off upon his bounty as brothers or relatives. But with the Odd Fellow it is different. His family of brothers extends over the whole country; and were it not for some means, which Odd Fellows alone possess, of making themselves known, we should soon be imposed upon by every one, who, having become degraded by idleness and vice, thought he could avail himself of the benefits arising from our charity; and our social circles—our "family sitting rooms"—would be constantly disturbed by the intrusions of the base and wicked.

So this is the great "*secret*"! It needs no comment. Every one, with "half an eye," can see the absurdity of the objection.

There is one other objection, and that is, "It is increasing so fast in strength and numbers, that it will one day affect the goverment of our country." This objection is too anomalistical to be noticed; but we will just say in closing, for the sake of somewhat tranquilizing such troubled minds, that nothing of the *least political nature* is *ever* allowed in any Lodge; and that the best and wisest men of our country, and men in whom the people repose the greatest confidence, are Odd Fellows.

When the principles of Odd Fellowship shall have been appreciated by all, and every man shall have become an Odd Fellow, then will the Christian mission have been accomplished—then all men will come together as one family, and the tears of the poor and distressed shall cease to flow.—*Symbol.*

THE TRIPLE CHAIN.

BY REV. BRO. J. H. CLINCH.

Here, around this festal table,
 Let thine influence, FRIENDSHIP, fall,
Binding, by a union stable,
 All to each, and each to all!
Nor, alone, 'mid hours of gladness,
 O'er us be thy wings outspread,
Guide us, in our scenes of sadness,
 By the sick, the grieved, the dead.

Here, too, LOVE, at this our meeting,
 Come, and warm each brother's breast;
Here let quickened pulses, beating,
 Show thy power, o'er all, confessed!
Seldom have so many brothers
 Met around one board before;
Draw each heart to all the others,
 Ere they part, to meet no more.

TRUTH, may'st thou, too, hover o'er us!
 Touch each lip, and touch each heart;
Never, with thy light before us,
 Can we from the path depart.
By thy triple bond united,
 Brothers! we may stand secure;
May it ne'er be scorned or slighted,
 But remain firm, bright, and pure!

It costs much more to be vicious than it does to be virtuous. It is a matter of economy to practice virtue in all things. One vice often costs more than ten virtues.

ORIGINAL.

THE WIFE'S TRIUMPH.

A TRUE TALE OF ODD FELLOWSHIP.

BY A "PAST GRAND."

The greatest and strongest opposition to Odd Fellowship has, perhaps, proceeded from two sources—the first, sectarianism; and secondly, the ladies. The first is without any *principle*, originating as it most unquestionably does from mere hatred and jealousy. This is a broad assertion, but it is as *true* as it is broad. No CHRISTIAN, we boldly assert, can condemn Odd Fellowship if he examines and understands its principles; for he who is a Christian in *spirit* and in *truth*, will not condemn any thing which is *good*, or calculated *to do good*. We ask that this may be borne in mind.

The opposition of the ladies, to their credit be it said, is of a different character. It proceeds from various causes, and from *honest* convictions that the society is not a good one. It is caused from a want of knowledge of the objects and true character of Odd Fellowship. This is self-evident, as any one may satisfy himself who will take the trouble to make the examination. Show us a female who has ever inquired into the principles of Odd Fellowship, or who has witnessed any of its good deeds, or who has been made acquainted with the many benevolent deeds of mercy it has performed, and we will show you a female who bids our Order "God speed." The truth is, the institution of Odd Fellowship partakes so much of that kindly, gentle, benevolent spirit, so peculiar to the female heart, that the gentler sex cannot oppose it. To do so would be to disown themselves.

The opposition of the ladies to our institution has been too much complained of; or rather, injustice has been done them; for we are sure, if they have opposed us—if they have bitterly condemned us, yet no institution has had warmer friends, nor more able defenders. Have not the publications of our Order abounded with the productions of Mrs. GARDINER, Mrs. SAWYER, Miss ALLEN, Miss WILSON, and many others? Truly, beautifully, have they illustrated Odd Fellowship, in prose and verse. Justice, then, simple justice, should be done the fair. It is not true that they oppose us in a body. On the contrary, as we have shown, we have among them many and able defenders. And in the social and private circles of life, we not unfrequently find ladies ever ready to defend us, and repel the attacks of the ignorant and superstitious—ever ready to furnish facts to convince the candid mind that Odd Fellowship is a blessing to the age. Such a *friend* we found in ANNA GRAY.

And who was Anna Gray? The publications of the Order have given us no account of this lady—no productions of her pen have graced their pages. All this is very true.

Anna Gray was a young lady of most modest and unassuming manners; the daughter of a gentleman in moderate circumstances, residing in a town on the Ohio river not many miles below Pittsburgh. Her education had not been neglected, though what had been bestowed upon her was at home. The advantages of the boarding school at Braddock's Field, or the Seminary at Steubenville, was not hers; but she possessed a *mind*, an intellect, capable of comprehending the right, and of separating the good from the evil. As she grew up to womanhoood, her society was courted by the wise and intelligent, and she had many friends and admirers.

When about the age of eighteen, Anna's father removed to Pittsburgh, where a prospect of better business opened for him; and where he hoped to be the better able to support his family and to lay up something for his children.

As may be supposed it was not long until Anna had many admirers, and many suitors. Numerous offers had been made for her heart and hand, but all were decidedly yet mildly rejected. There was one, however, upon whom she was disposed to look with favor, yet no promise could be given until she knew more of his character. Anna Gray was a girl of too much good sense to throw herself away: to unite her life and fortunes with any one until she well knew his character.

Henry Hart was a young man of promise. At an early age he had been left an orphan; but kind friends took him in, and at a proper age he wad placed in one of the large iron houses of the city, as an under clerk. He was faithful and trusty, and won the confidence of his employers, and in time was promoted, with an excellent salary, to that of the chief clerkship. It was this young man who met with favor from Anna Gray.

Henry had many good qualities. Among them was that of being industrious and saving. The latter he carried to an extent which amounted almost to penuriousness. When chided for this, or jeered about it by his companions, he plead his dependence upon his own resources, and his determination to keep beforehand, and be provided for any of the ills of life which might beset him. He wished, he said, to be prepared for a "rainy day."

Shortly after her arrival in the city, Anna Gray met with some Odd Fellows at the house of a sick friend. Their kind attention to their brother and his family, at once attracted her attention, and won her esteem and friendship for the institution. She soon learned upon inquiry that the society was one of the very best in existence, and she become its warmest friend and defender.

At this time her affections had been completely won by young Hart, and shortly afterwards she became his wife. But all her solicitations before and after marriage—her earnest persuasions could not induce him to become an Odd Fellow. He thought well enough of the institution, but he plead the expense it would be to him, and what it would cost him. The initiation fee, the weekly dues, price of Degrees, regalia, and all other items he could think of, were summed up to persuade her that "it would not pay." But all this did not convince his wife. She knew the institution was a good one; and urged her husband to become a member, because the time *might* arrive when it would be of advantage to them.

Mr. Hart's long and continued close application to business had impaired his health, and he was advised to make a river trip South. This at once pleased him, for besides a prospect of regaining his health it presented an opportunity of making money; and this was his ruling passion. His wife readily consented to the new enterprise upon condition that she should accompany her husband. Accordingly a "flat-boat" was loaded with such produce as was suited to the "coasting trade" of the Mississippi, in which was invested all that Henry Hart possessed, (including a young and lovely wife, for whom a very comfortable apartment had been fitted up,) except a very few dollars in ready cash; and our young friend started out with good prospects, and a light heart, to "make his fortune," without, however, effecting an insurance upon his cargo, as his wife had endeavored to induce him to do. He again plead the *cost* of insurance, and trusting all to chance, he had no fears of ill luck.

Things went on prosperously until some distance below the Falls, when his boat struck a snag, and in a very few minutes the boat, and all the cargo were under water! Hart had barely time to save his wife, and their clothing, and escape in the "skiff," with the boatmen, who accompanied him! All was lost!

This sad misfortune occurred but a few miles from a village on the Kentucky side of the river, and to this place Hart repaired to obtain help and endeavor to save his property, or such portions of it as might not be damaged. The assistance was obtained, but not a dollar's worth could be got at, such was the situation of the boat!

I will not attempt to picture the condition and feelings of young Hart and his wife. A long distance from home, from friends, with but a few dollars in money, and all they possessed in the world taken from them as it were in a moment! The reader must imagine their forlorn condition and feelings. A description will not be attempted!

What would have been their condition had the wife's counsels prevailed and an insurance effected upon the cargo? This occurred to her, but she die not chide him. Her sympathies for her husband forbid an unkind word even had she been disposed to utter one.

The exposure and anxiety of Hart, soon brought on a severe sickness. and this added to his loss, made his situation truly pitiable. But the courage of the young wife never forsook her. Her letters to their friends at Pittsburgh, giving an account of their situation, failed to reach that city, and no succor or relief came from that quarter. Anna frequently mentioned to her sick husband the benefits they would derive from his being an Odd Fellow, for she understood there was a Lodge in the village. Her remarks were overheard, and in a short time inquiry was made of her to know if her husband was an Odd Fellow. She stated the facts of the case, and that she had often and strongly urged him to become one—that now they stood in need of the benevolence and charity of that institution.

Though not an Odd Fellow, Hart found friends among them, but it was on his wife's account. They furnished the sick man with all he needed to make him comfortable, besides the best medical aid. All that Odd Fellowship could do, united with true Kentucky hospitality, was done; and the sick man recovered, and was sent home by the Odd Fellows; though on his arrival he was without a cent in the world.

But he had friends who took him in, and in a short time he was again prospering. Need I say that his *first spare funds* were sent to an Odd Fellow's Lodge, with a petition for membership? Such was the fact! His wife had triumphed, and Henry Hart was made an Odd Fellow. He became a wiser and better man. Woman's counsel is not always wrong; and had her's prevailed in the present instance, when she first advised, many an hour of suffering and misery would have been averted.

Mr. Hart became a most devoted Odd Fellow, and his wife was proud of it. She never found fault with him for attending the Lodge; and if he was late returning from the meetings she found no fault. It was sufficient for her to *suppose* that business required his attendance until a late hour, and she was content. She always desired him to attend his own Lodge, and the others whenever he was disposed to do so. Indeed, it was difficult to determine which of the two was the better Odd Fellow, the husband or the wife.

In the course of time, Mr. Hart recovered his fortunes, and with the aid of a few of his brethren he obtained the means of establishing himself in business in a town some miles eastward from Pittsburgh, where he now resides, still a good Odd Fellow, than whom the Grand Lodge of Pennsylvania has not a worthier nor more respected member.

Brother reader, for this honored member our Order is indebted to the perseverance and energy of a woman—one of that sex we too often find fault with for opposing Odd Fellowship. This is but a single instance. Many others might be adduced. The writer has the pleasure of knowing many good and true Odd Fellows who have been induced to join the Order at the solicitation of their wives. Let the ladies have light—let them but understand the principles of our institution, and my word for t they will be among the very last to oppose Odd Fellowship.

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SECRET SOCIETIES.

BY BRO. B. B. HALLECK.

The prominent and reiterated objection urged against Odd Fellowship is, "it is a secret society;" and the question is asked, "if it be good, if its objects are good, why do the Odd Fellows have secrets?" Indeed, some go so far as to say: "It must be a bad institution, because it has secrets." The inconsistency of this may at once be seen in the fact that those who make this allegation are wholly ignorant of what our secrets are; and it seems rather rash to pronounce that bad and pernicious of which we know nothing. It is admitted that we have secrets into which the eye of the world has never gazed; they are unknown to all but the fraternity. How can it be known that they are evil?

Besides, only one half of the story is told in this matter. It is not a secret that we have attended to the sick and the dying, and bury the dead; it is not a secret that we have appropriated our funds to furnish the widow and the orphan with necessaries of life; it is not a secret that we have assisted the unfortunate, the poor, and the destitute; and that we now have an increasing fund to be drawn in the day of adversity. With these revealed facts before the world, established as they are beyond the refutation of the objector, the most reasonable and charitable view that could be taken of the matter seems to us to be, that our secrecy does not spoil us.

Who would think of a friend that had done us a great favor, he certainly intends to blow our brains out, because he said he had a secret which he would not divulge? Who supposes that the tree which produces delicious and wholesome fruit has also a deadly poison lurking in its heart's core, or the juice of the henbane in its roots?

It is a custom among our merchants to have on their goods a private mark: this is a *secret* unknown to the world, kept hid from even the buyer. But it would be a strange kind of logic that would denounce this large and respectable portion of our citizens as knaves and rogues, because of this secrecy. The sentinel at his military post has a secret, and none can come within the limits of his charge if they are not in this secret: they cannot pass the guard without "the countersign." It is not inconsistent with the principles of friendship to have secrets. Solomon says: "A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Concealeth what matter? evidently that secrecy which subsists between friends. If it is proper to have secrets between *two* friends, how can it be evil to have them among a society or an association of friends? Friendship loses none of its excellence, is despoiled of none of its fidelity, is not marred in a single feature of its glory, because of its secrets. It is so with our Order; we have a secret by which we know each other, and it is as harmless as Paddy's initials, which, he said, were on his coat that was claimed by another. "It is my coat," said he, "for it has two Ps." The search was made in vain, till the honest Hibernian ripped up one of his cuffs, and showed to the court two large dried *peas*, and this decided the case. Yet you might as well say that here was evil and only evil, because there was a hidden secret, as to say so of Odd Fellowship. This very secret showed to whom the coat belonged, and our secrets tell us who are Odd Fellows: none but Odd Fellows have the Ps under the cuff.

Indolence and perfidy have turned beggars in this age of speculation; benevolent societies are imposed upon by the unworthy and the lazy. Our secrets guard us from fraud of this kind, and this is about the whole tale as respects our "awful secrets." One cries "*budget*" and the other "*mum*," and in this way we know each other; or if we should all wear red garters, or a brass nail in the heel of our boot, it would be about the same thing, and about as harmless.

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PROGRESS OF ODD FELLOWSHIP.

It is pleasant to take a retrospective glance at the progress of Odd Fellowship in our country, and as we follow its vicissitudes to mark the elevation of character and rank, which it has attained by its own inherent virtues against a tide of popular disfavor with which from its institution it has had to battle. It must however in candour be allowed that much of the opprobium to which in its early day it was subjected, was to some extent not unmerited. It could not be expected that any intelligent and well ordered community would regard favorably the pretensions of an Order which, whilst it professed to inculcate virtue, afforded but little evidence of the sincerity of such professions, when some of its prominent practices were regarded. However beautiful its theory and principles, mankind were indisposed to confide in its moral fitness for good in view of the ordinary places selected for the assemblage of its votaries and the degenerating tendencies inseparable from such association. Whilst great honour is due to the Founders of the Order in America, it has occurred to us, that, if the names of the Brothers could be ascertained who first virtually infused life and vigour into the body, by the successful application of the knife and cautery to its leading social characteristics, and who followed up this effort until they had thoroughly reformed its early uncongenial practices, they should be held in grateful recollection by the Order at large throughout the world. It is no difficult thing to imagine what Odd Fellowship would have continued to be unless the spirit of some intelligent and discerning brothers had by giving this new impulse to its being, presented it to the world as consistent in its theory and practice and as a pure unmixed scheme of benefaction to the human race, richly entitled to the favor and countenance of all good men.

In looking back upon its career from the period of this elementary reform we behold a continuing and gradual improvement in the details of its work and government, matured by the wisdom of its rulers or suggested by a due respect to the enlightenment and intelligence of the age in which we live. That which was but a few years ago regarded by many as at best a queer and unmeaning individual association, now takes rank foremost among the benevolent institutions of the day —and they who were once regarded as powerless to effect the objects which they professed are now almost universally conceded to be benefactors of the human family. They who were a short time ago, a despised and contemned few, have now became a vast multitude, commanding the admiration and approbation of all whose good opinion is worth regarding. How has this great revolution in the adaptation of Odd Fellowship to do good, and in the public appreciation of its works, been brought about? It is the simple result of a judicious reform, which, acting like the rain of heaven upon a sickly drooping plant gave vigour, energy, yea life itself to Odd Fellowship. The establishment of the Order in the United States it is true dates back to 1819, but it is a fact within the recollection of hundreds, that it was not until the year 1828 that it attracted for a moment the concern of the public—from that period it has gone on overcoming every obstacle which impeded its progress, until it has covered the whole republic—originally instituted for mere social enjoyment, how strange that the very cause which called it into being, should become the real sacrifice which gave to it honor and character—how remarkable that an institution designed at farthest to relieve the sick and bury the dead, should under the influence of an enlightened spirit of improvement now grasp as by sympathy all the human charities in its hold, and scatter the blessings of moral and intellectual culture throughout the land. These things, strange as they appear, are sober truths which loudly invoke our thanksgiving to Him whose providence has watched over us from infancy to maturity. We are now a truly prosperous Order, and while we may rejoice in the retrospect, let us not forget that the preservation of the system mainly depends upon a steady, respectful submission and subordination to its laws and a strict veneration for the sacred principles which its teachings inculcate. Covenant.

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FRIENDSHIP.—The water that flows from a spring does not congeal in winter, and those sentiments that flow from the heart, cannot be frozen in adversity,

ORIGINAL.

THE MINISTRY OF LOVE.

BY S. D. HARRIS.

I have elsewhere spoken of the "*Ministry of Truth*,"* as a pure and noble brotherhood; heaven-commissioned for the great work of restoring pristine beauty and excellence to the millions who grope in darkness and sigh for deliverance; and also of its severe reprovings to those who have turned their backs upon a holy light, to wander amid the defiles of sin; and who teach others also to go astray. But the "Ministry of Truth" is sometimes a herald of sternness, which, untempered and alone, might wound without the power to heal. Hence arose the necessity for another Order, whose vocation it should be to follow the first, and with kindly words, and gentle ministrations, leave no means untried for reclaiming the vicious and enlightening the blinded. On this holy mission went forth the MINISTRY OF LOVE; and as brighter greenness marks the course of the hidden rivulet, so was their course shown, by the gladdening of desponding hearts, and the gushing up of grateful melody, to swell the great choral hymn of the universe. The "Ministry of Truth" might not soil their snowy vestments by any contact with error; their message was spoken in all its plainness, with a voice to awaken the sluggish and challenge the attention of any who might be listening to the syren song of falsehood.

Behold the herald of Love! sternness finds no place in all the lineaments of her person; no situation so high, but she is privileged to come, to offer her friendly greeting. What though the rich and the proud ones may see her but to scorn and contemn, yet sometimes she will speak to the over-burdened heart, and fan the burning brow, encircled by the diadem of royalty. Princes are but men, and of these some have felt in all their grandeur, the utter lack of kindred sympathy. To such come the cheering message of love, when Truth had well nigh driven to despair. A pale and sickly ray has struggled through a close grated casement, where bars of iron, and massive masonry, form the barrier between the caged humanity within and the free humanity without. The poor victim has been under the monitorship of error; he has heeded the lying oracle, till his beclouded soul has wandered far in the mazes of sin, and under its foul dominion he has forfeited the right to mingle with his kind. Truth has spoken in all the sternness of her purity, and a fearful retribution has overtaken the transgressor. Above, within and around, is to him a darkness that may be felt, and he lies the mute victim of his own folly. But Love has sought the cell of the erring one, and comes to whisper the message of mercy; her accents fall upon that seared and blighted heart like the hallowed tones of remembered music. There was a time when such minstrelsy was to him as familiar as household words, and now it thrilled along his rugged nerves, as when the lightning messenger goes careering on his iron course, to write his words in characters of fire. The message is registered upon his heart—indurated as it is by all the appliances of sin, and in that brief space of time he has gone far back across the wide expanse of his life's desolation, and stands in thought again upon the threshold of his early being, to feel a mother's kiss, and bask in the glorious light of a mother's eye.

There is an every-day ministration, on which the teachings and treasures of Love, are more profusely bestowed, and productive of more abundant fruition. Love in its gentle beneficence has sought out the dwellings of the lowly, and coming as an angel of blessing has rounded the salient points of their ruder being, and spread over all their lives the halo of heaven. The young mother, as she presses her first-born to her bosom, feels the thrilling of a sacred rapture, in the enjoyment of which she forgets the toils and sorrows of her life, and merges the bliss of her own being in that of her offspring. And the infantile peasant group, as they toss their yellow locks to breezes not more free, in the merry laugh and joyous shout, give expression to that ecstacy of soul, whose garniture is the simple franchise of nature.

The more do all those love, because they have the fewer motives to envy each other; thus the oftener do they meet in cordial harmony upon the great thoroughfares of life, while each to the other becomes a minister of love, and its sacred influence in turn directs their united affections upward again to the great fountain of all their enjoyments, that it may distil as the risen vapor to make glad the hearts of the desolate.

Warren, March 4, 1848.

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*Covenant, July, 1847.

HAPPINESS.—Happiness! a glorious crown which all the jewels of the world cannot enrich; which, studded with the diamonds of the heart, can receive no additional lustre from such paltry things as power, or wealth, or station.

EXTRACT FROM AN ADDRESS,

Delivered at Cincinnati, in 1842, by Bro. John Brough.

Ladies:—It were unpardonable in me, long as I have detained, and patiently as you have listened, not to address a word especially to you before I close. We desire your smiles upon our labors, your confidence in our integrity, and your approval of our institution. We are *Odd* Fellows, ladies, it is true—and by that token you may say we are *singular* fellows; but, mark me, that does not of necessity imply that we are *single* fellows all; or that those of us who are so unfortunate as to be *oddities* as well as *Odd Fellows*, are under the slightest obligation to remain so, any longer than we can possibly avoid it. Be assured, from this, that of a truth we have formed no league against your matrimonial rights and privileges, and we could not, if we would, in this land so famed for the beauty and intelligence of its daughters, inculcate by our lessons, or imbibe of ourselves any principles that would render us insensible to your charms, or invulnerable to your worth. But a truce to this, for the subject deserves more serious consideration.

Although, by our laws and customs, you are not admitted within the walls of our Lodge rooms, yet your happiness and your welfare are not the least objects of our care. A popular writer hath put into the mouth of one of his heroes the exclamation, "Woman, Woman! thou art the author of such a book of follies in a man, that the tears of all the angels will not suffice to blot it out." If our truth will not suffer us to deny, nor our gallantry permit us positively to affirm the impeachment, our sense of justice demands the admission, that the account is more than balanced by the conduct of man himself. Of him it may, with equal truth be said, that he has been the author of such a volume of wretchedness and misery in a woman, that not all her meekness and forgiveness, that vie with angel virtues of their kind, can wipe away the deep transgression. What is there of man's folly, his vice, and even of his crime, that woman hath not borne? How patiently has she submitted to his humor—how long-suffering hath been her kindness; and when she hath even gone down with him into the depths of misery and degradation, she hath esteemed no wound so deep as the frown of the very author of her misery. Without a murmur hath she followed him in the dreary path of intemperance, from the mansion of worldy comfort, to the dreary abode of poverty and want. In the warmth of her undying affection she hath clung to him, when the world turned away in very loathing and disgust. Her love for him hath penetrated the cold damps of the dungeon, where justice had enchained him for the violation of its sacred precepts, and, bending over his pallet of straw, amid the clanking of fetters, and the scarce less dismal scoffings of the world, she hath exclaimed—

> "I know not, I care not, if guilt's in that heart,
> But I know that I love thee, whatever thou art."

The principles of Odd Fellowship, if truly cherished and acted upon, are calculated to elevate the moral and social character of man: and to guard him, not only against vice and crime, but the means which conduce to such ends. Intemperance, the fruitful source of woman's wrongs, is forbidden by its laws. The injunction of Odd Fellowship is, put back the intoxicating bowl—touch it not; for misery, degradation and death are is contents. There may be those, perhaps, who depart from this precept, as there are those who pervert even the ordinances of God; but into them the true spirit of Odd Fellowship hath never entered. They may wear its emblems, but they do not experience in themselves, or represent to the world in their purity, its precepts or its laws. The gambler hath no communion with us, and within the circle of our Fellowship the profligate and licentious can never come. Idleness we condemn as a vice, forfeiting our privileges, whilst industry and integrity are encouraged as the passports to honor and wealth. The nobler sentiments of the heart are all cherished and cultivated, and he who is a good and faithful Odd Fellow, abiding by its precepts, governed by its laws, and cherishing its principles, cannot fail to be a faithful lover, a devoted husband, a kind and affectionate parent, and a valuable and worthy citizen. For these most good and sufficient considerations, ladies, we commend our institution to your favorable notice; satisfied that you will approve, and that your approbation will constitute one of our brightest and richest rewards.

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Modesty.—In the character of a male or female, there is nothing more lovely than modesty. She is the twin sister of virtue, and accompanies her through life. Talents may dazzle and beauty captivate, but modesty alone can win the heart. Cherish her—she is more valuable than gold. She will gain for you the esteem of the great, the wise, and the good, and exalt you in whatever station you may occupy.

INFLUENCE OF ODD FELLOWSHIP.

BY BRO. DANIEL P. BARNARD.

None but those who have joined our beloved Order, can form even the slightest conception of the strong and beneficial influence exercised by our institution upon the feelings and condition of its members. Without making any great pretensions, or claiming any superiority over similar associations, Odd Fellowship is content to pursue a silent, and it may be a secret, but yet resistless progress, in the improvement of its members in all that distinguishes man in creation as capable of attaining great moral and social elevation. We recommence, after arriving at manhood, our existence, by becoming Odd Fellows. We call into exercise those feelings which, in youth, formed the brightest and most verdant periods of life. We revive the affections of brother towards brother, and friend towards friend, which, in our eagerness to obtain a foothold in the world of commerce, we suffered to become dormant. Though we may not find our own blood and kindred to be the objects of these newly-awakened sentiments, yet we can find in our fellow-man, and in the brothers of our Order, enough to arouse our love, and call into exercise the best emotions of the heart. We have a full and wide field for the display of friendship, generosity, and noble mindedness — of love, charity, and sympathy towards those who otherwise would be strangers and unknown.

Let us consider the conduct of our members towards candidates for membership. By our constitution, the dissent of three members leads to the rejection of the candidate. An individual is proposed at one meeting, and his name is referred to a committee for investigation. He is then subject to the ordeal of a ballot. In a Lodge of from one to three hundred members, if a member were disposed to exercise any professional, political, or religious hostility towards a candidate, how easy might he influence two others to unite with him in rejecting the proposed individual! And yet, how few are the instances in which rejections take place! We might safely reckon that, in a hundred rejections, there can scarcely be found a single instance in which such rejections did not proceed directly from the open opposition of members, founded upon bad character or unsound health. Thus, in the matter of voting for new members, we are taught to lay aside all thoughts of self, all feelings of personal enmity, and consider, in voting, only the good and welfare of the Order. Thus do we foster a spirit of generosity towards even enemies, which is in the end productive of the happiest results.

Let us further consider the conduct of our members towards brothers from a distance.— Here, we meet individuals whom we have never before seen, and who will, perhaps, in a short time, pass away, to be seen by us no more on earth. They have no claim upon us except what springs from those bonds of Friendship, Love and Truth — which unite together the members of the Order throughout the world. The sight of a brother from a distance awakens feelings closely allied to kindred. We extend at once the hand of fellowship. We give the grasp of sincerity, and are ready to prove our willingness to do all the good we can. If the stranger be in distress, our treasures are open to relieve his wants, our arms are tendered to support his weakness, we attend upon his sick couch, and supply, as far as we can, the place of nearer and dearer relatives. This we do, not as extending a favor, but as a sacred duty which we have covenanted ourselves to perform. The friendships of the world are formed by an equality of rank or fortune, or by the expectation of pecuniary benefit. The friendship of Odd Fellows is founded on an obligation resting upon us to do all the good we can, and especially to those of our own Brotherhood. We herein display our charity and sympathy, in a way that, while they refresh and invigorate the purest feelings of humanity, they, at the same time, confirm the attachment of our brothers to the Order, and elevate its principles in the eyes of both the giver and the recipient of our good offices.

The conduct of our members towards each other is of the most pleasing and ennobling nature. We meet with brothers of every rank in society, and enjoying every degree of poverty and prosperity. We embrace within our fold every trade, profession, and calling. We are brought into intimate friendly contact with all. We lay aside all pride, but that of doing good — all superiority, but that which our brothers bestow — all greatness, but that which springs from a desire of accomplishing the most good to the Order. With feelings thus fashioned and governed, we enter our Lodge meetings with a love of good order and harmony, and a hearty desire to make men social and humane. Here we spend our time in the adoption of those measures which best serve to carry out the principles of our Institution. Here we receive the reports of the sick and distressed. If necessity require, here we arrange to bury the dead, to provide for the widow and the orphan, and to heal dissension between brothers, if any exist.

Political and religious disputes we studiously exclude from our deliberations. No amusement or refreshment, calculcated to distract our thoughts from the benevolent objects of our Order, is permitted at our meetings. All within our doors is peace and good-will. At the Lodge, our members prepare for the weekly routine of visiting the sick and the needy, to alleviate their wants, and provide for their necessities. These frequent visits to the chamber of sickness are calculated to soften and humanize the feelings, and to lead us to reflect on the uncertainty of health and life, and to warn us to prepare for a change which the frequent lessons of sickness and death among our brothers teach us to be inevitable. Often are we compelled to witness our brothers stretched upon their last bed of sickness, their hollow cheeks, their emaciated forms, and glassy eyes, giving sure evidence that the work of death has begun, and is rapidly hastening its victim to the grave. Then do we give our nights and days to the service of our departing brother. Then is the influence of our Order most surely felt, and all that love and kindness can do to smooth the pathway to the grave, is freely offered. And, at last, when death has torn him forever from us, and his spirit has taken its departure to the God who gave it, his lifeless body is taken in charge by us, and consigned, with decency and solemnity, to its kindred dust and ashes. We mingle our tears and our prayers together, around the silent grave, and having performed our last solemn, painful duty, we return again to our meetings and to the care of the living. Here, the first inquiry is, Has the brother left a widow or orphans in distress? Committees are appointed, whose duties are to see that the beneficial influences of Odd Fellowship are felt by all who are left destitute and in want, by the bereavement of our brother, and then only is our duty fully accomplished.

These are our employments, which, the more they are indulged in, the more fond we become of their indulgence, because they call into existence feelings which never can be weakened by excess, and the exercise of which creates no satiety. The more we labor for the sick and needy, the more we feel our weakness and inability to do enough in so holy a cause. We may, in a cause like this, say with sincerity, "The harvest truly is great, but the laborers are few." We would detract nothing from other institutions, nor would we encroach upon the functions of the churches If, to them more properly belongs the labor of charity and brotherly affection, we bid them the greatest success in so laudable a work. We would not oppose them; we would not even strive to rival them; we only ask to be permitted to pursue the even tenor of our way, to do what good we can, in our own peculiar, and if so be, odd way, and to be judged by our quiet, unobtrusive works — works, of which, though we confine them to the narrow limits of our Order, we do not claim any monopoly. We would wish the influence of our Institution to spread, until every good man would belong to our Order, and every hall, now abandoned to intemperance and dissipation, were converted to a Lodge-room of Odd Fellows.

These are the influences which belong peculiarly to our Order — they are our pass-words, signs, and tokens. They are all that we depend upon to merit favor with the world around us, and justify ourselves for forming a connection with a Society which has the oddest of all names. Those who look upon Odd Fellowship with different eyes, and condemn its existence, do so upon evidence of our aim and operations different from what we have any conception of. If our meetings are in their eyes the haunts of idleness, gambling, revelry, dissipation, and intemperance, they have penetrated far deeper into our mysteries than we have ourselves, and have discovered that of which none of us have any idea. If our objects are in their judgment hostile to the well-being of the State, the sound administration of the laws, the spread of the pure and undefiled religion of Christianity, then are we, who ought to know our own objects best, most profoundly ignorant of their aim, scope, and tendency; then have those in our Brotherhood whom we are proud to point to as the purest patriots, the most upright judges, and the most sound and pious Christians, joined themselves to an Order which, instead of receiving their support and countenance, ought to be denounced and banished, as an institution improper to be cherished in the midst of a free, order-loving, and religious people.

Strangers are too apt to mistake our character, and to imagine that we are mainly influenced by profound secrets and hidden mysteries. We are called members of a secret Society, and the cry is raised that beneath this veil of secrecy are concealed acts which we would blush to have revealed to the world. Indeed, many of our own members are guilty of contributing to the idea that we abound chiefly in secret mysteries, in which only are found the principles of Odd Fellowship, by their hieroglyphical style, and mysterious and figurative expressions, when writing or speaking of the Order; and not a few of the Lodges help to promote the popular impression by the efforts at figurative rhetoric which forms their introductions and prefaces to their by-laws. That we are not ashamed of our acts, is evidenced not only by the ready manner with which we exhibit to strangers our Constitutions, By-Laws, and Rules of Order, which point out what is the legitimate business of our Lodges, but by the character of those who attend at our meetings—men who command the confidence of all within the circle of their acquaintance, as those who would scorn to do a mean or unworthy, much less a criminal action. The idea that men love mysteries, merely because they are such, is very difficult of conception. A secret known to a single individual, and by him concealed from all others, and not applied to any practical use, may be called a secret, but in reality amounts to nothing. Extend this to any given number of individuals, to be concealed and not applied in the same way, and it amounts to nothing. And those who imagine that we have such darling secrets, which alone bind us to the Order, pay but a poor compliment to the soundness of our judgment. We have secrets, it is true, but they are such as are common to all institutions, or such as enable us by signs and tokens to prove ourselves and to prove others, everywhere, to be Odd Fellows. This we do that the peculiar benefits of the Order may be confined to our own members. It is not the secrecy of the matter that we attach any importance to, but it is the sign or token that is the substantial part. Persons can prove themselves to be civil or military officers, by the hand and seal of the appointing power; this is their sign or token; and yet others may fraudulently obtain such a token and impose upon society. Our token can never be stolen, and herein we consider our secrets superior, because the token can neither be lost by accident, nor obtained by theft—it cannot be obtained at all, except through want of fidelity. We have no secrets which impart to us any new ideas in morals, science, politics, or religion. They will never of themselves make us richer or better men. They are the smallest part of Odd Fellowship; and their exclusive possession by us is not calculated to injure others, and ought not to be made the subject of complaint.

In conclusion, we would say to brothers of the Order, You belong to a noble and praiseworthy Institution. You are bound by every consideration of duty to make every exertion to promote the influence of cur Order. We have no distinctive faith. We war not with conscience. We have no particulur mode of worship. We erect no altars. But we must visit the sick, relieve the distressed, bury the dead, provide for the widow, and educate the orphan. These are the monuments which we wish to rear, and by which we hope to perpetuate our Brotherhood. With such monuments, and adhering to the principles which now govern us, we may safely hope that Odd Fellowship will go on and in increase, until want, weakness, sickness, and pain shall be banished from the world, and man shall attain that better and happier state which was originally designed for him, and which is yet in store and guaranteed to him by the covenant of Him whose word never faileth.

OUR PRINCIPLES.

Our principles! our principles, not in profession, but in practice, are destined to overcome all opposition and shed their benign influences, like angels' presence, amid the abodes of sorrow and distress. A man's passing through the solemn ceremonies of the Order and having his name recorded on our Lodge books does not make him an Odd Fellow. "He is not a Jew," said an inspired man, "who is one outwardly," and the same might be said of the Odd Fellow. A man may the expressive regalia of the Order—the misplaced confidence of his brethren may have decked him with the badges of authority, and he may seek every occasion to profess attachment to, and defend the principles of the Order, and at last he may be destitute of the character of a true Odd Fellow. We are Odd Fellows only when we act and speak like *honest men*, when *truth* is on our lips, *love* in our hearts, and *friendship* in our cordial greeting. When we watch with the untiring kindnesss of a mother's vigil over our brother's interest—when we *think* no evil of him—when we defend his character—minister to his wants—when we stand with sympathizing kindness beside the sick couch—give him in death decent burial—protect his widow, and educate his orphan. When we act thus, not from constraint but willingly, when it is done under the direction of the warm impulses of a heart attuned to benevolence and truth, then we may we feel and know that we have caught the influence of the pure flame of love that is lighted upon our altars—then indeed may we claim to be Odd Fellows, but not otherwise; and oh how elevated does fallen humanity appear when thus engaged. What a sublime and beautiful exemplification of the doctrines we teach, and the duties to which we are pledged—envy may decry us—enemies may assail our good name—the storm of persecution may break around us—but the consciousness of right action will sustain, and the living evidences of duty well performed will form a cordon of defence, unassailable by calumny—invulnerable to the shafts of malice. We say again, our principles! let them be acted out, and the world will be conquered—the widow and the orphan—the suffering and the distresed will trumpet-tongued proclaim the excellency of our plans—the utility of our triumphs.—*Ind. Odd Fellow.*

WHAT THE LADIES SAY.

There has been some little complaint made, we learn, of late, against the Order of Odd Fellows; something like a charge has been brought against our honored institution by the ladies; and it is a matter to be inquired into, to be investigated, and the "matter of grievance" brought by our fair friends submitted to a committee of the whole Order, for we really believe we all have erred in this particular. But hear the charge.

Said a lady of much intelligence to me, the other evening, upon my return from a meeting of the Lodge, "Do tell me what you can find to do all the time you are at the Lodge!"

I informed her that we were engaged in transacting business for the "good and welfare of the Order," and of course for the benefit of the ladies, in particular; that we were for the most part employed in consultations and discussions, as the best manner of realizing the greatest amount of practical good, of developing the principles of Odd Fellowship, &c.

"All very well, and proper, too," said my fair disputant; "*but* do you not often take up too much time in what is after all an array of words only? could you not transact all your business, and return home again by *ten o'clock*, at the least?"

Here was a poser. I well knew, what you all know, brethren, that, as a general thing, there is no manner of need of holding Lodge meetings after a later hour than *ten of the clock*, (extraordinary occasions excepted,) and I beat a retreat in the best manner I could—pleaded necessity, sometimes, and the like, which may once in a while be the case, but probably not once in ten times. Now the ladies have reason upon their side, when they bring against us, not a "railing accusation," but a charge to which we must as Odd Fellows often plead guilty. I discuss this matter no further at present. The ladies say there is no good reason given for our late meetings, and they certainly are entitled to respect and attention. Brothers, shall the voice of the ladies be heard? "A word to the wise," when coming from the gentler sex, more especially, should be "sufficient."

ODD FELLOWSHIP.

We clip the following from the Montreal *Odd Fellows' Record*, the organ of the Order in British North America. We wish it might be read by every lover of man's welfare. It shows us what Odd Fellowship is, under that jurisdiction, and it tells what it is also under the jurisdiction of the Grand Lodge of the United States. Read it, and then behold the practical results of Odd Fellowship. If they correspond with the profession, then believe, if not on account of the assertion, believe for the works and the fruits.

"WHAT IS ODD FELLOWSHIP!"—Would you witness its virtues, its blessed effects! visit the smouldering ashes of the conflagration—the cheerless hearths and desolate homes of the children of penury and misfortune—the abode of the sorrowing widow and the unprotected orphan—the couch of disease, and the bed of death, you will there meet a white robed spirit, ministering angel in a human form, who shields the unprotected ones in a mantle of benevolence, who raises the drooping spirit of the suffering invalid, moistens his parched lips with healing medicine, pours balm and comfort in the midst of his cheerless desolation; the persecuted find protection beneath its sheltering arms, and the wretched, peace. Wherever falls the widow's tear, wherever is uttered the orphan's wail, wherever lowers the dark storm of misfortune, there gleams its heavenly light to bless and to save. Wherever there is seen a protector of the friendless, a provider for the destitute; wherever is opened up a way of light through the dark tempests of life; wherever an orphan finds shelter, and the unhappy consolation—there you will find the spirit of Odd Fellowship. The duties it enjoins are all pure and holy; the duties it imposes are inseparably connected with the happiness of man.

THE EVENING STAR.

BY MRS. AMELIA B WELBY.

Soft skies! amid your halls to night
How brightly beams each starry sphere!
Beneath your softly mellowed light
The loveliest scenes grow lovelier!
How high, how great, the glorious Power
That bade these silvery dew drops fall;
That touched with bloom the folded flower,
And bent the blue sky over all!

I love to glide in these still hours,
With heart, and thought, and fancy free,
When naught but stars and waves and flowers,
May give me their sweet company!
When far below the waves outspread,
Glide swiftly on with liquid hue,
When winds are low—and skies o'er head
Are blooming beautifully blue.

Oh, what a heavenly hour is this!
The green earth seems an Eden-home—
And yet I pine amid my bliss
For purer blisses yet to come!
How can my spirit gaze aloft
Upon your deep delicious blue,
And float to those far realms so oft,
And never sigh to flutter through?

And yet this spot, so still, so lone,
Seems form'd to suit my mournful mood;
The far blue heavens seem all my own.
And all this lovely solitude.
A voice seems whispering on the hill
Soft as my own—and on the sea
A living spirit seems to thrill
And throb with mine deliciously!

Yet, though my thoughts from care seem freed,
And a soft joy pervades my breast,
That makes me almost feel indeed
That hearts on earth are sometimes blest—
There is a spell in those hushed skies,
A something felt in this lone spot,
That makes my very soul arise
With longings for—it knows not what!

Beneath such skies I some times doubt
My heart can e'er have dreamed of sin—
The world seems all so calm without,
And all my thoughts so pure within!
Such dreams play o'er my folded lid!
Such heavenly visions greet my view!
I almost seem to glide amid
The angel bands, an angel too!

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OFFICERS OF LODGES.

There is an important responsibility resting upon the officers of our Lodges. To their hands for the time being, the business, and the interests of their respective Lodges are committed, and much of the peace, harmony and prosperity of the Order depends upon the promptness and fidelity with which they discharge the duties of their stations. This is especially true of the N. G. who is the presiding officer of the Lodge. The duties of a presiding officer are various, and sometimes complicated, and perplexing, especially to a novice in the business. They require quickness of perception, a suavity and dignity of manners, a thorough knowledge of parliamentary proceedings, and a decision and energy of character, not often found united in the same individual. There are in fact but few who can discharge the duties of that office, in a masterly manner. Still, there are as few who may not, by a little observation and application, qualify themselves to preside with tolerable dignity and efficiency; and the importance of the office should stimulate every incumbent, before he assumes the chair, to qualify themselves for a respectable discharge of its duties. Nothing is more trying to the patience and good feelings of a large body of men, than to be detained for hours, in doing business that might be dispatched in few minutes, but for the inefficiency of the presiding officer. Frequently the harmony of an assembly will be disturbed, and every man will be completely in the dark as to the business in hand, for the simple reason, that the presiding officer did not understand a point of order, or could not clearly state a question. We think we should not err in saying, that nine-tenths of the difficulties and delays that occur in all deliberative assemblies, originate in the incompetency or inefficiency of those who preside. Sure we are, that our Subordinate Lodges in a particular manner suffer from this cause. And the reason may perhaps be found in the fact, that brethren think more of the honors of the office than of an able performance of its duties. Let those who aspire to this office, study well the constitution and by-laws of their Lodge, so that without a moment's hesitation, they can decide upon the legality of any proposed measure. Let them study well the laws of their State Grand Lodge, and the general laws of the Order, as enacted by the Grand Lodge of the United States: let the prescribed rules of order be made familiar; then let a strict performance of duty be enforced, upon the subordinate officers, and the reward will be great, in the ease, harmony and dispatch with which all the business of the Lodge will be transacted. In this way the Lodge may be made to move like a well regulated machine; but without attention to these things, its operations will be like crashing and creaking of machinery whose regulator is lost. Will our brethren think of these things?—*Covenant.*

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It costs much more to be vicious than it does to be virtuous. It is a matter of economy to practice virtue in all things. One vice often costs more than ten virtues.

The Ark.

ALEX. E. GLENN, Editor.

OFFICE SEEKING.

It is an evil — may we not say with too much truth that it is a growing evil?— this thing becoming common quite recently, of electioneering for the offices and honors of Odd Fellowship. We much regret to see it, and would urge all good members, and especially those who love Odd Fellowship for *its sake alone*, to turn their faces against it. It should meet with a rebuke at once which will forever put an end to it.

It may be said with safety, that electioneering for office in our Order, is only resorted to by those who fear to trust their merits and deserts to the sober judgment of their brethren. If candidates possess merit, and are worthy of being elevated to the high stations they may seek to fill, those who possess the elective franchise will scarcely fail to discover it; and he who attempts to bring any other standard into the contest, should in our judgment be at once condemned as unworthy. What other test save worthiness and capability should have weight in electing brothers to office? If electioneering be permitted, what may we not expect to see as a consequence? It would be idle to deny that we may have demagogues among us. It would hardly be possible in so large and increasing a brotherhood as ours, that we should be free from those who would seek the offices in the Order for the mere purpose of wearing the honors — of reaching the topmost round of the ladder. And such being the case, any means might be resorted to to bring about success. A candidate would not hesitate to appeal to the sympathies of the brethren, or to stir up local feelings and prejudices, or to make promises and pledges not easily fullfilled — pledges made but to be disregarded. Nor yet these alone: one set of opinions on important matters will be entertained for the North, another for the East, and others for the South and Central portions of the State; in a word, "all things to all men" for the sake of office.

Now, we submit to the candid judgment of our brethren, if these things have not been if they may not be, if this system of electioneering be not at once discountenanced. And what *good* Odd Fellow would not deprecate, and feel humiliated at such a state of things!

Holding the position we do we, feel it a duty we owe to the brotherhood to make these remarks, and to warn them of the consequences of permitting this inordinate ambitiom for distinction in our Order to gain any foothold.

We have been induced to make these remarks at this time, from having recently received a letter from an esteemed friend, not unknown to the Order in this State — one who has done the cause some service. He had been nominated for an office, but he declined, as he had on several former occasions. He pleads his incompetency to discharge the duties of the place — (though we look upon him as worthy and capable of any honors our G.L. can bestow) — and says: "Let us select brothers for office who are competent to discharge the duties which will devolve upon them. 'T is not right to select brothers for office merely because they are old members, or because they are *clever* fellows; but they should be selected from those who are every way competent to discharge their duties correctly, and with satisfaction to their brethren."

Most cordially do we endorse these sentiments, and would add, choose brethren without regard to their locality, and do not permit any sectional or other prejudices to control your action; but let worthiness and capability be the only standard by which to judge of a brother's fitness for office.

It should be borne in mind that it is no part of the *principles* of Odd Fellowship to confer honors and distinctions upon its members. Far different are its purposes, though it would seem there are those who imagine otherwise. Such, we fear, would not hesitate to *use* Odd Fellowship for selfish ends, and should not be clothed with its offices and honors.

These things interest every *good* Odd Fellow. Every good Odd Fellow loves the institution *for its sake* alone. Let them see well to what we say.

REMINISCENCES.

We commence publishing in this number a sketch of the "Rise and Progress of Odd Fellowship in the United States," which we feel certain will be interesting to every reader. It is copied from the Covenant for 1843, and is from the pen of Bro. JAMES L. RIDGELY, than whom no one is more competent to write the history of the Order in the United States. The narrative will be concluded in our next number. We regret to say that it closes rather abruptly. We trust Bro. RIDGELY may find leisure to resume the narrative, and bring it down to the present time.

We shall follow this up with a history of the "English Mission," and its result, showing the cause of the rupture between our English brethren and the Order in this country. These are all interesting to the thousands of new members who have never had an opportunity of understanding these matters, and we know they will be read with great interest.

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GRAND LODGE OF OHIO.

Members of the Grand Lodge are requested to bear in mind that the next stated meeting of that body will be held on the third Thursday in April, at 10 o'clock A. M.

Those who desire to petition for Charters for new Lodges, will also remember that a Charter will not be granted only at stated meetings; and those who neglect to apply at the April meeting will have to wait until the third Thursday in July.

Applications for Charters, especially from remote points, where there may not be a Past Grand present to represent the facts, should always be accompanied with good evidence that the applicants are members in good standing; that a new Lodge can be sustained without injury to others; the distance from other Lodges, and such other facts as may tend to satisfy the G.L. that a Lodge can be sustained.

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☞ We have received another interesting letter from our esteemed correspondent P.G. J. G. Forman, of Dover, N. H., the publication of which we are compelled to postpone until our next number.

MICHIGAN.—We learn from the Golden Rule, that the Grand Encampment of Michigan held its annual session at Kalamazoo, on the 2nd of February. Much important business was transacted. Harmony and good feeling prevailed during the entire proceedings. The reports of the Subordinates show this branch of the Order to be in a flourishing condition.

A Constitution for the Grand Encampment was adopted, and also a uniform Constitution for Subordinates. The G.E. is made a Representative body—every Encampment is entitled to one Representative; those having 30 members, one additional Representative; and an additional Representative for every additional 30 members.

No Patriarch in that jurisdiction is eligible to the chair of C.P. unless he has served as H.P.

The following are the officers of the Grand Encampment of Michigan for the current year:

DAVID S. WALBRIDGE, M. W. Grand Patriarch.
JOHN W. STRONG, Jr., M. E. Grand High Priest.
W. H. SMITH, R. W. Grand Senior Warden.
WITTER J. BAXTER, R. W. Grand Scribe.
JOSEPH MILLER, R. W. Grand Treasurer.
OLIVER W. MOORE, R. W. Grand Junior Warden.
JONATHAN PARSONS, W. Grand Sentinel.
STANLEY G. WIGHT, W. Grand Dept. Sentinel.
JOHN WINDER, R. W. Grand Representative.

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NEW LODGES AND ENCAMPMENTS.—Since our last, Encampments have been instituted at Sandusky City and Lancaster, and Lodges at Waynesville, Dublin, Elyria, Milan, Florence and Liverpool. Official accounts of some of the above will be found in this number; from the others we have not heard. Sometime since a Lodge was instituted in the flourishing village of Salem, Montgomery county, and one at New Richmond, Clermont county, but no official account of either has been received by us. The new New Philadelphia brothers were to be ready for institution on the 17th ult.

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IMPOSTERS.—The publishers of the Odd Fellow (Boston) say that they have never sent an Agent west or south of New York, and all persons claiming to act as such beyond that region, are *imposters*. They speak of "Cooley," who represented himself as *Cole*, one of the Odd Fellow firm, as one of the greatest knaves they ever heard of.

FOOLISHNESS.

There is a newspaper published at Lower Sandusky, Ohio, by one John Shrenk, called the *Lower Sandusky Telegraph*. From the editorial column of a No. of that paper printed during the month of February, we take the following article:

"VICTORY! — The bill to incorporate the Zanesville Royal Arch Chapter, Venus Lodge, No. 152, at Mansfield. Wapaukonica Lodge of Odd Fellows at Toledo, were lost on their third reading.

"A long debate took place in the Senate of Ohio, on the 12th of the present month, on the propriety of granting charters to Secret Institutions, and for once, a majority had the moral courage to vote nay, upon a question seriously jeoparding the rights of the people. The yeas and nays are not published, but they should be, that people could see who voted to give perpetual charters to institutions, the members of which are sworn to secrecy in all their doings. The man who votes aye on such a question, should be doomed to private life, so perpetual, 'that the hand of resurrection would never reach him.'"

Now it is bad at all times to spoil a good story, but in this case it can't be helped. We are bound to inform John Shrenk that he has drawn *too much* on his imagination for the foregoing article. There is not a word of truth in it, except the first paragraph, and that he copied from the legislative reports of the Ohio State Journal. The writer of this article reported in the Senate for the Journal, and wrote the words of the first paragraph, except the word "Victory," just as it appears in John Shrenk's paper. Not *one* word was said in the Senate about "secret institutions," much less "a long debate" on the subject. The ayes and noes were not called. Not one word was said during the whole session for or against secret societies. When the bills spoken of were reported back from the committee on Corporations, the chairman of that committee said there was a general law in existence by which all such institutions could be incorporated, and it was therefore unnecessary to cumber the statutes with *special* acts. He recommended that they be indefinitely postponed, and the motion was agreed to, no one calling the ayes and noes — no one saying *no.* They shared just the same fate of numerous applications for charters for churches, literary societies, &c., which may also be incorporated under a *general* law.

Now John Shrenk, these are the facts; and don't yon feel *flat* and *foolish?* What could induce you to make such a *very foolish* publication? We strongly suspect you have been *black-balled*, and are only letting off a little spite. But if your motives *are* good, search up the statutes and tear out the *general laws* by which all Masonic and Odd Fellow's Lodges may at any time be 'perpetually' incorporated. Be quick about it! The 'rights of the people' are in danger! Oh you great ——!

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FACTS.— Some twelve months or so ago, a Brother of this city was engaged for a short time at a job of mechanical work in a neighboring town. There was no Odd Fellow in the place or thereabouts, nor was anything known of the Order. The Brother being a subscriber to The Ark, he took some numbers with him to examine at his leisure. He was solicited for the loan of them, and of course he complied. It was not long until a gentleman from that town ventured to Columbus, and was initiated. He was followed by another, and still another, until there were some ten Odd Fellows in the village and vicinity. A charter was applied for. It was obtained; and a Lodge was recently instituted there. We make no comment.

A Brother writing us from Cincinnati, suggests the appointment of an Agent at Milton, Clermont county, where a Lodge was recently instituted, and says: "I am quite certain that the circulation of The Ark in that vicinity was in a great measure the cause of the establishing of that Lodge."

Let the people understand what the principles of Odd Fellowship really are, and our numbers and Lodges will increase. Let The Ark be circulated, and good will result, as in the two instances above recited.

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☞ P.H.P. Thomas B. Hand, will please accept our thanks for the proceedings of the Grand Encampment of New Jersey at its sessions in August 1847, and February 1848.

THE DIGEST.

We have at last received this work, and can now furnish it to all who may order it. It is a neat little book, containing 100 pages, and embraces a Digest of the Laws of the G.L.U.S.; also the Constitution, Laws and Rules of Order, all necessary Forms, and the Funeral Ceremony. Every Odd Fellow should have a copy. Price 50 cents. It can be forwarded by mail. Postage 6½ cents. Orders are solicited.

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NEW YORK.—The most of our readers are aware that a serious difficulty has arisen among our brethren in the State of New York. Two parties now exist there—the new Constitution and old Constitution party. Both we believe have Grand Lodges, and both are granting charters for Subordinate Lodges. This condition of things in that formerly prosperous and harmonious jurisdiction, is much to be deplored; and where it will end is beyond our foresight. We had intended examining the matter fully; and giving a statement of the origin and present condition of affairs there; but we are saved the labor by a valued friend at the East, from whom we have just received the very article we desired. We regret to say that it was received too late for this number, but will appear in our next.

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BRO. S. S. SANDERS.—It affords us much pleasure to learn (as we do in a letter from himself,) that this Brother has entirely recovered from the injuries he received from the explosion of the steamboat A. N. Johnson, near Maysville, in December last, when on his way to Lancaster, to institute an Encampment. Bro. S. was lying in the social hall, immediately over the boilers, at the time of the explosion, and was thrown to the forecastle among horses and timbers, so that he could not extricate himself. The struggling of the horses, however, with his own efforts, released him, and he was enabled to get ashore, though badly injured. His situation was truly perilous, and one we imagine he will not soon forget. He was kindly cared for by the brethren at Maysville, and the officers of his own Lodge, who immediately repaired to Maysville to attend to their injured brother.

LANCASTER, OHIO.—We had the pleasure a few days since of visiting this neighboring town, and besides meeting several old acquaintances, we formed some new ones. We were much gratified to meet with P.G. JACOB W. HOLT, one of the Pioneers of Odd Fellowship in Ohio, he having been one of the petitioners to the G.L.U.S. for the charter of *Ohio Lodge, No.* 1. How gratifying to his feelings must it be that he has lived to see a membership of at least *eight thousand!* Bro. Holt is a gentleman, and a good Odd Fellow. May he live many years to see the Order ten-fold its present numbers in Ohio.

Of Lancaster we may say a word. Not long since Odd Fellowship was at rather a low ebb in that town. But there was still a few choice spirits left, who breathed new life into it, and now they have a flourishing Lodge of over 100 members, and still increasing. It is now in good hands; and besides, they have just commenced an Encampment which will be second to none in Central Ohio. Success to them, for they are good fellows.

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SOUTH CAROLINA.—We are much pleased to learn that P.G. WILMOT G. DESAUSSURE has been again chosen Grand Representative in the G.L.U.S. by the G.L. of South Carolina. This will make his third term in that body. It is a station he has filled with credit to himself and to the body which elected him, being a most worthy Odd Fellow, as he is a gentleman in its true sense. He has also been chosen D.G.M. of South Carolina.

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BACK VOLUMES.—In reply to frequent inquiries we will state that we have no setts of former volumes of The Ark, and of course cannot supply them. Of some months of the preceding years we have a few odd numbers which will be sent gratuitously to any Brother who may desire them to complete their setts.

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☞ The Editor may be absent some portion of the present month—from the 10th to the 20th; which will acount for any delay in replying to communications which may arrive during that time.

CORRESPODNENCE

WESTERN VIRGINIA.

Clarksburg, Va., Feb. 10, 1848.

Dear Sir and Bro:—Permit me as a member of the Order, and as a reader of your excellent magazine, to congratulate as well yourself as the brotherhood, upon the success and progressive advancement of Odd Fellowship in this section of the "Old Dominion."

The Lodge at this place—Adelphi Lodge, No. 47—was organized on the 29th of March last, has initiated some 80 members, and now numbers some 75, or upwards, contributing members; most of whom have taken part, many all of the Degrees.

We had a procession here last fall, the first of this kind ever witnessed here, which, being well attended, was highly encouraging to our members, and afforded the highest gratification to every friend of the Order; and with naught, save the inclemency of the weather, to mar its enjoyment, the day passed away most harmoniously and satisfactorily.

The kindliest spirit pervades the brotherhood, and the utmost harmony, consistent with so large a body, prevails; and I take great pleasure in saying, that the *materiel* of which our Lodge is composed will compare without disparity with an equal number to be found anywhere, in point of all that is esteemed essential in harmony, respectability, liberality, efficiency, and usefulness; nor is there wanting, by any means, that heaven-born spirit of charity, that kind forbearance, that disinterested generosity and prudent zeal, which are so eminently productive of *that* good, which is so conspicuously the object of our affiliation, and which manifests itself in the kindliest offices of human benefaction. Our financial affairs, too, I am happy to say, are in a most prosperous condition; although we incurred heavy expense in organizing, and in fitting up our Hall, yet, I am pleased to say that we are *entirely* out of debt, and have a fund of $500 or upwards, loaned out at interest. Our last election of officers passed off most harmoniously, and to the satisfaction of the Lodge; resulting in the election of R. A. Sommerville, NG; J. M. Jackson, VG; G. Martin, Sec'y; and John Hursey, Treasurer.

In this connection, I cannot forego the pleasure of informing you, also, that P.G. A. C. Smith, and others of our brotherhood, organized, on the 29th ultimo, a Lodge at Morgantown, under a Dispensation of the R.W.G.L. of Virginia, to be hailed as Monongalia Lodge, No. 52. There were some three or four members of the Order residing in that place prior to the organization, and to whose commendable and praise-worthy efforts, we, as members of the Order, are mainly indebted for the appointment and formation of their Lodge, at the present time. After the Lodge was duly organized, there were some ten or eleven initiatiions; most of the initiates took the Degrees. We remained with them a few days, assisting in the organization, and had the satisfaction of seeing this Lodge opened under the most favorable auspices. Bro. P. R. Mitchell was elected NG; Bro. Thomas Evans, VG; Bro. John Beck, Secretary, and Bro. Geo. S. Ray, Treas. During our brief stay in Morgantown, we were impressed with the conviction and cherished the hope, that the vigorous and healthful infancy of the institution at that place, did but surely betoken its permanency, and foreshadow a manhood of usefulness and a "green old age"—that around this nucleus would cluster many of the "choicest spirits;" those who are destined to become golden pillars in the temple of Odd Fellowship. In the enterprise, public spirit, harmony and concert of action manifest, we could not but conclude that there exists *there*, every element for the formation of an institution which is destined to exert a most salutary influence by its liberal policy, its enlarged philanthropy and diffusive benefactions; and, by the generous exercise of that "meek-eyed charity," illustrate the truthfulness of that mystic tie, that Heaven-taught motto of "*Friendship, Love and Truth:*" predicating the hope of future usefulness upon the auspicious dawning of Monongalia Lodge, No. 62, as an earnest of its prosperity and success, we cannot but conclude that our friends and brethren in Morgantown will ultimately triumph in the permanent prosperity of their Lodge, even beyond their most sanguine expectations and most cherished anticipations.

We had the pleasure, on our return, of conferring with our brethren in Fairmont, Marion county, and with other gentlemen of that place, and were gratified to learn that they were exceedingly anxious to have a Lodge formed there; that there was, moreover, a *decided* expression of popular opinion in favor of the Order in that vicinity.

It will be observed that since the last of March, there have been not less, I suppose, than *fifteen* charters granted to Lodges in Virginia; seeing that the last Lodge chartered, as I am informed, is numbered 62, and as at that time (in March) our Lodge was the 47th then chartered.

Allow me, therefore, to congratulate you upon the success of the Order in this section of Virginia. May the principles of our beloved Order, widening the circles of its influence, extend until it shall embrace in the "bonds of an universal brotherhood the entire family of man," on whose hearts shall be inscribed in "characters of living light," *Amicitia amor et veritas*, and whose walk and conversation may illustrate those principles as declaratory of the language of eternal Truth.

May the regenerating influence of our Order go forth and prevail until it shall "extend from the rivers unto the end of the earth," and the lasting inscription upon the temple of Odd Fellowship, written by the finger of the angel of time, be *esto perpetua*.

With high regard I remain, fraternally yours,
THOMAS L. MOORE.

MT. VERNON, ILL., Feb. 17, 1848.

Dear Sir and Bro—Our Lodge is in a flourishing condition. We have 50 or 60 good and true Odd Fellows, and three petitions will be acted on next Saturday night.

We have five Brothers in Carlisle, who have petitioned the G.M. for a charter, and a Lodge will be instituted there soon.

We have also five Brothers in Nashville, who will petition soon for a charter. Truly the cause of Odd Fellowship is progressive. We have caused many of our enemies to join us by loaning them The Ark to read.

The officers of Marion Lodge are L. F. Casey, NG; D. Baltzell, VG; W. D. Green, Sec; W. Edwards, Treas.

Yours in F. L. & T.
WM. DODDS.

HANNIBAL, MO., Feb. 21, 1848.

Bro. Glenn—It gives me pleasure to inform you that Evening Star Lodge, No. 28, was opened at Louisiana, Mo., on the 19th instant, by Chas. D. Bourne, D.D.G.M., accompanied by Bros. H. D. La Cossitt, Parker, Ferrett, Emery, and the undersigned, all of this place. We had a very pleasant time. We initiated seven as fine fellows as I have met with lately; and I believe the Lodge bids fair to become an ornament to the Order in Missouri. They have good material, and are ahead of most of our Lodges at the start. The officers are Theodore Betts, NG; John T. Bell, VG; Wm. K. Kennedy, Sec'y; Jacob Black, Treasurer.

A vote of thanks was tendered to the D.D. G.M. and the Brothers who accompanied him.

Yours in F., L. & T.
MATTHEW GILLESPIE.

COLUMBUS, March 11, 1848

Bro. Glenn—I herewith give you an account of two Lodges I had the honor to institute, having been appointed by the M.W.G.M. for that purpose.

On the 26th of February, I proceeded to Waynesville, Warren county, and instituted Wyoming Lodge, No. —, at that place. I installed as officers for the present term, S. S. Haines, NG; J. A. Irwin, VG; J. F. McKay, Sec'y; Thomas Searles, P. Sec'y; Wm. Graham, Treasurer. Eight gentlemen were initiated, and two received on card. Monday is the regular night of meeting.

I tender my thanks to Bro. Wm. Coates, of Franklin Lodge, No. 4, for his kind and valuable services on the occasion.

On the 1st of March, I proceeded to Dublin, Franklin county, and instituted Evening Star Lodge, No. —, at that place, and installed the following officers: Zenas Hutchinson, NG; Alex. Thompson, VG; J. K. Thomas, Sec'y; E. M. Pinney, Treasurer. Three gentleman were initiated. Their meetings will be on Wednesday nights.

We were favored with the company of P.Gs. Searls, Overdier, Strickler and Gaver, and Bros. Eagan, Scroggs, Cadwallader, Trumbull, Sells, Weaver, Cherry and Chears, to all whom I tender my thanks for their attendance and assistance.

Yours in F., L. & T.
JOHN GREENLEAF, D.D.G.M.

CINCINNATI, March 10, 1848.

Dear Sir and Bro—In accordance with a commission from W. B. Chapman, G. P. of Ohio, I proceeded to Sandusky City, and on the 3d inst., with the assistance of Patriarchs J. W. Sleeper of New York, and T. C. McEwan, G. W. Waring, and B. Burns of Mansfield, instituted Erie Encampment, No. 27; after which the following Patriarchs were elected to the several offices, viz: Thomas Johnson, CP; H. K. Steel, HP; A. L. Davidson, SW; Bryan Hawley, JW; E. S. Flint, Scribe; J. W. Walter, Treasurer, who were duly installed. Four petitions were received, acted upon, and the Brothers duly exalted. Five others were received, and referred to committees.

I left the Camp numbering eleven, in a flourishing city and surrounding country, and I think it will be well sustained.

Their meeting nights are the 1st and 3d Fridays. Yours fraternally,
S. S. SANDERS.

LETTER FROM PITTSBURGH.

PITTSBURGH, Feb. 17, 1848.

Sir and Bro—The last number of your periodical was looked for with much anxiety, and when it did come, it was perused with eagerness. I am happy to be able to say to you that our Brothers are much in favor of supporting you, not only on account of the intrinsic excellence of your work, but because it is a Western one. The bait thrown out by eastern publications, offering prizes of trashy novels to persons who will subscribe for their works, will not be found necessary with you. Keep The Ark what it has been, and it must become a universal favorite.

Here we are getting along swimmingly. Our Lodge is rapidly increasing, by the admission of persons whose standing in society will secure respect for our beloved Order.

Our Hall is situated on the corner of Fourth and Market streets, 4th story, and is the *only* Odd Fellows' Hall in this city. The following description of it was lately published in the Daily Dispatch:

"ODD FELLOWS' HALL, the 4th story, over Murphy's Dry Good Store, on the corner of Fourth and Market streets, was thrown open for inspection on Thursday evening, and was visited by a large number of ladies and gentlemen who expressed great admiration at the elegance with which it is fitted up.

"The Hall is of very good size, and is capable of seating very comfortably one hundred persons. It is covered with a magnificent carpet, emblematic of the Order, bearing its mottoes and devices. It was procured from the manufacturer in Philadelphia, and is the only one of the kind West of the Alleghany mountains.

"The furniture of the Hall is from the Cabinet warehouse of Mr. Kane, Third street, and is of a style of unsurpassed elegance. The chairs of the principal officers are made of mahogany and are most beautifully finished, the back and seats of two being of bright scarlet, the other a handsome blue.

"The desks for the Secretaries and Treasurer, and the settees for the members are finely finished and embellished with emblems of the Order. The paper of the Hall is among the finest we have ever seen, and is from the establishment of Mr. Howard.

"Over the chair of the chief officer is a beautifully gilded Eagle, bearing in its mouth the 'three links,' emblematic of the motto of the Order, 'Friendship, Love and Truth,' the three pillars upon which it rests.

"The Charter of the Lodge, Angerona, No. 289, is suspended in a massive frame from the store of Mr. Joseph Murphy, Wood street.

"Taking everything into consideration, this Hall excels any place of the kind in this city, and for ought we know in the West. No expense has been spared to make it elegant and comfortable, and the persons under whose direction it was fitted up, although we are not permitted to give their names, are deserving of the highest commendation for the taste they have displayed."

Pittsburgh being a central point, we are frequently called upon to relieve traveling Brothers. A case recently occurred, and the Brother in writing to us after he had reached his home, pours forth his gratitude in glowing terms, for the aid extended to him. He had been to the west, and on his way home when he reached this city his funds fell short, and he was unable to proceed. By the aid of some Brothers he was sent on, but only in time to be present at the funeral of a beloved sister, she having died a few hours before his return. In his letter he says: "You have the prayers of my father and mother, for your prosperity and happiness as a Lodge, and individually, for your kind assistance to their son, in sending him home to them in their affliction." Such instances of aid rendered by one or more Brothers to another, are not unfrequent, although often unknown to the world, and I merely mention this to show the public that our objects are not so selfish as many suppose.

At the late session of the Grand Lodge of this State, a Charter was granted for Alhambra Lodge, to be located in Greenville, a flourishing town in Mercer county. I understand that applications will soon be made for Charters for Lodges in some of the other county towns in western Pennsylvania.

Has the traveling agent of the Gazette of the Union, paid you a visit? We have lost his whereabouts, but suspect he is following up the dirty work he commenced in this city. He procured to be published in the Gazette of the Union, the Circular issued by the insubordinate Lodges of this city. That Circular was filled with falsehoods, and was one of the most villainous documents ever issued by any man or set of men. I believe a copy was sent to you and to the Golden Rule, at the time it was issued, and efforts had been made previously, to have it published, but without effect, until Alonzo Walton lent himself to the disorganizers. Yours fraternally,

PITTSBURGH.

COLUMBUS, March 15, 1848.

To WM. B. CHAPMAN,
Grand Patriarch G. E. of Ohio—

Dear Sir and Bro—By authority of the commission with which you were pleased to honor me, I instituted Hockhocking Encampment, No. 28, at Lancaster, on the 9th instant, and installed Thomas V. Hyde, as CP; Jacob W. Holt, HP; James M. Pratt, SW; Philip Bope, JW; J. W. Towson, Scribe; J. C. Kinkead, Treasurer.

Seven persons were elected members, four of whom were exalted to the R.P. degree.

I had the assistance of a number of Brothers from Pickaway, and one from Capitol Encampment. Every one present most cheerfully rendered all the aid in his power, and entered into the work with spirit; and to all I am under many obligations; but to Bro. B. F. Brannan, P.H.P., who acted as H.P. and G., and to Bro. M. C. Barnes, who acted as J.W. throughout, I am particularly indebted for most valuable aid; and I am sure the others will not deem me inviduous in making special mention of them.

I can with great safety assure you, and the Grand Encampm't, that the Patriarchal branch of the Order has been placed in the hands of Brothers at Lancaster, who will build up an Encampment which will be an ornament and honor to Odd Fellowship. Of this the best of evidence is adduced in the character of those who commence it, the zeal manifested in the cause, and the most perfect and complete manner in which they are prepared to work.

Truly yours in F., L. & T.
ALEX. E. GLENN.

PEORIA, ILL., Feb. 16, 1848.

Dear Bro. Glenn—Columbia Lodge, No. 21, is now about fourteen months in existence, and numbers about 50 members, of the very best material; and if we continue to improve as we are now doing, I have not the least doubt but we will have one of the brightest Lodges in the State. We have fitted up a beautiful Hall, at a heavy expense, and now the cause of Odd Fellowship moves on rapidly. The officers for the present are H. E. Blakely, NG; G. C. Bestor, VG; B. T. Balwin, Sec'y; Wm. Kerns, Per. Sec'y; N. Howe, Treas. These officers are well calculated to discharge their respective duties.

The Grand Lodge will hold its regular annual sessions in this place hereafter.

Yours in the bonds of F. L. & T.
JOHN M. LAW.

Clinton Lodge, New Vienna, Ohio.—We are doing very well in Clinton Lodge. We started with 11 members, and we now number 30, good men and true. We are progressing slow but sure, as we intend to guard our doors, for we have seen the bad effects of being hasty in taking in members. And above all we intend to elect good officers, for we deem this all-important for the peace and harmony of our Lodge. I hope you will continue to enforce this matter in The Ark, until every Lodge in the State will be induced to elect none but good officers.

Hudson, Ohio.—The interests of the Order are steadily, yet healthily progressing here. Our Lodge, which was instituted in September, 1846, with five members, now numbers I think, about thirty-five. Nothing, not even a word in debate, an unkind expression, or any matter, has marred our harmony. All is peace and harmony. We have not had the painful duty of expelling, even one member, imposed upon us by improper conduct.

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TO CORRESPONDENTS.—Our sincere thanks are due, and are hereby presented to Mrs. GARDINER, Miss WILSON, S. D. HARRIS, S. C., and other correspondents, who have furnished us original articles for The Ark. We respectfully solicit a continuance of their favors so acceptable to our readers and ourself. We hope hereafter, through the kindness of friends, to be able to give more original matter than formerly, and of course make The Ark more interesting.

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JEWELS.—Bro. A. J. Clark of Circleville, Ohio, manufactures Odd Fellows' Jewels, and warrants them as good an article as can be obtained any where. We recommend him to the patronage of the Order, as we believe he will give satisfaction to all who favor him with their orders. See his advertisement on the cover.

MARRIED,

At Mount Pleasant, Ohio, on the 25th of November, 1847, Bro. EDWARD HEATHERINGTON, of Franklin Lodge, No. 13, Wheeling, Va., to Miss LUCY ANN, daughter of Bro. Horton J. Howard, of the former place.

At the same place, on the 4th of January, 1848, Brother JOHN MCCORMICK, of Cadiz, Ohio, (member of Mt. Pleasant Lodge, No. 63,) to Miss MARTHA JANE MILLER, of Mount Pleasant.

THE ARK.

VOL. V. MAY, 1848. No. 5.

RISE AND PROGRESS OF ODD FELLOWSHIP IN THE UNITED STATES.

[Concluded from page 107.]

The supreme control over Odd Fellowship, so far as such could be legally delegated by the Manchester Unity, was now formally and solemnly vested in the Grand Lodge of the United States, and whatever irregularity had from necessity been practiced in assuming or exercising jurisdiction were now corrected and fully approved, and the Grand Lodge of the United States assembled in 1827 under new auspices.

The Manchester Committee having departed from the ancient signs of the Order and permitted great innovations, the Grand Lodge of the United States firmly refused to co-operate with them, and resolved to maintain Odd Fellowship in its original integrity, believing that if any extended usefulness was designed to be accomplished by its principles and usages, their universality could only be preserved by maintaining them original and unchanged.

The Order was now extended to the District of Columbia, by the institution of Central Lodge, No. 1, of Odd Fellows, which commenced its career with the most flattering prospects. In the following year Georgetown Lodge, No. 2, was chartered and opened formally by Thomas Wildey, then Grand Sire, who made a favorable report of the success of the Order in the District of Columbia.

In 1828 the Encampment of Patriarchs was first instituted, by transferring the degrees of the Patriarchal Order from State Grand Lodges to a separate and distinct functionary. This became necessary in consequence of the difficulty of transacting business in the body of a Grand Lodge, where perhaps many of its members had not received the Patriarchal Degrees, and from the necessity which was obvious, that a Grand Lodge should be confined, *in its jurisdiction*, to legislative functions, and the work of the Order in all its details should be left entirely to distinct and subordinate jurisdiction. The result of establishing Encampments was extremely beneficial, not only as a matter of revenue to the State Grand Lodge, but produced by the creation of a separate organization, great emulation among the votaries of Odd Fellowship to attain to the heights of the Order, the sublime degrees as administered in the Encampment having been designated as the highest elevation in the work of Odd Fellowship.

At the succeeding session of the G. Lodge of the United States in 1829 very unfavorable accounts were received of the condition of the Order in the State of Massachusetts, and of difficulties in New York, which had resulted in the necessity of the expulsion of a Lodge from the Order—"*Stranger's Refuge.*" From Pennsylvania and Maryland however the most flattering returns were received, the former having swelled the numbers of their Lodges to thirteen, and their active contributing members to upwards of one thousand. The expelled Lodge in New York appealed to the fraternity in Great Britain for redress of its grievance, but failing to find any remedy short of submission to the Grand Lodge of the State of New York, it, as became Odd Fellowship, acknowledged its error, made peace with the Grand Lodge, and at the request of that body was restored to the Order, with the consent of the Grand Lodge of the United States, upon conditions, all of which were complied with. Thomas Wildey, who had been the presiding officer of the Order in America for four years, was re-elected for a second term, not however without the decided opposition of Pennsylvania, which had by its great activity and zeal now become the leading State in Odd Fellowship, leaving Maryland, the place of its first establishment, far behind.

During this year the Order was extended to New Jersey, by applications from Camden and Paterson in that State: a Movable Committee was constituted to review the Order, and especially to look to its interest in Massachusetts. Thomas Wildey, as Grand Sire, was placed at the head of that committee, and himself performed all its duties. He visited Philadelphia, New York and Boston, and regularly opened

New Jersey Lodge, No. 1, at Camden, Benevolent Lodge, No. 2, at Paterson, in the State of New Jersey, and Providence Lodge, No. 1, at Providence, in the State of Rhode Island. This visitation does not appear to have been a happy one for the interest of the Order, if consequences may be considered any index of its value. The Order in Massachusetts had fallen into a state of depression, and was at the brink of dissolution, down the precipice of which it was soon precipitated, leaving no trace whatever of Odd Fellowship. This state of things it does not appear was brought about by dissensions, or discord, but by sheer neglect. The Lodges at Roxbury and Taunton struggled on however a short time against all the adverse circumstances which surrounded them by the dissolution of the Grand Lodge of Massachusetts, but finally yielded to the difficulties in which they were placed and ceased to exist. Nor was Odd Fellowship in much greater prosperity in New York. Stranger's Refuge Lodge was reinstated and an Encampment of Patriarchs had been instituted, but as will be seen in the sequel the Order contained within itself in New York similar elements of destruction to those which had overthrown it in Massachusetts, to wit: the reckless indifference of its constituents, superadded to which the difficulties growing out of the expulsion of Stranger's Refuge Lodge, although apparently reconciled, were in point of fact festering in the minds of some malcontents.

Nor amid these clouds of adversity which had extinguished the light of Odd Fellowship in Massachusetts and dimmed its lustre in New York, did the great State of Pennsylvania present in the Order a calm and smiling scene of prosperity—a controversy had grown up in that State in relation to a published "*Constitution and by-laws purporting to be by authority of the Grand Lodge of Pennsylvania of the Independent Order of Odd Fellows, established by the Grand Lodge of Maryland and of the United States.*" This publication emanated from a Lodge expelled by the Grand Lodge of Pennsylvania proper, which in its then predicament had fallen back upon its original charter given by the Grand Lodge of Maryland and the United States, for the purpose of maintaining a war against the legitimate Grand Lodge of Pennsylvania, and had even presumed to declare itself by the publication above referred to, the Grand Lodge of Pennsylvania. This controversy grew warm and exciting, and to add to the incendiary feeling which already animated the spurious Lodge, great indiscretion was committed by the Grand Sire, although from good and honorable motives, by interfering in the controversy so far as to recognize the members of the spurious body in correspondence. The Grand Lodge of Pennsylvania rightfully regarding her prerogative as supreme over her own subordinates, and considering the interference of any other individual, or department, as an interference with her sovereign authority in the premises, seriously meditated a secession from the jurisdiction of the Grand Lodge of the United States, and a declaration of separate independence. This was truly a crisis in Odd Fellowship in its very infancy, every where waning or decaying save in Maryland. Great efforts were now required to divert the storm that was gathering in Pennsylvania, and it became necessary for the Grand Lodge of the United States to refuse to sanction the proceedings of its presiding officer during the vacation in reference to Pennsylvania, and solemnly to resolve that "the powers of the Grand Sire are contained in the constitution of the Grand Lodge exclusively"—further, "that the expelled Lodge was a spurious Lodge, and that all legal Lodges in the United States should hold no intercourse with it." This just conception on the part of the Grand Lodge of the United States of the independent right and authority over its own territorial limits, which it had delegated to each State Grand Lodge by the Grand Charter given them, alone restored harmony between it and its then most prosperous subordinate, Pennsylvania.

These proceedings, adopted at the September session 1831, so far as Pennsylvania was concerned, gave a new and vigorous impetus to Odd Fellowship in that State, but from this period the Order in Massachusetts and New York may be considered, in the former as extinguished and in the latter as rapidly retrograding.

During this year Delaware and Ohio were added to the unity of Odd Fellowship by the institution of Delaware Lodge, No. 1, at Wilmington, and Ohio Lodge, No. 1, at Cincinnati, Ohio. The Grand Lodge of the District of Columbia was also established at the session of the Grand Lodge of the United States in September 1831. The reports from Pennsylvania, Maryland, District of Columbia, New Jersey, Delaware, Ohio and Louisiana, which last had been embraced in the Order, were flattering in the highest degree. New York reported, it is true, but only to inform the Grand Lodge of the Uuited States that the subordinate

Lodges had made no report to the Grand Lodge. Massachusetts was considered lost, and henceforth those two States appear to have been abandoned for many years.

THE ENGLISH MISSION.

The foregoing sketch concludes the article on the "Rise and Progress of Odd Fellowship in the United States." It closes rather abruptly, as we have heretofore intimated; though we trust the narrative will be resumed, and brought down to the present time.

We now purpose to give a history of the rupture between the heads of the Order in Great Britain and the United States, the mission to England, &c., &c. The whole proceedings, occupying the attention of the G.L. U.S. for several years, are much too long for the pages of The Ark, and we are necessarily compelled to abridge them; though still we shall give enough to enable the reader to arrive at a correct understanding of the matter.

The whole cause of the difficulty originated with the Manchester Unity, in departing from the correct Work of the Order, and in changing it to suit themselves.

After these changes had been made the Lodges in the United States refused to admit visitors from Great Britain—they could not admit them without violating their laws and making a difference between brothers from that country and those of our own.

As early as 1838, the attention of the G.L. U.S. was called to these changes, by the Grand Sire; and every effort was afterwards made by that body to keep up a correspondence with the English body; and to arrive at correct understandings in regard to the Work, and particularly as to the mode of receiving visitors from the two Orders, and the manner members of the Manchester Unity should join Lodges in this country.

The communications from the officers of the G.L.U.S., although always couched in the most respectful and fraternal language, frequently met with no response, and were unheeded.

The Manchester Unity, taking umbrage at the course pursued by the Order in this country, after the changes made in the Work, threatened to open Lodges here; and the Annual Movable Committee, which met at the Isle of Man in May 1841, considered the following resolution:

"*Resolved* II. We perceive from the American correspondence, that brothers arriving in that country, labor under great disadvantages, and can seldom if ever, avail themselves of the benefits of Odd Fellowship in American Lodges *as at present constituted.* We consider it advisable that the Board of Directors be empowered either to open Lodges, or to take such other steps as may seem to them better calculated to carry out the principles of our Institution."

This resolution was submitted to the same body, by a sub-committee at the same place in June 1841, and adopted as follows:

"*Resolved,* That in accordance with the second resolution of the sub-committee, the G.M. and Board of Directors, communicate to the next conference of the United States, that unless arrangements be made in America previous to the next meeting of the A. M. C., so as to treat members arriving from England in the true spirit of Odd Fellowship, the Directors will be under the necessity of making such arrangements, for the interest and comfort of the members of the Independent Order now in America, as may seem to them most proper."

Matters progressed in this way until the September session, 1841, of the G.L.U.S., when that body determined, by adopting the following resolutions, to send a commission to England:

"*Resolved,* That the difficulty existing in the Order by a want of uniformity in the work, is deeply deplored by this Grand Lodge. And,

"*Resolved,* That so soon as sufficient funds can be procured to defray the expense, one or more members of the Order shall be appointed to visit England—with instructions to confer with the Manchester Unity, or any other body of Odd Fellows on the subject of the difference in the work of the Order, and to use their best endeavors to procure a return to the ancient work."

To defray the expenses of this commission an appeal was made to each Grand Lodge and Grand Encampment, requesting them to ask of their subordinates a contribution of at least ten dollars from each.

This appeal was promptly responded to by the Subordinates, and the means to defray the expenses of the commission were contributed; and in April, 1842, Grand Sire JOHN A. KENNEDY, appointed two distinguished Brothers to proceed to England, the results of which we now proceed to give, by copying a few extracts from his annual report to the G.L.U.S. at the September session, 1842, as follows:

The history of our fraternity in this country has been, from the moment of its permanent establishment here, little else than the recital of a continued triumph over every impediment to successful results. In its onward march it has had to encounter various obstacles, none of which, however, proved of sufficient avail to check its progress: on the contrary, in several instances that which at first was deemed a hindrance was found in the end to be a facility. But unfortunately this result did not apply to every case, and the whole Order has experienced inconvenience and perplexity where it had the least reason to expect it. Among the most prolific sources of such annoyance, has been the imperfect state of official intercourse and communication with our foreign co-ordinates; more particularly with that branch of the Order in Great Britain under the rule of the Manchester Unity. The benefit of frequent and regular intercourse with that respectable body, was a matter of early solicitude; and the advantage of it was urged on our trans-atlantic brethren with all the earnestness of a perfect sincerity. Sixteen years since the authorities of the Order in the United States, commissioned their presiding officer to proceed to England and, if possible, to secure uniformity of Work, and an earnest for the reciprocation of civilities and official communication. That mission was generally successful so far as it related to the Work; but the arrangements for perpetuating its continuance, through an unlimited confidence in the integrity and high-mindedness of the other party, were imperfect and undefined—each being left without restraint to introduce changes in Work and Charges without consulting the wishes or feelings of the other, except by an implied understanding not to act under such license; nor was any obligatory provision made for regular and periodical intercourse by official correspondence.

To these omissions are to be attributed, in a great degree, the present unsettled state of our foreign relations. From the period alluded to, up to the present time, the correspondence has been irregular and entirely unsatisfactory, on the part of the authorities in Great Britain; consisting of one or two letters in gratulatory form, and an occasional transmission of printed reports. It has ever been, nevertheless, the constant and unremitting objects of our predecessors to endeavor to allure our foreign brethren into a course of more close and abiding fellowship: Formal and affectionate epistles have been forwarded year after year to their permanent Board of Officers, few of which, if any, have received the courtesy of a reply. Committees were raised expressly to open and conduct with those officers, correspondence on questions of the utmost importance to the well-being of the Order and the perpetuity of necessary intercourse; their communications in like manner have remained unattended to. Among the subjects thus brought to their notice was that of reformation in the manner of conducting a Lodge, to exclude therefrom the convivialities, which distinguish their mode of proceedings. The communication on this vital subject was addressed in the most respectful and decorous terms to the Grand Annual Movable Committee of 1836, but its friendly admonitions were equally disregarded.

After it had been in some degree satisfactorily ascertained by means of irregular information, obtained from travelling brothers and by private correspondence, (while the constituted authorities had failed to communicate with us in any manner,) that a great and radical change had been made by them in the peculiar language and work of the Order within their limits, they were repeatedly addressed on the subject by committees and officers of the Grand Lodge of the United States, soliciting official information as to whether the rumored changes had in reality taken place; and if so, requesting such information as would explain the necessity for the steps taken, and to furnish official copies of the recently adopted mode, with adequate instructions as to its use. These oft repeated entreaties were among those so systematically disregarded; nor, was it until the complaints of their own travelling members awakened them to the reality of their unrecognized condition, in this jurisdiction that the subject appeared of sufficient importance to merit the smallest attention. The earliest disposition evinced to provide for the transmission of the altered Work to this country, was by the Annual Movable Committee of 1841; and the extraordinary manner in which it was proposed to be done, remains so fresh in the recollection of every member of the Order in the United States, as to require little else than a bare allusion to the very singular report and offensive resolution then adopted, not only to bring them fairly to our view but to remind us of the mild and conciliatory course pursued by the Grand Lodge when they were laid before it; asserting with true dignity her independence of all foreign controllment or authority; but, for the sake of preserving if possible, uniform work and uniform language, she magnanimously provided for the appointment of a proper deputation to proceed to the seat of the Order in G. Britain to negotiate with the authorities there for permanent identity.

Immediately on the adjournment of the late session, the measures providing for the obtention of sufficient means to meet the necessary expenses of the deputation, were put into operation; and attested copies of the proceedings were forwarded to Manchester, notifying the Board of Directors of the action had by the Grand Lodge of the United States. In connexion with which the Grand Corresponding Secretary prepared a letter, in obedience to an order made during the session, "mildly but firmly protesting against any attempt on the part of the Annual Movable Committee to interfere with the Order in the United States. A favorable opportunity presenting itself for the safe delivery of the letter, in the person of P.G.M. James Alcock, of New York, who was about to visit England, he was duly commissioned to be the bearer of the document and authorized to receive such reply as might be entrusted to him.

The Grand Sire availed himself of the facility thus afforded to communicate with the official head of the Order there, explanatory of the mode of admitting brothers of foreign Lodges into Lodges of the United States, which had appeared to have been very grossly misunderstood. * * * * * *

Very shortly subsequent to the transmission of the letter of the Grand Corresponding Secretary, information was received that extensive notice had been promulged from the Board Room in Manchester throughout the provinces, of the expected presence of the deputation provided for by the Grand Lodge of the United States, at the ensuing meeting of the Annual Movable Committee at Wigan. The intelligence thus received of the preparations making on the part of our trans-atlantic brethren, to meet us promptly in the negotiation; the disadvantages likely to result from unnecessary delay in bringing the points of controversy to a speedy termination; the very promising amounts reported to the Grand Secretary as having been appropriated in response to the call of the Grand Lodge of the United States, as means to defray expenses; and, in the opinion of the Grand Sire, the time having arrived contemplated by the Grand Lodge for the requisite appointments to be made, he, with much deference to the abundance of talent and experience every where presenting itself as suitable for the task, and after the most serious and deliberate consideration of the momentous duty he was performing, proffered the appointment to two of your Grand Officers; and duly commissioned P.G.M. Jas. L. Ridgely, Grand Corresponding Secretary, and P.G. Isaac D. Williamson, Grand Chaplain, to the important embassy. * * * * *

Under the resolution of authority the necessary instructions for the deputation were delivered to them with their credentials; and were deemed sufficiently minute and comprehensive for the purposes of the mission; embracing therewith as many collateral subjects as appeared at all advisable or likely to engage, properly, the attention of the conference. Anxious, by a continuation of kind and generous offices to reconcile any adverse feeling which might by possibility exist in the minds of those with whom it was desirable to bring about a closer compact, the Grand Sire forwarded by the Deputations a gratulatory epistle, carefully and appropriately prepared; and a complete copy of the Work as used in this jurisdiction; together with full setts of proceedings and magazines as set forth in accompanying schedule.

The able report of the Deputation which, with its accompaniments and connexions, are herewith submittted, exhibit in the fullest manner the history of their personal intercourse with the Grand Annual Movable Committee and its subordinates; and the present situation of our relations with that power.

It will be seen, on reference to these documents, that the deputation reached England on the third day of May last, and immediately repaired to the seat of the authorities of the Order in Manchester, where they explained the object of their mission and proposed to enter at once on arranging the preliminaries of business. The Grand Master and Board of Directors received them with every evidence of respect, but declined acceding to the proposal, on the ground of want of authority to act, either formally or informally—thus adjourning to the meeting of the Annual Movable Committee, (which took place on the 16th,) a question of the most vital importance to the Order at large, and of incalculable value to unborn thousands, crowding it in among an infinitude of appeals and other minor local matters, to be disposed of in all its stages in one short week by a body composed of upwards of three hundred members, the greater part of whom, being entirely unacquainted with the nature of the points in controversy, were altogether disqualified to legislate upon them, or in any manner, so suddenly, to determine their merits. At the assembling of the Grand Annual Movable Committee the Deputation were received with strongly marked honor and attention; and the subjects embraced in the objects of the mission were referred to a special sub-committee, composed of brothers of acknowledged talent and distinguished rank in the Order. Very little advance in the conference had been made, when it was proposed by the deputation, to reduce to written form the substance of all oral communications passing between them; as well for the convenience of themselves personally, as for transmission to their principals as history of the progress of the negotiation. This appropriate and necessary plan for conducitng intercourse of the kind, was resisted with determination and pertinacity.

Every approach toward conducting the negotiation in diplomatic form having signally failed, instead of arranging the detail of a compact reciprocally, and bringing the parts into such shape as would secure the united sanction of the negotiators, one of the parties presented to the other an *ultimatum*, in the shape of a report to its principal, in which is prescribed the form and terms of the agreement; and coupled therewith, a condition known at the time to be incompatible with the fundamental organization of the adverse party; and altho' remonstrated with in strong but respectful terms, and the impossibility of compliance fully set forth, the condition nevertheless was insisted on, and the deputation gravely informed by the sub-committee, that "*we see no grounds advanced to induce us to comply with your request in expunging the 8th resolution from our report.*" And thus the matter was suffered to go before the A. M. C., by whom it was adopted without being modified, but not without aggravation.

It would have been gratifying to have been enabled to represent the course taken by a body so highly respectable as the Annual Movable Committee, as liberal and brotherly toward the Order in the United States; but it becomes painfully a duty to present to your earnest consideration the resolution by which the report of the sub-committee was adopted, registered as "93" in the printed minutes of the A. M. C., as follows: "That the report of the sub-committee on the American Deputation, be adopted by this Grand Annual Movable Committee; and in the event of the Right Worthy Grand Lodge of the United States, &c. not acceding to the resolutions therein contained, that the Officers of the Order and Board of Directors *be armed with full power to carry into effect the resolution relative to the Order in America, as passed at the Isle of Man* Grand Annual Movable Committee; and that the whole report, &c. be printed."

The spirit of domination exhibited in these few lines is well calculated to prompt the Grand Lodge to take the most decided action; such as the Order throughout our jurisdiction would sanction with united voice, and all disinterested men would heartily approve. Its menacing import and the undisguised avowal of predetermined interference within the conceded limits of this jurisdiction, would authorise the inference that the resolution was adopted to ensure a more perfect breach in our relations with them.

It now devolves upon the Representatives assembled to meet the issue with suitable legislation. Should you be of opinion that the epoch has arrived in the history of our affairs, when the Grand Lodge of the United States can re-assume from the State Grand Lodges, the local government of subordinates; and exercise it in enacting *maximum* rates, it will be necessary for you merely to accede to the terms prescribed by the Grand Annual Movable Committee, and secure thereby, for a brief period repose from further exactions. But if it be your opinion that compliance with the terms proposed, would be crippling our subordinate Lodges in various parts of the country, by depriving them of the means of support; infringing the solemn compacts existing between the Grand Lodge of the United States and her subordinate Grand Lodges; overturning the well established system of our government; submitting to the controllment of foreign authority and inviting new and continued encroachments on our operations, then every consideration by which you are united together will admonish you to refrain from acquiescence. And should such a course eventuate even in a total separation, until wiser counsels prevail with our antagonistic brethren, the cause, as well as the unfortunate results will lie at their door; the consoling reflection will be with us, that every effort has been made, and heavy expenses incurred to avert so deplorable a consequence.

To be concluded.

ORIGINAL.

ODD FELLOWSHIP—ITS CAPABILITY OF DOING GOOD.

FROM AN UNPUBLISHED ADDRESS.

BY P.G. JONAS R. EMRIE.

Man was formed by nature to be social. His inclinations, his love of communion, his sympathies, his desire for mental aliment, lead him to seek fellowship and association with his kind, and this desire to fellowship and associate may spring from purely disinterested motives, and produce harmony, innocence and love. This was man's nature as it came from the hand of an all-wise and beneficent Creator.

But man is fallen. His nature is perverted. Moral evil is abroad in the world. Man labors to unhinge the chords of fellowship, and thus disregards the design of Deity, wounds the finer sensibilities of the human heart, and partially dries up the sources of human happiness. Self-interest and the desire for personal aggrandizement which pervades every heart to some extent, has superinduced discord, misery and squallid wretchedness. Man seeks to over-reach, to circumvent, and take advantage of his neighbor. Strife and confusion, desperation and death are the results. "Man's inhumanity to man makes countless thousands mourn."

But while we have deeply to deplore the existence of this state of things, we should rejoice that it is not necessarily so—that the promptings of man's original purity are retained to a greater or less extent in every human soul—that "every man has his measure of grace to profit withal"—that if the teachings of the unerring monitor within are regarded and improved, they will woo him back to virtue, to wisdom's ways, and flowery paths of peace.

It is unwise merely to mourn over the afflictions and injustice in the world. It is base temerity to sit down in sadness, and exclaim, the evil is upon us; it is not of our begetting, and so let it be. The good, the charitable, the humane, have high and sacred duties to perform in view of the relation they sustain to mankind. No man has the moral right to sit down amid the evils which surround him and say he has nothing to do. The instinct of the bee, in scouting drones from the hive, should teach us that we exist and have our being for some purpose—that we should be active in promoting each other's good—that none of us were created for naught. He who can do most towards restoring to man his original innocence and happiness, should be considered the most benevolent—the greatest benefactor, and the most nearly assimilated in character and conduct to that of the Divine Lawgiver himself.

Individual exertion may accomplish a great deal in mitigating the evils and relieving the sorrows to which we are subjected, and each member of society should act his part in his appropriate sphere with the same energy, devotedness and fidelity as though the whole responsibility of the great projects of reforming the world depended upon his single and unaided efforts. No man ever set about the work of doing good, if his heart was right, and his energies employed, but he accomplished his purpose, and to a greater extent than he anticipated, or could himself realize. Sometimes, perhaps, he will not be able to see the precious fruit resulting from his disinterested labors of love, and he will grow discouraged, and relax his efforts, but in the mysterious ways of Providence, like "bread cast upon the waters, it will be gathered many days hence," and while the consciousness of a faithful discharge of duty will be his reward, thousands will enjoy the blessings resulting from the labor of his hands without knowing to whom they should be thankful as the instrumental author of those blessings. No man can calculate the amount of good his well-meant, and well-directed efforts, however humble he may conceive them to be, will produce, even though they may have been conducted with that retiring modesty and unobtrusive spirit that shrinks from public praise. The good that a man does shall live after him—shall descend through posterity from generation to generation to the end of time. The most humble and unpretending, whose unaffected modesty would recoil from popular commendation, have sometimes become the greatest benefactors of the ages in which they lived. Individual effort, we repeat, can accomplish wonders in ameliorating the condition of the distressed around us, and no man should be deterred from the sacred and hallowed work of doing good, even when surrounded by circumstances the most unpropitious and unpromising.

But however much of good may be accomplished by individual exertion, even although all the virtuous were emulating each other's zeal, and striving who could do most, the success which would follow their efforts, would but insignificantly compare to that which would result from the *associated* efforts of one-tenth the number. It would require a great deal of time to demonstrate this truth by all the reasons and arguments that might be bro't to sustain it—more than I have to bestow, or your patience would submit to. A single illustration will be given. The anecdote of the man in the Revoluiion, fighting upon his own *hook*, will serve my purpose. The valor, the patriotism, the zeal of that man, so far as tradition indicates, was never questioned; and yet how readily it will be seen, if all had pursued the same course of conduct, without concert, without understanding, without supporting, sustaining and reinforcing each other, how easily the enemy could have overcome and scattered them to the four winds of heaven, even altho' their number had been ten times as great. Indeed the proposition we have been endeavoring to illustrate is self-evident; and that it is a truth generally recognized may be inferred from the fact that organized combinations are now formed for the prosecution of every conceivable object—good or bad, healthful or deleterious in its effects upon society.

"The whole world lieth in wickedness." This is a declaration which bas been appropriate to every age: and yet every age has had its philanthropists, its public benefactors, who, as the salt of the earth, have preserved it from dissolution and moral decay. The powers and faculties of the good have ever been employed in the soul-ennobling work of inventing means for promoting the welfare of mankind, wooing the vicious back to virtue, soothing the sorrows of the afflicted, and lifting up and sustaining the disconsolate in heart and broken in spirit. Masses of the people have, in all ages, met in convention to correct the evils of the times and restore to the injured their rights. Legislative bodies, composed of the sage, the patriot, and the Christian, have enacted laws to *enforce* the rules of justice—to ensure the practice of harmony, and to secure "the greatest good to the greatest number." Peace societies, mutual relief associations, charitable institutions, and benevolent and social combinations almost innumerable, have had their day—have done their work, and have accomplished wonders in healing the wounds and curing the ills that flesh is heir to. Their disinterested labors have entitled them to an amount of gratitude that can never be adequately repaid.

But while with greatful and pleasurabl emotions we bow with humble deference to all the noble deeds of all the good, in all past ages, we must be permitted to intimate that it was left for that unobtrusive and unpretending, yet dignified and noble Brotherhood, whose motto is "Friendship, Love and Truth," to spread out before the world a system, which, above that of all other associations of human origin, seems best adapted in its conception, in its details, and in its practice, to the refinement of the social feelings; to the ennoblings of the heart's aspiration; "to the diffusion of the principles of benevolence and charity;" and, consequently, to the mitigation of the sorrows and afflictions of life. The Odd Fellow's association blesses all who throw themselves within the sphere of its influence—all who yield to the pure and peaceable lessons it inculcates. The more its principles and designs are investigated, the more it commends itself to the respect and approval of the wise and good. There is a moral beauty, a heavenly sublimity, a chastening purity constantly developing to the mind of him who applies himself to the study of its objects that must captivate his heart, and allure onward and upward until he shall have attained the topmost round in the ladder of virtue. But this excess of refinement in Odd Fellowship never will be realized or appreciated by those who are regardless of its precepts and insensible to its teachings.

What are the lessons it teaches? "In God we trust," is the sentiment that first presents itself to the eye, and consequently to the mind of the Odd Fellow as he enters the Hall. How appropriate! How consonant with the oracles of Divine Truth that the heart's first impulses and first direction should be toward the all-wise Author of his existence, as to his munificence and bounty he is indebted for all of life, health, peace, comfort and happiness he enjoys. The next duty enjoined, as he turns to take his place, is impressed upon his mind in the silent, yet ever speaking exhortation, that Friendship, Love and Truth should govern his actions in all his intercourse with mankind, and especially with his brethren of the "mystic tie." Here his whole duty is spread out before him—a trust in God—a love to man. Here he may give extended range to his reflections and with pleasure, profit and admiration contemplate the doctrines of Universal Love, until in his heart he will realize at least a foretaste of its reality.

Friendship! Is the term generally understood? We fear not, out of the Odd Fellow's Lodge. An old philosopher once exclaimed, that the reigning principle in the world being a love of *interest*, but few men throughout their whole lives ever met a *friend.* He thought that friends ought mutually to contend which should die for the other. His was a harsh judgment. Friendship requires no such sacrifices. Are there those who will share with in you sorrow as in pleasure, in adversity as in prosperity; who will rejoice when you rejoice, and weep when you weep—who *feel* although they may not *manifest* an interest in your welfare? Such are your friends, and such are Odd Fellows toward their brethren. Are there those who joyfully embrace the opportunity of alleviating the distressed and administering to the necessities of the destitute or unfortunate? "Inasmuch as they did it unto the least of one of these, they did it unto me," said the Saviour. They are your friends. Odd Fellows *promise* to do this. They hold that promise to be sacred, and whether or not they at *first* comply with its requisitions from proper motives, in the practice of such duties, they imbibe the spirit. The practice of virtue begets virtue; the indulgence in acts of charity induces Love; the cultivation of love purifies the soul, and clothes it in the vesture of innocence and Truth. And herein is the beauty of the heaven-born principle of Friendship made manifest; it is a principle, which, if cherished and nurtured, will tend to the expansion and development of all the finer sensibilities of the soul: Its offsprings are Love and Truth.

Then let us firmly adhere to, let us fondly cherish, let us sacredly venerate our much loved and well chosen motto, Friendship, Love and Truth. May it be deeply engraven upon our hearts. May it be the polar star of every Odd Fellow. May it become the beacon-light, under whose effulgent beams the world may be guided to reformation and happiness.

It has been intimated above that the Odd Fellow's association is better than any other institution, adapted to the mitigation of human woe, and the relief of suffering humanity. To show this fully would occupy more of your time than would be profitable on this occasion. An argument or two will suffice. The prominent object of all such associations as have been referred to in this lecture is the dispensing of charity to those who are the proper objects. Such, too, is the avowed object, and such the object understood, of Odd Fellowship. But while acts of charity on the part of other institutions are *necessarily* performed in a manner that has too much the semblance, if not the reality of ostentatious display, and thereby inflict the severest pain upon the hearts their gifts are intended to soothe, the charities of Odd Fellowship more nearly accord with the Divine injunction, "let not thy left hand know what thy right hand doeth." And although permanent pecuniary relief is placed in the hands of the distressed or afflicted brother, his widow or orphans, it comes not with the cold, heartless, interested grace of the world's charities. But it comes to them as their own, as their due, as their right. Its reception, instead of lacerating the heart's best sensibilities, induces a thankfulness to the Author of all Good, that his chastisements are tempered with mercies, and that men—brothers are made the honored instruments in his hands of preparing and administering those mercies.

Again: Other benevolent associations have invariably some moral, social, political or sectarian peculiarities of creed to which the great majority of mankind cannot subscribe, and hence their benevolence is circumscribed within very narrow limits. Not so with Odd Fellowship. It has erected a platform high above all moral differences, elevated above all political creeds, infinitely beyond the reach of all sectarianism—an exalted, but a *common* platform upon which all who love their race, all in whose bosoms dwell the milk of human kindness, all whose sympathies run out after the unfortunate and forlorn, may meet in Friendship, co-operate in Love, and depart in Peace. Believe in God and in doing good, are the only tests required. Then as co-laborers in the diffusion of the principles of benevolence and charity, the aid of the virtuous throughout the world may be consistently invoked.

The comparative adaptation of the modes of bestowing charity, to the feelings and sensibilities of its recipients, has been alluded to. But, Charity being one of the professed objects of our institution, we desire to define it in accordance with our understanding of the term. From the fact that most brothers of the Order, (here, at least,) are in moderate circumstances, and find it necessary to perform daily labor in order to secure an honorable subsistence, our professions of charity are sometimes sneered at by the thoughtless objector; and the vulgar jeeringly misapply to us the excellent adage "charity should begin at home." Such persons, it seems to us, have but a poor conception of the meaning of the term. The character of the charitable man is not formed from the occasional bestowment of a large sum. The ostentatious giving of a large amount by a man who has never given any thing in charity before, and perhaps never will again, is sometimes commended, and from one end of the globe to the other. From such acts of charity the Lord save every Odd Fellow. Odd Fellows dare not envy, will not imitate such corrupting examples. It is intimated in the scriptures of Divine truth that a man may give all his goods to the poor, and his body to be burned, and yet be devoid of charity. Charity consists in little things—in readiness and willingness to assist according to the ability of the donor, and as the situation and circumstances of the object requires. The widow who gave two mites, in view of her ability, was said to have given more than all they that cast into the treasury. Charity consists not so much in the *amount* given as in the *spirit* in which it is bestowed, and the *manner* of bestowing it. "Charity is never so beautiful as when the hand that bestows it is concealed." To whisper words of comfort and consolation to the distressed, is charity. If you have nothing to bestow, let your sympathies run out after the afflicted, and you are charitable. To keep nightly vigil at the sick bed of a brother or a stranger, to smoothe the dying pillow, and to look with solicitude and kindness upon the desolate widow and stricken orphan, is a noble charity.

"To mourn distress we have the will,
But want the power to heal,"

is the refinement of charity. The poet has beautifully said,

"'T is a little thing
To give a cup of water, yet its draught
Of cool refreshment, drain'd by fever'd lips
Will send a shock of pleasure to the soul,
More exquisite than when nectarine juice
Renews the life of joy in happiest hours.
"'T is a little thing to speak one common word
Of comfort, which hath almost lost its use,
Yet on the ear of him, who thought to die
Unmourn'd, 't will fall like choicest music."

But the most simple and yet the most beautiful, the most comprehensive and yet the most concise definition of Charity is given in the language of inspiration: "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

Let not the world jeer us, then, because our charities are small. Let no brother be discouraged or falter in his duty because he has not the ability to bestow as much as he could desire. He can do all that Odd Fellowship requires, and that requires just what inspiration points out; and his *mite*, if given in the spirit of Odd Fellowship, shall count more in the final recording, than the large sums cast into the treasury by the rich, out of their abundance.

But Odd Fellows, although the mass of them may be poor, (and we glory in the fact that we have not the aristocracy of wealth among us,) have the ability to bestow substantial charities. The small but regular contributions—the prudent and economical manner in which the finances are managed, place it always within the power of Odd Fellows to render immediate relief, not only to all the distressed within their pale, but frequently to those without.

I claim for myself that I have never been hasty in the formation of my opinions; but I do not claim that they are always right; although formed, as I trust upon deliberate reflection. I came unto this institution under the impression that its charities consisted in little more than the cultivation of the social feelings—that a pleasing, friendly intercourse among those who mingled in the mystic scenes, was the extent of blessing aimed at—the extent of good to be accomplished. I believed its object to be more than this, but unattainable. I supposed it to be a kind of retiring from the turmoils and strifes of the world—a kind of non-interference—otherwise than to protect its own. A kind of *passive* harmlessness. But instead of this, what do I find? An association actively and successfully engaged, (more so than any other institution,) in comforting the afflicted, in reclaiming the wanderer, in binding up the broken heart, in consoling the widow, in educating the orphan, in supplying the wants of the destitute. I had never contemplated the magnificent and expansive grandeur of its conception. I had never dreamed of the intricate delicacies of its wonderful machinery—the admirable harmony and accuracy with which all its parts are interwoven, and the powerful lever constituted by the whole in the sacred work of restraining vice and encouraging virtue.

The extraordinary success attending the workings of this institution is most wonderful from the fact that the action of all the separate parts of the grand machine is voluntary, and impelled only by a high sense of integrity and fidelity each toward the other and toward the whole; and this leads me to the subject it was my design to discuss when I first consented to prepare this lecture, to wit: The direct and relative duties of the members of this Lodge to one another, to the Lodge and to themselves—the necessity of circumspection, of self-respect, of concession and forbearance, in order to secure harmony and concert of action in promoting the great and glorious objects of our association.

But having already occupied as much time as is profitable, I shall trespass on your patience no further on this occasion, than to say, in conclusion, to every Odd Fellow, "Show thyself a man." In the Lodge and out of it, maintain that dignity of character, that noble bearing and spirit of gentleness so characteristic of the principles of our beloved institution.

Hillsborough, Ohio.

OUR FOES.

Webster has defined prejudice as "an opinion or decision of mind formed without due examination of the facts or arguments, which are necessary to a just and impartial determination." This definition accords, in its spirit, with the conduct of those who, without rhyme or reason, are ever engaged in heartless crusades against Odd Fellowship. They have formed opinions without examination of facts or arguments, and while they claim to be allowed their views, censure, as uncharitable, any reply which, in the remotest degree, affects their sincerity. They, nevertheless, indulge in a species of detraction against the Order that they themselves know is unsusiained by fact, and unsupported by argument. This, however, is not to be wondered at when we observe their actions in regard to other matters. In Church or State, in the retirement of domestic life, or the busy scenes of every day's occurrence, they are ever found distilling the poison of discontent, and interrupting the quiet of those who are so unfortunate as to be associated with them in any of the relations of life. They possess a rabid appetite for individual detraction, and no character is safe from their hyena fury. Guided by their own inordinate selfishness — twin sister of prejudice — they see no form or comeliness in any object or plan which does not tend to the advancement of their own prosperity, or cater to the satisfaction of their morbid vanity. They utter their absurd notions with all the gravity of a Delphic oracle, and are as stupidly ignorant of their own worthlessness, that they wonder others do not think as they do. In short, miserable and selfish themselves, they envy the happiness and usefulness they can never hope to possess, and to use a homely illustration, like fice dogs, are ever barking at every larger animal that approaches them. Such is the character of those who are found denouncing Odd Fellowship; too worthless to attract contempt, they only excite pity. Alas for their pains; they are gnawing a file.

ORIGINAL.

THE CONSUMPTIVE.

BY MRS. M. L. GARDINER.

Mother! thy fair face is clouded,
  Whence has fled its brilliant light?
Has stern disappointment shrouded
  Dimmed its lustre, late so bright?
Clouded when a gem of beauty
  Nestles fondly on thy breast,
Say, what means this change, is duty
  Painful — does it break thy rest?

"No, oh no, it is not duty,
  'Tis not care — it is not wo —
But the thought that this young beauty,
  Soon no Mother here will know.
For I feel the awful warning
  In my fluttering, beating heart,
For fond hopes there is no dawning —
  I from Geraldine must part."

Cheer thee up, thou beauteous mother,
  Think, if called from earth, above,
Thy fair form changed to another,
  'Round thy Geraldine will rove.
Then an eye that never sleepeth,
  Shall her every footstep guide;
Then a soul that never weepeth,
  'Round thy cherub child will glide.

Dry those tears — each drop increases
  The bright crimson on thy cheek;
Hush thy sighs — each long breath pierces,
  Stops the language thou would'st speak —
Trust thy child with Him who gave her,
  Yield to Him thy priceless gem;
Hope, hope on, despair not — never —
  God himself sits at the helm.

Sag Harbor, N. Y.

ORIGINAL.

THE CONQUEST.

A Knight went forth with battle brand,
  From the old Baronial Hall,
To challenge the bravest of the land,
  To a bloody festival.

The forest rang with the martial shout,
  As the heralds proudly told
Of their chieftain's might unto the stout,
  And his valor to the bold.

He came to the Castle of Litchtenwight,
  Where dwelt the Knight of Orne;
"Come in!" he cries, "to my feast to-night,
  And I'll fight you in the morn."

But Hilda's eyes, and her witching smiles,
  Like magic together strove,
Till the vanquished Knight, in her meshy toils,
  Gave o'er to the might of love.

Warren, Ohio. S. D. H.

THE HEART.

The human heart — that restless thing!
  The tempter and the tried;
The joyous, yet the suffering —
  The source of pain and pride.
The gorgeous thronged — the desolate,
The seat of love, the lair of hate —
  Self-strong and self-defied!
Yet do we bless thee as thou art,
Thou restless thing the human heart!

TENDENCY OF ODD FELLOWSHIP.

Extracts from an Address at Boston, Mass.

BY P.G. HENRY SEAVER.

How pleasant a thing it is for men to dwell together in harmony! How beautiful that society where love and charity, ruling in the hearts, direct the ways! How grateful and refreshing to behold the fond smile, the open hand, the warm grasp, the affectionate embrace! And how noble, holy even, is that emotion which fills the eye with tears for others' woe and unties the purse strings for their relief and comfort.

Brothers! we are connected with an institution which, in all its teachings and in all its operations, aims directly to produce these results; an institution, moreover, whose moral precepts, if strictly attended to and acted upon, cannot fail of working to the permanent good of man and to the glory of God.

This Odd Fellowship—what are its public manifestations? what do we see? We see men meeting together occasionally and transacting certain business in which all appear to have a particular, individual interest. We see that these men have adopted for the basis of their combination, as the foundation on which rests their superstructure, principles in morals which mankind in all ages have recognized as true; principles which have received not only the admiration of an uncultivated people, but also the sanction, support and strenuous advocacy of the noblest men, the most devout teachers and the soundest philosophers of ancient and modern times; which Zoroaster, though dimly seeing, proclaimed; which mixed and combined with the fanciful superstitions of the old mythology, Socrates and Plato taught the Grecians; and which, divested of all excrescences, in their simple beauty and excellence, and yet in their full length and breadth, the blessed Founder of Christianity instructed the Jews. These meetings are not confined to one town, one city, nor to one country; but, on the contrary, both in our own and the old world, they are innumerable, embracing every variety of people, its members holding every variety of opinion on the great topics of universal discussion, yet bound together in one harmonious whole by a bond which they denominate Brotherhood.

Nor is this society like thousands which are being formed every day in civilized organizations, brought into existence by the oppression of rulers or the avarice of the worldy-minded. It is not, for instance, like the combinations of the weavers or the mechanics of England. The wants or sufferings of a particular portion of humanity never originated it. It cannot be considered as a society of defence or offence arrayed against community. Neither is it a combination of men belonging to any single, particular profession, banded together for mutual interest in matters of trade, such as lawyers' clubs and tradesman's associations. Its name, too, is its own property, rightfully, and cannot be applied to any other institution.

What is its tendency, what its genius? I am not the man to answer these questions fully or satisfactorily: he only can do it who possesses a mind of the highest perceptive qualities. That it is capable of producing a vast amount of good, is evident from the fact that it has engaged and does now engage the serious attention of the moralist, and not only of him, but of the far-seeing and the deep-thinking politician. Some of its own members probably observe nothing but the mere outward show—the processions, tinsel, trappings, and the things which seem; others regard only the pecuniary benefit to be derived from it—view it as a mutual insurance company, from whose treasury, in case of accident or disability, they are sure to receive much more than they invested; while others, considering these as minor objects, look at it as a vast engine, which in its operations tends to raise and improve our moral nature and bind the race together in harmony and love. In this light it should be studied, and then we may place a just value upon it, and prize it as we ought.

Odd Fellowship is a pacific society. Harmony is its soul. Let us look for a moment at the world and we shall quickly perceive the advantages to be derived to mankind from this principle of our institution. As the world is now, so it has been from time immemorial, as far as the treatment and conduct of man to man is concerned. And what is that treatment? Behold a race which should form one family, rent, dissevered by perpetual contests! Desire for power and dominion, every mean propensity, every turbulent passion excites variance and conduces to outrage. The blooody banner of war is unfurled, and the nations rush around it. The most populous and flourishing countries exhibit wide-spread scenes of horror and desolation. Blood has always been the means of deciding differences and settling disputes. Has there been a political difference in the old world? armies are mustered, homes forsaken, women and children, the helpless and the aged left without protection and support, and the land is flowing with blood.

Has there been a body of men dissatisfied with the practices of the priesthood, or proclaiming religious sentiments differing from those generally recognized and laid down in the statute books? forth come the armies to prove by shedding blood that our God is the Lord, and in the rear stalk famine and pestilence to strike down those whom the sword has spared. How contrary to our principles are these things! Happy it would be for the world could they be more widely diffused and men adopt them as motives to action. They would henceforth throughout time quiet the nations. They would forever extinguish the love of martial glory, directing ambition into other and more glorious paths than those which lead to battle fields. The pomp and pageantry of war could no more excite our admiration and fire our minds than the gladiatorial shows of the old Romans. They would soften the hearts, rouse into activity the virtues, improve the condition, and add largely to the happiness of mankind.

Contemplate another picture. Look abroad into present society and observe what evils obtain. As an instance, observe the principles of trade that are recognized and acted upon. They compel man to regard his fellow as his legitimate prey, and, captive to the hallucination of the age, the desire to possess great riches, he stops short of nothing but what is considered legally criminal and would subject him to public punishment. The best qualities in his nature are disregarded, and the immortal spirit, the godlike in him, is dragged down from its lofty elevation to be befouled and at last smothered in the very shambles of life. Though his hand be not raised against his fellow, his heart is hardened, his conscience seared, his social feelings deadened, if not obliterated. Scenes of suffering affect him not—he passes by regardless. He has grown callous, if not cruel. He lives only for himself, and he lives in suspicion. He hedges himself around, he builds a wall about him, and from the castle of his heart he is forever watching for enemies. No censure can be laid upon any body of men for such a condition of things. It comes from, is a part and parcel of our civilization, and has almost imperceptibly, from a thousand varying circumstances, obtained. The fact is, our social organization, as it is called, is any but a social organization; on the contrary, it conduces to individuality, to selfishness, to hardness of heart, if not to direct cruelty. If societies like our own do not increase, how deplorable will be the condition of the moral universe two centuries hence. True, men will band together for pecuniary advantage, for intellectual improvement, for religious worship, and there will be marriages and domestic circles; but that intellectual culture and mental acquisition will only strengthen the evils, and that religious worship must be dull, spiritless, a vanity, when, without social feeling, without love in his heart for his species, man addresses the Father of mankind; and can the few hours around the hearth of home be passsed in sweet communion, in elevating and refining the sentiments of the soul, when the greater part of life is spent amid circumstances that are continually at war with them? Observe, too, the castes, the thousand differing sects in politics and in religion—treating each other as brothers? respecting and loving a neighbor although he differ from them in opinion, and considering him "a man for a' that?" No; if not hating, most assuredly not loving him. The tendency of our civilization has been the study of the wisest and best men on both sides of the Atlantic during the last fifty years, not only of the statesman but of the man of God. In our time and among us was one who frequently made it a subject of discourse, and always of thought. I mean the late Dr. Channing—a man distinguished in this country, but more fully appreciated and more highly admired by the philanthropist and scholar of Europe.

The question is, has our society a tendency to remove any of these evils which we have glanced at, and be of essential service to the race? Brothers! you perceive, and more than this, you know and feel its utility. You know that it confers no respectability upon wealth for itself alone, but places highest in its estimation correct conduct and moral excellence. You know that it encourages true charity, love and harmony. You know that it strongly opposes and condemns wranglings, bickerings and trifling disputations, which so often excite ill-will and produce alienation. You know it asks no such questions as these—what is the man's religious faith, or what his political principles? but rests satisfied just at the point where it ought to rest, when it becomes manifest that he is an upright man, a man of integrity, a true man, fearing God and loving the things he has made. You know that its plain, direct tendency is to mollify and finally subdue party spirit, and by the sweet and powerful attractions of Friendship, Love and Truth, to bind in one harmonious brotherhood men of all classes and all opinions. Oh! that such societies as encourage virtue, charity and harmony, were multiplied over all the earth!—But let us leave the contemplation of the gloomy pictures which I have attempted to portray, and come down to every-day life, to more familiar matters, to the household affairs which we Odd Fellows love to look at and share in—to the manifestations of the humble, homely virtues, as they are called; but why they are called so I know not, unless it is that the world, in its usual way, has given wrong names to them. This world, in truth, gives strange names to things. The man who has led thousands to death it calls a hero, and what are termed the exalted, the elevated, the lofty virtues, are always accompanied by blood and groans and miseries. The virtues of piety, love and charity, are the humble virtues, very amiable and well adapted to those who walk in the valleys of life. Let us trace the good Odd Fellow in his walks to and fro throughout the thoroughfares of the cities, in his business, in the common concerns of life, and here the true spirit, the genius of our Order shows itself. Is he captious? Is he turbulent? Is he fawning and cringing to superiors, supercilious, contemptuous and tyrannical to those under his control? Oh, no! He has learned in the Lodge room, what before he may have heard of, but did not sufficiently understand—he has learned to look upon those around him as members of a vast household, possessing the same rights and deserving the same treatment as himself. His ways are ways of peace. Look at him. To all he is kind and obliging. His heart is full of benevolence. He is constantly reminded that it is his duty to clothe the naked, to feed the hungry, to visit the fatherless and the widow and those whom the rude world has shut out from its sympathies, and regards. He feels an interest in the concerns of others, and will do what he can for their welfare. He will not, if possible, give offence, nor will he, without the strongest provocation, take it. He is not easily provoked—he suffers long. He expects to meet unkind and often foolish opposition, and sour, crabbed tempers, but he answers softly and repays with courtesy. His ways are peaceful. He desires to settle differences between men, to set right those who are separated by misunderstandings, to root out prejudice and bigotry and heal the wounds made by them, and he stands firmly opposed to everything, of whatever nature, which tends to sunder one portion of mankind from another. He is a firm believer in a pure, harmonious, social organization, for he has felt that his own comfort and happiness have been enhanced by the society of the good around him. To his brother of the Order, his conduct is worthy of all praise. He remembers that he has been commanded not to wrong a brother nor see him wronged; but he does not stop here, for the genius of our Order recognizes no passive qualities. He does not wrong a brother in the business affairs of life, nor by inuendo or direct slander sully his reputation and thus lower him in public estimation. He is no tale bearer, neither does he judge by every rumor. He does not catch every whisper that comes upon the wind detrimental to his brother's good name, and send the story forth again enlarged and embellished with his doubts and his inferences. He is charitable to the weakness and infirmities of human nature; while he censures, he pities, and while he condemns, he lends a helping hand. Should his brother stagger and fall under temptation—and who is there that can say, By my own strength I stand firm? he winds his arms affectionately around him and with sweet words of kindness and gentleness lures him back to the blessed bowers of virtue. The lessons he has learned in the Lodge room, the influences by which he has been surrounded, have prepared him to appreciate the joys of home. He is the attentive husband, the kind father, the dutiful and affectionate son.

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Good Society.—It should be the aim of all young men to go into good society. By good society we mean not the rich, the proud, and fashionable, but the society of the wise, the intelligent, and the good. Where you find men that know more than you do, and from whose conversation you can gather information, it is always safe to be found. It has broken down many a man by associating with the low and vulgar, where the ribald song was inculcated, and the indecent story told to excite laughter, or influence the bad passions. Lord Clarendon attributed success and happiness in life to associating with persons more learned and virtuous than himself. If you wish to be wise and respected, if you desire happiness and not misery, we desire you to associate with the intelligent and the good. Strive for moral excellency and strict integrity, and you will never be found in the sinks of pollution, or on the benches of retailers and gamblers. Once habituate yourselves to a virtuous course, once more secure a love for good society, and no punishment would be greater than by accident to be obliged for half a day to associate with the low and vulgar.

ORIGINAL.

LETTER FROM NEW HAMPSHIRE.

DOVER, N. H., March 6, 1848.

BRO. GLENN — Once more I resume my pen to say a few words to you and the readers of The Ark. In concluding my last letter I stated that there were other peculiarities in the regulations of our Order in New England, that I should make the subject of a future letter. It has already been stated that the Lodges here are allowed to legislate for themselves much more than is common in the middle and western States. The Grand Lodges have generally ordained a uniform constitution for their Subordinates; but left them to regulate many matters of importance to the Order, for themselves, by adopting such a code of by-laws as may suit their own views and convenience, provided it does not conflict with fundamental law. A wider latitude is probably allowed to the Subordinate Lodges in New Hampshire than elsewhere, owing to the fact that the G.L. meets but once a year. The Subordinates make by-laws here and enforce them without ever submitting them to the G.L. for approval or sanction. If they should ever come before that body it would most likely happen on an appeal, or in some indirect way. It is not long since I heard of a Lodge, in this jurisdiction, holding a debate on capital punishment. Finding that it was not exactly a part of the work of Odd Fellowship, they concluded to hold the debate after the Lodge was closed, finding it likely to continue a number of weeks. Such things in Ohio or Pennsylvania would hardly be tolerated, nor would they here when they came to the knowledge of the authorities. And now since I have mentioned this fact it suggests the thought whether Grand Lodges ought not to meet as often as once in three months in order to look faithfully after the interests of the Order within their several jurisdictions. It seems to me once a year is not often enough.

I am happy to learn that the G. L. of Ohio has settled down upon this 'golden mien,' and that her sessions are hereafter to be held once in three months. I think this change cannot fail to be for the better, and to give a higher degree of satisfaction to the whole jurisdiction. Your views on the impropriety of removing the G.L. from Cincinnati, *while it remains with its present constitution*, and organized upon its present basis, I think very sound. When you have incorporated a representative feature, something like that recommended in the report of P.G.M. Spooner, then it will be a more auspicious time to agitate the subject of removal, should it be deemed necessary to the good and welfare of the Order. That report has received the highest commendations from some of our eastern publications.

There is one feature in the regulations of some of our New England Lodges, relating to the subject of card membership that I designed to make the subject of remark; but I find it would occupy more space than would be convenient to appropriate to it in a letter of this description, and I shall therefore pass it by until I can find leisure to write a separate article on that subject. It is a matter of much importance to the fraternity, especially as the fee varies from *one* to *twenty* dollars in different parts of our extended jurisdiction, in consequence of the erroneous and selfish views entertained by some Lodges on the subject, when every brother holding a card of clearance ought to be placed on an equal footing, and be subject to as few inconveniences as possible in renewing his membership. A principle of reciprocity among the various Lodges ought to prevail so that a brother may not be subject to sacrifice and loss who finds it necessary to change his residence.

The arrangement which prevails in our Lodges here with reference to the sick has impressed me very favorably. Among the Lodges in Ohio with which I was acquainted, the N.G. and V.G. constituted the visiting committee, and it happened in some instances when a number of brethren were sick at the same time, that they were not always regularly visited. A more perfect system prevails here, though I do not know but it may be familiar and in practice with the older Lodges in your State. At the beginning of each term the N.G. appoints a visiting committee, consisting of seven members — one for each day in the week. On this committee are himself, the V.G., and the Treasurer; the other four are selected from the Lodge. The V.G. constitutes the chairman of the committee, and his day is the day on the evening of which the Lodge meets. Thus he is enabled after having made his visits through the day, to report to the Lodge the condition of each sick brother, and recommend his benefits to be paid. The next day is set apart to the Treasurer, as his visiting day, so that he goes round, and pays out the benefits that have been voted by the Lodge. The N.G. and the other members of the committee have each a day set apart to themselves for their work, and thus every sick brother is visited every day in the week. In the possession of this committee is a little book containing a list of all the members and their residences, and this is handed from one member of the committee to the next, in rotation; and from this is also checked off the brethren whose turn it is to watch with the sick, who are also notified by that member of the committee whose day it is to attend to the matter; and thus none are neglected in the daily ministrations of Odd Fellowship. It seems to me that this is a very perfect system, and well calculated to secure a faithful discharge of our duty to sick brethren. The plan may be of service to some of the new and inexperienced Lodges of your jurisdiction and elsewhere, and if it should prove so, I shall be amply rewarded for the writing of this paragraph.

Having more than filled the space I had allotted to myself, I must close this letter with as little formality as it was commenced.

Yours in F., L. & T.,
J. G. Forman.

[ORIGINAL.]

ODD FELLOWSHIP ILLUSTRATED.

BY P.G.M. THOS. SPOONER.

I have often had occasion to speak of and comment upon the advantages attending a connection with our Order; the beautiful and benign precepts that its laws inculcate; the fraternal feeling that it endows upon its votaries—that wherever man may roam that there he will find friends both sure and steadfast, if only he can converse with the cabalistic signs. If he have with him his passport he will have friends who will the more heartily, devotedly and surely serve as adversity, sickness and afflictions may grapple upon him. The more these may seem to hedge him in, the greater will be the devotion of those friends to his rescue from the impending dangers and evils.

I have within a few days been most forcibly impressed with the truth of all our teachings, and the fidelity with which they have been imparted and received in this beautiful and lovely portion of our favored land. To give a full history of the case that I design presenting, it is necessary that I should go back a few days—to the day when the steamer North River was moored at the Cincinnati landing. There might have been seen a man of middle age, full of life, activity and energy, with hopes as bright, prospects as fair as any of the busy throng of that great city. He was making arrangements for his first expedition to the sunny South, embarking in an adventure that in all reasonable probability would handsomely compensate him.

As the boat moved out upon the bright waters, this adventurer might easily have been selected from those who crowded the decks of the boat. He was unknown to all save one—anxiety and care marked his manly brow, and 'tis no stretch of the imagination to conclude that as he lost sight of our own Queen City, his mind was far off from the little throng around; that he was *at home*, with his companion and children; those dear ones whom he had but a few days previously parted from, in full vigor of health and mind, glittering in the sunshine of promised future pleasures and happiness, anticipating a prosperous adventure and a speedy return to his friends. Thus he continued, alternating between hope and fear, calculating upon the future with all the confidence that man can have, until when within three days travel of New Orleans, he was taken ill, but not thought by himself or others to be seriously so. The first day passed off. He was thought to have improved; on the second was a change for the worse. He now called to his bedside a brother whose acquaintance he had made on the boat. The only one there to whom he could pour out the secret anguish of his soul; the only one to whom he could freely unbosom himself; and, O! how can pen describe, or tongue narrate his feelings, the outgushings of that heart, the misery of that mind, as he related to that friend, his fears, his hopes, his wishes, his desires, his anxieties for his wife and children! His last words were, "O! stay with me; for the sake of my family do not leave me; watch by me; if I live, accompany me home; if I die, have my remains sent to my family!"

He appears to have had a foreboding of his fate, for he did not live. He continued to lose strength, the disease rapidly gained upon him, and ere he arrived at New Orleans, he was beyond the reach of man's power. Accidentally, I heard of the case the second day after his arrival. I immediately called, and found the sufferer to be Bro. John C. Nigh, of Urbana Lodge, No. 46. By his bedside was the devoted and stranger friend and brother, J. L. Gatchell, of Mt. Pisgah Lodge, No. 24, Port Deposit, Maryland. This brother had been with him night and day during his entire sickness. Most devoted was he in his disinterested friendship and care. The better principles of human nature, the teachings of our ritual, were all that prompted him to this service. His own business had been neglected to obey the sufferer's call. And this stranger brother was also a stranger in a strange land. Upon the arrival of the boat, he had the general relief committee of the Order of this city advised of the situation of Bro. Nigh. They very promptly made arrangements for his removal and care. Faithfully did they discharge the important and responsible trust confided to them by their associates. I was frequently in to see our Brother; never once was I there without finding some of the kind brotherhood of this city. They watched by his bedside, ministered to his wants; ardently, anxiously did they seek through a consultation with the most eminent of the medical faculty for some remedy that would effectually remove the disease. But, alas, 'twas all in vain—an all-wise and merciful God, had said, come! man could not stay the mandate. Our friend has died in a far off land, among strangers, but not unwept and unmourned. There were those who although they saw him first and only when the hand of death had firmly grasped upon its victim, still did they weep and mourn. Many has been the exclamations of sorrow, of sympaty for the widow and the fatherless.

Truly "in the midst of life we are in death."

Our friends of New Orleans eminently merit the thanks and gratitude of the brotherhood of Ohio for their kind and solicitous attentions upon our lamented brother. I would do injustice to my own feelings and that of others, did I not make particular mention of P.G. Strawbridge and N.G. Tyson, who were constant and untiring in their labors of love, in seeking to assuage the pains and ills of our friend.

New Orleans, March 3, 1848.

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HOW TO BE HAPPY.—Do all the good you can. Wheneveer you hear of a poor widow, an orphan child, or an aged man who is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion to the poor. Never get angry. If you are slandered or imposed upon, better suffer a little than retaliate and use harsh language. Be not proud or selfish. Think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe. Keep out of debt. Get not entangled in the meshes of the law, avoid it as the sure gate to ruin. Shun vicious pursuits and unprincipled associates. Honor the Sabbath, and serve God, and be devoted to truth and religion. Finally, take some useful paper, pay for it in advance, read it attentively; and you will be happy. Peace and contentment will smile in your path, joy dance on your countenance, and every lane of life before you will be fragrant with blessings, rich and abundant.

ORIGINAL.

TO ———.

BY MISS M. E. WILSON.

Thy bark so light,
Has been again upon the sweeping sea,
Bearing away upon the wild waves free,
A fairy bright;
So bright nor wind nor wave has ever made
Upon thy pathless way a darksome shade.

And thou art now,
Amid those bright and beauteous isles,
Where fadeless summer ever smiles
With sunny brow!
And where sweet flowers bloom forever,
Pure, beautiful, and dying never.

In visions bright,
I've seen thee on the shores of Nevis tread,
Where sweetest perfumes from the citron shed;
And where the light
Has leap'd down from many a starry throne,
And o'er each fairy scene in beauty shone.

Where Cuba gleams
With her shell-bound shores from out the sea,
There, there, I've often pictured thee
Beneath the beams
Of a cloudless sun, where loveliest bowers
Brighten with their thousand colored flowers.

I know that thou
Art glad amid those glowing beauties bright,
Which never fade, nor wear the mask of night;
And on thy brow
The brightest wreaths of glorious Hope are twined,
And Love and Joy are in thy bosom shrined.

As thou art blest,
And fame and honor are thine own at last,
Dost ever dream upon the long, long buried past?
Or in thy breast
Has one bright thought e'er dwelt that tells thee how
Forgotten friends are praying for thee now?

Oh! tell me not,
Thou'st had no dream of thy deserted home,
Or to its darken'd hearth will never come;
Or hast forgot
The dear promise made to be with us again,
Or those eyes of love that smiled upon thee then?

No, no! not now,
And when night's dewy stars in beauty shine,
Then, then, before the pure and holy shrine
Of Heaven bow,
And offer first a prayer for those who wait
Now beside thy household hearth, so desolate.

Lexington, Ky.

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LOVE.—Thy brother is in the ditch. Do not pass him by. Give him thy hand, and raise him up. Temptation was too powerful for him—he yielded, and has fallen. Pity him; say not a reproachful word; use kind words, and thou wilt again restore him to virtue. Scores of the tempted and fallen have thus been saved. The path to heaven is thronged with holy spirits, who were in the mire and dirt. Kindness and love were the means of saving them.

ORIGINAL.

THE NEW YORK DIFFICULTIES.

Having paid particular attention to the controversy now agitating the minds of our brethren of New York State, and threatening the harmony and union of that prosperous jurisdiction, I have thought a statement of the case, as it now stands, might be interesting to the readers of The Ark, and enable them to form a correct judgment upon the merits of the controversy.

For a considerable period previous to the last session of the G.L. of the U.S., a majority of the Lodges in the State of New York had been striving to get a new constitution for a Grand Lodge, based upon the principle of representation, and adapted to the wants and growing condition of that extensive jurisdiction. In these efforts, in which the country members were all united, they were thwarted by the opposition, and the obstacle thrown in the way, on the part of the New York city members. Among the latter portion a disposition was manifested to retain the power so long held in their own hands, and hence no effort was neglected which could in any way tend to defeat the wishes of the majority. If the country Past Grands came to the city to take part in the legislation, with a view to effect some needed reform, the city members would call for divisions of the question, votes by representation, and all the other means of delay furnished by the most technical rules of legislation. In this way the time was all consumed until the country members were driven home, and then the city members had every thing their own way. In several instances the G.M. refused to entertain an appeal from his own decision, and thus by playing the despot, enforced his own single opinion upon the majority.

In this confused and unsatisfactory condition the whole matter, together with a proposed new constitution, was referred to the G.L. of the U.S., at its last session. While under consideration this new constitution underwent some revision, and was finally, by a decisive vote, sent back to the G.L. of New York for its adoption at the ensuing November session of that body. The G.L. of New York was authorized to take it up and act upon it, and if adopted, it was to become the fundamental law of that jurisdiction. By this act all former irregularities in the proceeding of the G.L. of New York were healed, and it was supposed this would restore harmony to the Order in that State. It ought also to be mentioned here that the New York city members sent on all their forces to Baltimore, represented by P.G. Sire John A. Kennedy, to defeat this result, but were unsuccessful. The G.L. of the U.S. could not disregard the rights of the majority in the State of New York. This fact will be found to have an important bearing when we come to consider the position of these same New York city brethren in the present difficulties that agitate that extensive jurisdiction.

When the November session of the G.L. of New York arrived, the new Constitution was taken up and adopted by a large majority, 202 to 77; and certain votes were also passed to carry some of its provisions into effect. These votes were entertained by the G.M. presiding, without an intimation that they were illegal or out of order. Yet after the G.L. had closed its session, and the members had returned home, this same G.M., Jos. R. Taylor, issued "his proclamation," in which he decided that the new Constitution would not go into effect until approved by the G.L. of the U.S. at its next session, and that the G.L. of New York and the Order throughout the State, were to consider themselves governed by the old constitution. This proclamation did not pretend that the new constitution had been illegally adopted, but assigned an entirely different set of reasons for this decision. The following paragraph will show the ground upon which this remarkable decision was made:

"And whereas by a general resolution, an amended constitution operates at once upon the body adopting it, and continues in force subject only to the veto power of the G.L. of the U.S., yet in this case in which there has been legislation of a special character, the phrase used in the resolution and the spirit pervading it both point clearly to the positive necessity of having the approval of the G.L. of the U.S. anterior to its becoming binding and operative."

Here it is not so much as hinted that the new constitution had not been legally adopted but because there was legislation connected with it of a special character, therefore he decided that the old constitution would remain in force "until the constitution so voted to be adopted at the November session, 1847, shall be approved by the G.L. of the U.S."

The general resolution to which the G.M. endeavors to make this case an exception and which is now the law of the G.L. of the U.S. provides "*that in the interval between the adoption of the Constitution, or amendments* [*of a G.L. or G.E.*] *and its confirmation by the*

G.L.U.S., IT IS BINDING UPON THE BODY BY WHICH IT HAS BEEN ADOPTED."

His only reason therefore, for pretending that the new constitution was an exception to this law was, that in that case there had been special legislation. But it will be seen that the law provided for no such exception, nor for exceptions of any kind. And, moreover, it will be still further seen, by reference to the report of the committee on the New York case, which was adopted by the G.L. of the U.S., that it was intended by that body that the new constitution should go into immediate operation and effect, if adopted by the G.L. of New York. The following is the language of the report on this very case: "*If at that time the proposed constitution be adopted, of course it will become* THE LAW OF THE ORDER: but if rejected, the old constitution will continue in force, giving them however an opportunity for its further amendment according to its provisions."

Thus we have a clear view of the position in which the G.M. of New York placed himself, when he gave his official power to a faction in New York city, bent on defeating the good intentions of the G.L. of the U.S. and of the G.L. of New York—a position perfectly hostile to the laws and solemn acts of both these bodies to whom he owed a sacred allegiance. Supposing him to be clothed with power to overrule the actions of his own G.L., which cannot be admitted, yet in this case the exercise of such power was a most unwarranted act of despotism and usurpation, because contrary to every law in the case, and in defiance of the expressed will of those who clothed him with all the power he possessed.

Besides this, the existence of such a power in any case, residing in a Grand Master, is wholly incompatible with the constitution and best interests of our Order. Its danger is manifest in the deplorable results to which it has led in this very case; and if a Grand Master may at any time over-rule and reverse the decisions and acts of his own G.L. either in session or afterwards, it would render the whole safety and welfare of our institution at the disposition of one man. If at a succeeding session a G.L. were to set the matter right, as soon as its session was ended, the G.M. could again exercise his despotism and reverse the whole proceeding a second time, and so on *ad infinitum*. The same doctrine will also apply to the powers of the Grand Sire; from whence we conclude that the *supreme* power in a State jurisdiction is in the State Grand Lodge; and the *supreme* power in the entire jurisdiction of Odd Fellowship, in the United States, is in the G.L. of the U.S. Grand Masters and Grand Sires are merely the servants of each to carry their will into effect.

But to return to the progress of the difficulties in New York. As may well be supposed this high-handed proceeding of the New York city members, with the G.M. at their head, spurred on by a few other men, once high in power, immediately threw the whole jurisdiction into a state of extreme disappointment and indignation at this open and barefaced thrust at their rights and liberties.

The proclamation of the Grand Master was followed by the city members, constituting but a small minority of the Past Grands in the State, pretending to restore the old constitution, and organizing the G.L. anew under its provisions. The friends of reform refused to regard any such proceeding at all, and continued to complete their organization under the provisions of the new constitution. And thus there is now in the State of New York two Grand Lodges, one of which must of course be spurious, and both legislating for the Order in that jurisdiction, and granting charters for the institution of new Lodges. The minority party, under the old constitution, has commenced the work of suspending Lodges and members, and attempting to reclaim charters. This is resisted on the part of the Lodges which acknowledge the new constitution as the supreme law, and thus affairs are at a hostile stand. What will be the result of it time can alone determine.

The Grand Secretary and Grand Warden have gone with the new constitution party, and of course they have the seal and documents of the G.L. in their possession. The G.M. and D.G.M. have gone the other way, and their places have been declared vacant. D. P. Barnard has been elected to fill the vacancy of D. G.M., and the duties of G.M. devolve upon him until the annual session of the G.L. in August next.

During the progress of the difficulties which have grown out of the late rupture, the Subordinate Lodges petitioned the Grand Sire to call a special session of the G.L. of the U.S. to settle the matter; but instead of granting this request, he appointed a commission to proceed to New York and report to him the facts in the case. What the result of this proceeding will be is unknown, but from the fact that a majority of the Commission, and the Grand Sire himself were opposed to the new constitution in the G.L.U.S., an unfavorable issue is apprehended from that source. The friends of the new constitution are not to be crushed in this manner. They have called a convention at Albany and concerted a harmonious plan of action and published an address setting forth the facts, and advising the Lodges what course to pursue. The convention did not pretend to the character of an authorized body; but merely advisory, and whatever may be thought of the existence of such bodies in our Order, they had precedent enough for the act in that State. The doctrines of this convention, and of the new constitution party is expressed in their address, as follows, and I think it cannot be denied that it is the true doctrine.

"In the first place we would remark that by the old as well as the new constitution the G.L. of this State is the supreme tribunal of the Order in this jurisdiction. Its mandates cannot be called in question by any body or individual, except the G.L. of the U.S. It demands from its officers and Lodges full compliance with all its directions. If its proceedings are illegal no body but the G.L. of the U.S. can decide so. Neither the G.M, the Grand Sire, nor any other individual, can issue any proclamation or mandate, calling upon Lodges, officers, or members to disobey the mandates of our Grand Lodge. The relations and duties of Odd Fellowship are well defined. Members are responsible to their Lodges; Lodges to Grand Lodges; Grand Lodges to the Grand Lodge of the United States. Each is bound by the acts of its immediate superior, and not to any other body or individual. The Grand Lodge of New York has declared the new constitution now in full force and effect. All officers and members who have obligated themselves to support, maintain and abide by its constitution, by-laws, rules and regulations, are bound to hold that declaration to be the superior law of the Order in this State. If the G.M., or any officer or member of the G.L., holds that the G.L. was wrong in so declaring, an appeal must be taken by them, not to the Grand Sire, or any other individual, but to the G.L. of the U.S., but until that appellate tribunal has decided, the act appealed from is in full force and effect. No such appeal has as yet been taken, although it is rumored that an appeal has, in some way, been taken to the Grand Sire; but as he has no jurisdiction in the premises, and cannot in any way interfere with the proceedings of our Grand Lodge, no decision that he may make can be regarded as of any validity. He cannot in any way summon the G.L. before him, or veto or suspend its acts."

This very doctrine is asserted by the late Grand Master of the State, Jos. R. Taylor, in the very proclamation which undertook to set aside the proceedings of the G.L. of New York. The following is the language used: "Whereas, by a general resolution an amended constitution operates at once upon the body adopting it, and continues in force *subject* ONLY *to the veto power of the G.L. of the U.S.*," &c. Yet this very officer created by the G.L. of New York, puts the veto power upon his own Grand Lodge, when no such power has ever been vested in his office.

Since this act of the Grand Master of New York, finding that the ground upon which it was attempted to be justified, in the "proclamation," is wholly untenable, the minority party have shifted ground, and now set up the pretence that the new constitution was not legally adopted. This is a question which, of course, can only be decided by the G.L. of the U.S., and if it were true it would not justify this open rebellion to the Grand Lodge of New York. This pretence is set up upon certain technicalities respecting the identity of the new constitution with that amended in the G.L. of the U.S.; and should the majority be defeated through lack of some formality, it can never justify the despotic and disorganizing conduct of the minority. The G.L. of the U.S. as has been remarked, is very much in the habit of looking into the merits of all questions that come before it, and it cannot be doubted what will be the issue of this matter.

At the next session of the G.L. of the U.S. Grand Representatives from each of these bodies, claiming to be the G.L. of New York, will present themselves, and claim their seats. It will then devolve upon the supreme tribunal to decide which is the G.L. of New York, and which set of Grand Representatives shall be admitted. Since the Grand Sire declines to call a special session the difficulties and evils existing in the State of New York must continue accumulating until the regular session of the G.L. of the U.S. in September next. This state of things is greatly to be deplored by every friend to the Order; but let us hope in the providence of that Being who over-rules the evil and wickedness of man for good, and makes it subservient to great and glorious results in the economy of his government. In view of all the facts there is one conclusion which fastens itself on the mind, and that is, that the party in New York city, who have opposed all reform from the beginning, and who have been found on all occasions. and even in the G.L. of the U.S., opposing the efforts of the majority, have been actuated by a settled hostility to the new constitution itself, without regard to right, duty or law. J. G. F.

Dover, N. H., March, 1848

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ODD FELLOWSHIP AND RELIGION.

It is said that, while we are boastful of our virtues and works of piety, our Order furnishes no aids in the cause of morality and religion.

Now we do not affirm that our members, in a moral point of view, take precedence of other individuals. They would probably hold a tolerable comparison with the members of any other institution, though there are none among us who are not ready to admit that we yet see many occasions for self-improvement. Whether we present, as a body, such a signal and redeeming instance of moral excellence as we ought or not, it is not yet an old or forgotten authority, which assures us that the three great portions of human duty should ever be most earnestly and faithfully observed; these, viz., to God, to man, to ourselves. To God, in reverencing his holy name, in admiring the perfections of his nature, in trusting in his providence, and in striving to do his will. To man, by being governed in our actions, our feelings, and our aims, by the great rule of Christian life, which requires us to do unto others as we would desire that they in like circumstances should do unto us. To ourselves, by cultivating sobriety, justice and charity, so that we may be consistent in our habits, honest in our dealings, and benevolent and friendly in our intercourse, whereby we may be enabled to pursue our daily paths in safety and success, finding within, whatever may be the changes without, an unfailing fountain of peace and satisfaction.

Odd Fellowship possesses signal and effective tendencies to liberalise the mind, elevate the heart, and hallow the affections. It encourages liberality of feeling, inasmuch as one of its first injunctions demands toleration for differences of political or religious sentiment. Men of the most discordant opinions come together, and forget that they are not all of one party or of one faith. But they meet to co-operate on one common ground of duty, not to preach or discuss the peculiarities of a dogma. In the world without, we have discussion, and tribulation, and bitterness; and it must therefore be viewed as a matter of thankfulness that humane benevolence has one retreat, where sectarian wars must cease, and where men may sit down in the enjoyment of unmolested peace.

Odd Fellowship socializes man. Looking upon others as having equal rights with ourselves to the free exercise of their own faith and feelings, we soon learn to extend to them a greater measure of our consideration; and as the pleasures of acquaintances and association increase, the roughness of prejudice gradually wears away, and we insensibly grow into the habit of viewing man, wherever he may be, as a brother. We open to ourselves a new source of happiness. We find symmetrical beauty, where we before beheld dwarfish deformity. We learn that the soil of human nature has thrown forth innumerable flowers whose sweetness, to us, has been wasted on the desert air.—*Conn. Odd Fellow.*

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THE ODD FELLOW'S SONG.

BY BRO. D. RUSSELL.

What charm is found, to soothe each wound,
  Like FRIENDSHIP, LOVE, and TRUTH?
Where these abound, true joy is found,
  To cheer old Age, or Youth;
The willing mind, by these inclined,
  Its noblest powers employs,
What e'er is kind, pure and refined,
  Is the Odd Fellow's choice.

Our works shall bless the fatherless,
  And soothe the widow's woe;
No dark distress shall them oppress,
  No tear shall overflow
The orphan's cheek, for we will seek
  And shield the child of want;
We'll comfort speak, and raise the meek —
  The good man's wishes grant.

Our Order stands, raised by the hands
  Of FRIENDSHIP, TRUTH and LOVE,
Through distant lands, these lovely bands
  Shall always steadfast prove;
Our mystic sign, like Faith divine,
  Shall our bright beacon be;
There, ever shine, with ray benign,
  Faith, Hope, and Charity.

In union true, we'll oft renew
  These holy, heavenly ties,
And still pursue ONE noble view,
  All selfish acts despise.
Joyful we'll raise the hymn of praise,
  For Peace and Harmony
On all our days shall shed their rays,
  Guarded by secrecy.

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HAPPINESS.—If you cannot be happy in one way, be happy in another; and this faculty of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run about after felicity, like an absent man seeking for his hat while it is on his head, or in his hand.

ODD FELLOWSHIP.

WHAT IT IS NOT, AND WHAT IT IS.

The community are misinformed as to the nature, intent and requirements of Odd Fellowship. Many things are denied it which constitutes its very soul—its essence—its life—its all. And on the other hand, many things are blended with it, which forms no part of its doctrines or practice—which are as uncongenial with its genius and spirit, its requirements and obligations, as light is with darkness, or perdition with life. It is the object of this article to draw the line of distinction, between that which does not belong to Odd Fellowship, and that which does. And in attempting this work, I shall consider the subject both negatively and affirmatively. And,

1. Odd Fellowship does not take, neither does it assume to take, the place of the Church. Its religion is the religion of nature. Its bond is that which binds man to man. Its chain is that of sympathy, and which encircles the family of man, while its object is to make men live together, under a consciousness that they are members of one great family, whose happiness is blended, and whose good demands the reciprocal exercise of brotherly affection. With religious disputes, and polemic divinity, it meddles not; but allows its votaries to worship God according to the dictates of their own consciences, and protects them in the exercise of these their natural rights.

2. Odd Fellowship is not political in its character. The Fraternity embraces men of all political parties. Political discussions are never allowed in the Lodge room. But beyond that sacred enclosure, its voice of prohibition is not heard. Its members, when their regalia is laid aside, engage freely in the political disputes of the day—and with impunity investigate the political standing of those of their brethren, who are their antagonists in the arena, where the respective claims of candidates for an election are canvassed. With the laws of the land it trifles not, but instructs its members to yield a cheerful obedience to "the powers that be," and to obey the edicts of those who rule over them; and at an election to vote for whomsoever they please.

3. Odd Fellowship tampers not with the business of community. It allows every man to pursue his own business in his own way, and calls him not to an account for the same, unless he follows an illegal calling, or deals unjustly with his fellow man—in which case, it withdraws its protection, and leaves the sinner to endure the consequences of his own imprudence and folly. It does not say that the Odd Fellow shall patronise this and that person because he is a member of the Fraternity—but allows him the privilege of trading with whomsoever he pleases, whether it be an Odd Fellow or not.

4. Odd Fellowship interferes not with the domestic concerns of its professors. The unmarried are not instructed how to select wives—what kind to select—nor when to assume the duties, and enter upon the cares and responsibilities of the hymenial state. Nor is the husband told how or by what process he must govern his household. With these prerogatives it cannot trifle, or impose any new barrier, or remove the ancient landmarks, or promulgate new and curious doctrines, or assume the spirit of dictation. By its laws and usages, every husband and father is left to regulate the affairs of his own domicil in any manner that will not conflict with the laws of his country, and the word of God, and the instructions of the Gospel.

5. Odd Fellowship prescribes *no* amusements. Like Christianity, it permits of *innocent* amusement, but leaves its selection to those who think they must divert their minds, and can do it, only by some harmless sport. Men may prepare balls, and organize parties, and get up excursions, and apply to them the name *Odd Fellow*—but they constitute no part of Odd Fellowship. Our doctrines give us no instructions concerning recreations. All parties of pleasure, and all scenes of festivity, have no affinity with Odd Fellowship. Individuals in their distinct, and individual capacity, are alone responsible for them; but they cannot foist them upon Odd Fellowship.

6. Odd Fellowship is not partial—it has no favorites. Such are the laws of our compact, that the members of our Order enter a specific arrangement. They make a distinct contract; and if they do their duty, and discharge their obligations, they possess certain claims which cannot be denied them. Therefore, what they receive in the hour of sickness, is paid over as their due; as a just debt. It cannot be withheld from them. The wealth of the rich gives no precedence, and the poverty of the poor is no barrier; but each receives the sum due, and the watchful care necessary, without reference to their riches or poverty. Therefore,

7. Odd Fellowship is not a charitable Institution in the common and ordinary acceptation of the term. It does not bestow its favors on the undeserving—on those who have done

nothing towards increasing its funds—but gives only to those who have a claim upon its resources, by reason of having complied with certain regulations. Nevertheless, its members are instructed to relieve the distressed, and never to send the needy away empty.

8. Odd Fellowship does not interfere with the benevolent institutions of the present age. It takes care of its own members, and leaves it for those societies, to which many of its members belong, and which have a more general object, to go about into the highways and byways, and carry relief to those who pine in secret, and perish for the necessariss of life. It hails such associations as fellow-laborers, and bids them "God speed" in their work of mercy.

9. Odd Fellowship is not confined to the distribution of charities. It tends to promote a general knowledge of the Sacred Scriptures among its members. It awakens the most exalted views of Jehovah. It encourages prayer, watchfulness, and the faithful discharge of every duty. It engenders good will among its votaries, and secures the blessings of an ever active philanthropy. And while it does not supercede the necessity of a preached Gospel, it opens the way for the man of God to sow the seeds of Divine truth, in a prepared soil, which will bring forth good fruit to the glory of God.

10. Odd Fellowship is not a plant of terrestrial growth. It is guided not by the wisdom of this world. Its spirit originated with Him who spent the faithful days of a laborious life in doing good. The dews of heavenly benevolence, we trust, will ever water it, while the ills of mortal time continue to afflict community. Its march is onward. The smiles of the wise and good rejoice at its prosperity, and those who sit in the regions of darkness and despair, will rejoice when the light of its countenance shines upon them.

Obstacles, stubborn in their nature, may for a season impede its advance, and check its rapid progress. The ill-tempered zeal of injudicious friends may mar its benign form. Persons unworthy of its embrace, may claim its honors and wear its emblems. The evil-minded, and they who are lovers of sinful pleasures, may cloak their iniquities with its robe of charity; and some who would disgrace any cause, may succeed in crowding themselves into the ranks of its friends and supporters. The ignorant, the bigoted, and the sensorious, may complain of its imposing aspect. And thousands may combine to wage a war of extermination with its organized being, and resolve to prostrate its altars, and dishearten its friends. Nevertheless, with its signet of truth its panoply of practical benevolence, and its sacred light of righteousness, it will successfully resist all the assaults of the evil day, rise superior to every machination of the adversary, triumph over every foe, scatter its blessings on all the sons of need and daughters of wo, and ultimately bless every land, and secure the approbation of all the wise and good.

ODD FELLOWSHIP REFORM IN ENGLAND.

We are happy to see by the following, from Howit's Journal, that the Order in England are adopting the system of Lodge Rooms, separate from the appliances for that sociality which leads to dissipation. In doing this, they are adopting the example set them by the Lodges in this country, and which has done so much to elevate the character of the institution.

Meritorious movement of the Bath City Lodge of Odd Fellows.—This Lodge has resolved to remove its sittings from a public house. It had appointed a committee of inquiry in June last, to ascertain the real cause of the thinness of the attendance at its meetings. The concluson arrived at was the fact of the Lodge being held at a public house. The committee declares this to be the result of "unprejudiced and deliberate investigation." Now, if this be highly honorable to the advance of the age in temperance, it is equally honorable to the Lodge boldly to look the cause in the face, and to resolve at once on removing to a private place of meeting. We congratulate them on the good work of setting so honorable an example to the very numerous societies of one kind or another which do injury to their cause by meeting in the same objectionable places. We are gratified to see that an article in the 11th number of our Journal stimulated them to this movement, as well as some strong remarks of Dr. Beard, of Manchester.

We are glad to learn from the report of the committee of this Lodge, that three other of the principal Lodges of Bath are only waiting for the present Lodge to make this movement, in order to join them in the occupation of the same building, so that the expense will be lightened to all.

"The Lodges would then meet on their respective Lodge nights under the same roof; the same room would witness their exertions to spread far and wide those beautiful and Christian principles on which our society is founded. A reciprocity of kindly and friendly feelings among the different Lodges would quickly take the place of that disunity—that feeling of rivalry—which is at present so manifest. Those links in the chain of social concord which have been so rudely broken, would be again united and strengthened, and become the great harmonious bond by which all members would be led to fulfill the solemn promise they made on being initiated into the Society, namely: 'To do *all* the good you can to your fellow man, especially to such as belong to the Order.'"

We regard it as one of our greatest privileges to have to record these truly onward steps in social progress.

It is gratifying to see, by the tenor of the above extract, that there prevails, on the other side of the Atlantic, so complete and correct an appreciation of the purposes to do good, and of the capacity for Progress for which we claim our Order to be signalized.

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LIVE AND LET LIVE.

We do not live for ourselves alone. We should be willing that others should live as well as ourselves. Give every one a chance. The selfish man envies his neighbor every thing which may in any way conduce to his prosperity, and the comfort and happiness of himself and family. He lives for himself alone. He would not "let live," if it interfered in any way with his own views. If he finds another likely to prosper by the same profession he is pursuing, he looks upon him with a jealous eye, as much as to say, "you are taking bread out of my mouth, or money out of my purse." He does not seem to be aware that there are other people to whom the world owes a living besides himself. The laws of mutual rights seem to be unknown to him. Interest he has not except for himself. Nobody has rights but himself. Nobody should look cheerful but himself. Nobody should be happy but himself. The narrow-minded selfishness of some speaks but little in favor of kindness and charity. The confident assurance with which they assume exclusive rights indicates a disposition but little creditable to the common feelings of kindness and charity. People of this nature are to be found in all ranks and grades of society. "Live and let live" is but too seldom found in the vocabulary of the rich. They live, and think others can live too; little thinking that troubles and difficultes surround others in less prosperous condition than themselves. They will take the clothes from the poor man's back for arrearages of rent. They do not consider that, while they can live without trouble, care, or anxiety, sure of certain incomes, others cannot support their families, pay their rents and meet all the demands against them at once. Because they have resources at all times at their command, they do not seem to be aware that there are others who have not, and that a little unfavorable turn of fortune may reduce them to distress from which they have no immediate means of relief.

Honorable competition is justifiable in every profession, and it encourages industry and improvement, but it is to be regretted that competition is often apt to degenerate into unfair rivalry, and one will resort to mean artifices to supplant another in his exertions to procure an honest living. The "let live" part of the business is entirely overlooked, and the "grab game" or the "get all you can" doctrine predominates over all others.

This kind of "every one for himself" doctrine is sometimes found among mechanics. One announces that he can do more work in the same space of time, do it better and at a cheaper rate than any of his neighbors. Heedless of the motto "let live," he looks out for himself only. He will work for a time at an astonishingly cheap rate, and after the public have been sufficiently blinded, he will put on an enormous charge for some other work, which the unwary supposes to be all right and at an exceedingly low rate, and pays without thinking to enquire whether he had been deceived or not.

And thus the world goes on. One endeavors to overreach another, without regarding the honorable motto "live and let live."

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Hope.—Hope on, frail mortal: what though thy path be rugged, and strewed with thorns?—thou hast only to persevere, and thy reward awaits thee. Many days and nights, perchance years, hast thou struggled with adversity. Thou hast said in thine heart, woe is me—wherefore was I born? Hope then whispered—Persevere: before thee lies thy reward. What though thou art poor, despised by those, it may be, who are thy inferiors in all save wealth. What matters it, that thy short life is exposed to the rude blasts of adverse fortune, if at last thon art crowned with immortality, which those who rudely push thee from them, think not of. Hope on, then, in thy poverty—be honest in thy humility—aspire to be truly great, by being truly good.

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Utter no word that will wound the feelings of those who are in humble circumstances.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF OHIO.

This body held a stated quarterly meeting on the 20th of April. The session continued two days, during which time much important business was disposed of.

Numerous applications were presented for Charters, five only of which were granted, viz: Upper Sandusky, Wyandot county; Bolivar, Tuscarawas county; Pomeroy, Meigs county; Oxford, Butler county; Camden, Preble county. Some of the applications were rejected, and others were referred to a committee to report at the next meeting.

Sundry amendments to the Constitution and General Laws, made necessary by the action of the G.L.U.S., were adopted.

The committee to which was referred the report of G.M. Spooner, at the January session, made a report, and submitted a revised Constitution for the Grand Lodge, embracing among other changes, a Representative system. This report and Constitution will be printed and sent out to the Subordinate Lodges, so that all interested may have an opportunity of examining its provisions. It will come up for action on the third Thursday in July.

A resolution was adopted authorizing the Grand Master and District Deputy Grand Masters to confer the Past Official Degrees on all persons who have served as N.G. or V.G. of a new Lodge, during the first term.

A great many applications were made for permission to have celebrations during the spring and summer, all of which were granted.

The attendance of members was by no means large. At least three-fourths of all present were from the country. There was but one north of Columbus. The business was for the most part conducted harmoniously and with reasonable dispatch. One thing connected with the business of our Grand Lodge has always appeared to us too much neglected—it is, the appointment of committees to mature and investigate the business which comes before it. We hope to see this remedied, and believe it will be.

A VISIT TO LOUISVILLE, &c.

During the past month, we paid a short visit to Louisville, Ky., and Madison, New Albany, Jeffersonville, and Rising Sun, Indiana. It was our 'first appearance' at Louisville, and we hope it may not be the last. The visit was a very pleasant one at all the places we stopped; and will long be remembered. At Louisville, we had the pleasure of meeting for the first time, that excellent Odd Fellow, Tal. P. Shaffner, Esq. We found at first sight that we had somewhat mistaken the character of this Brother, and it affords us pleasure to say that he is in every respect not only a good Odd Fellow, but a clever fellow—a gentleman in the true sense of the word, and one who deserves far better usage than has been bestowed upon him by those who have attempted to injure him. In fact, we are more than pleased with the man. Besides being a good Odd Fellow, Bro. S. is blessed with the society of an amiable and accomplished lady—one who is an ornament to her sex.

At Louisville, we had also the pleasure of becoming personally acquainted with P.G.M. Hinkle, G.M. Fonda, Ballard Smith, Esq., Geo. Blanchard, Esq., and many others, all excellent Odd Fellows who take a lively and active interest in the Order. That city now contains eight Subordinate Lodges, all prosperous and harmonious. The Order in Louisville takes a high rank among the citizens of that city.

In Indiana we met for the first time with P.G.M. John H. Taylor, at Madison; and P.G. Sec'ys Cayce and Dixon, and many others, with whom we spent some very agreeable hours. At Rising Sun, our residence some years ago, we met a host of old acquaintances, and passed two days as agreeable as any that has occurred for years. We had hoped to extend our visit to other towns in Kentucky and Indiana; but our time being limited we were prevented that pleasure. We hope, however, the time may come, when we will be able to extend our personal acquaintance with the excellent Brotherhood of these two States.

For the many kind attentions we received at all the places we visited, we return our sincere and grateful thanks.

NEW LODGES.

Liberty Lodge, No. 96, was instituted at West Liberty, Logan county, Ohio, on the 24th of last December, by P.G. P. B. Dexter, and the following brothers elected and installed officers: W. Hamilton, NG; W. Elliot, VG; James Broadwell, Sec'y; J. C. Brown, Treasurer. Petitions for membership were received from fifteen gentlemen, all of whom were elected, and eleven of them were initiated. The Lodge meets on Tuesday evenings. Bro. Dexter, in his report to the G.M., says—"I predict for Liberty Lodge, No. 96, a proud and prosperous course. Its members are the right kind of persons to insure success to such an institution. The officers are intelligent and energetic, and seem determined to discharge the duties of their respective offices faithfully, and to cultivate the true principles of our Order."

A letter recently received from Bro. D. W. Gulick, speaks very encouragingly of Liberty Lodge. He says they now number 32 members, and all of the right stripe. [We thank Bro. Gulick for the long list of subscribers, with the pay in advance. We wish many others would *do likewise*.

Misletoe Lodge, No. 97, was instituted at New Richmond, Clermont county, Ohio, on the 1st of January, 1848, by P.G.M. Clark, and the following brothers were elected and installed officers: H. H. Fosdick, NG; Thomas Roberts, VG; John B. Robinson, Sec'y; R. H. Davis, P. Sec'y; Wm. E. McGuyre, Treasurer. Six gentlemen were initiated. Tuesday is the evening of meeting. The N.G. of this Lodge, writes us under date of March 23: "It is not yet three months since our Lodge was instituted, and we number thirty members, all intelligent and enterprising men, and I can assure you the greatest harmony and brotherly love prevails amongst us. Our prospects are very fair for building up a good Lodge. All the members take a deep interest in the affairs of Odd Fellowship, and I feel confident it will continue to flourish and remain as bright as the bough whose name it bears."

Randolph Lodge, No. 98, was instituted at Salem, Montgomery county, Ohio, on the 31st of January last, by D.D.G.M. Joseph Hewes, and the following brothers elected and installed officers; James F. Hibberd, NG; John W. Turner, VG; Joseph M. Turner, Sec'y; Thomas F. Weiser, Treas. Saturday is the night of meeting. In a recent letter from Bro. Hibberd, he speaks very encouragingly of this new Lodge. He says—"a pleasanter company, or one more determined to fulfill every duty they have undertaken to perform, never shipped under the tri-linked banner of Peace." May success attend such men! The name of the post office at Salem is *Clayton*.

Bremen Lodge, No. 101, has been instituted at Bremen, Mercer county, Ohio. We have no account of its organization.

The following are the names and numbers of Lodges recently instituted, not named above:

Wyoming, No. 102, Waynesville, Warren co.
Elyria, No. 103, Elyria, Lorain co.
Evening Star, No. 104, Dublin, Franklin co.
Milan, No. 105, Milan, Erie co.
Eureka, No. 106, Florence, Erie co.

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Tennessee.—Our correspondence with the brotherhood in the State of Tennessee, is becoming somewhat extensive, and at the same time particularly interesting. The Order is in a growing and prosperous condition in that jurisdiction, and our subscription list is increasing there beyond any expectations. To all those who have interested themselves in behalf of The Ark, we return our sincere thanks, and trust it may prove worthy of their kind exertions to extend its circulation.

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Connecticut Odd Fellow.—We have at last had the pleasure of receiving the Connecticut Odd Fellow. It is a weekly quarto, published at Hartford, and is edited by Rev. Bro. T. P. Abell. It is a good publication, ably conducted, and worthy of a liberal patronage. We would be much pleased to receive the back numbers.

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To Correspondents.—An absence of two weeks the past month, has thrown us considerably in arrears with our correspondents, but we hope to be able to bring all up in a few days.

ARKANSAS.

We are very much indebted to Bro. S. F. Garret, of Little Rock, for his interesting letter of the 15th of March, and are highly gratified to learn that the Order is "looking up" in that State. We make the following extracts from Bro. F's letter, and hope he will continue these favors:

"Far West Lodge, No. 1, was instituted in 1839, and has been and is now, working under a Charter from the G.L.U.S. She flourished well for many years, but an evil hour came, and for several months she ceased her labors of love. In September last, a few of the "noble band" determined to reorganize, to set out anew, with high resolves to retrieve the waning reputation of their beloved Order in Little Rock; and thus far I am proud to know she has sustained the dignity of her character. We have now some 25 members, good and true, and I believe many others are desirous of crossing our threshold, but they must abide a test.

Far West, and Telula, No. 2, at Helena, comprise the number of Lodges in Arkansas; but two more will be instituted this season — one at Batesville, and one at Van Buren, and possibly a third at Washington. We have, as yet, no Grand Lodge, but hope one will be formed during the present season. We shall soon have the material, and trust the edifice will then be raised.

The officers of Far West Lodge, No. 1, for the present term, are F. S. Garrett, NG; J. M. Danly, VG; S. S. Sanger, Sec'y; D. Bauman, Treasurer."

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Is it Honest?—Occasionally we are in receipt of "P. O. Notices," ordering copies of our paper to be stopped, for the subscription of which we have never been paid. Are there any Odd Fellows who are prepared to justify themselves for a refusal to pay what is honestly due the publisher, in such a case. We hope the number is limited, and that those who forward such an order will at the same time transmit payment for what they have had.

We take the above paragraph from a late No. of the Golden Rule. We have good cause to make just such complaint. More than this: The Ark has been forwarded to persons who have removed to *distant parts*, without either paying up or notifying us of such removal. We have on our list not a few names to whom The Ark has been sent for two years, and who have never paid a cent. To a number of these we have written, requesting payment. *Two* of the whole number have answered our letters, one paying, and the other *refusing* to pay. We have adopted a rule not to forward The Ark to any one who owes for two years, for when any one owes for that time, we begin to think he does not intend to pay. And we more than *suspect* the honesty of any Odd Fellow who refuses The Ark at the Post Office, and declines paying arrearages.

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Gazette of the Union.—A brother writing us from Lebanon, Tenn., says—"I see in the Gazette of the Union that a correspondent makes inquiry if The Ark is yet published. The Union in reply says he thinks not, as he has not seen it in his region for a long time, and thinks it has gone the way of all the earth."

This *Gazette of the Union* is published in New York city, and edited by one T. C. L. Arnold, once editor of the Golden Rule, and published by the latter paper as not in connection with the Order. We declined an exchange with his paper, because, as we have heretofore stated, if *one-tenth* of what has been told us by good brothers, be true, he is unworthy to be recognized as an Odd Fellow.

The Gazette, we have understood, was established to swallow up all other publications. It has not yet swallowed The Ark, and we have no doubt the Editor was well aware that The Ark was still published when he made the statement furnished us by our Tennessee brother. He may suppose that if he can create an impression that The Ark has gone the way of all the earth, he will get a few more subscribers. This is doubtless his object; but he will effect nothing by it.

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Wabashtown, Ind.—Ours is the St. Anastatia Mesnil Lodge, No. 46, and numbers some over twenty members. The present officers are Jos. Hopkins, N.G.; Geo. E. Gordon, V.G.; Erastus Bingham, Treas; A. P. Ferry, Sec'y; Wm. Steele, Jr. P. Sec'y. Its materials are of the best and most respectable men in the country, and its prospects every way flattering.—*Extract from a letter.*

NEW YORK AFFAIRS.

As promised in our last, we give our readers in this number, a communication from a Brother at the East, in which he fully and correctly explains and sets forth the origin and progress of the difficulties in the State of New York. We know it will be read with great interest.

There is no hope that any adjustment of these difficulties will take place prior to the meeting of the G.L.U.S. in September next. Neither party can be made to yield, and both will go on granting Charters, &c., and acting independently, as heretofore.

The Grand Sire takes sides with the old Constitution party, and has issued his proclamation setting forth that the old Constitution is still in force. He takes the ground, based upon the report of the Commission he was pleased to appoint to examine into the matter, that the Constitution adopted by the G.L.U.S. was not *legally* adopted by the Grand Lodge of New York, and that the *form* adopted by the latter is not the one adopted by the former, but contains new matter, &c. The Grand Sire's proclamation will, we apprehend, have but little effect, and will receive little or no attention.

We notice that the Grand Encampment of New York is following in the footsteps of the old Grand Lodge party. When is the end of these things to be? We of the West are getting along harmoniously, and are prospering. We have an example set us in these New York difficulties which we trust we shall never imitate.

The following article, taking a very sensible view of these difficulties, is copied from the Gavel for April:

It is lamentable, in the extreme, and exceedingly mortifying to the pride and better feelings of every Odd Fellow, who has the best interest of the institution of Odd Fellowship in view, that the present unpleasant and unhappy controversy has been allowed to have an existence. It cannot be otherwise than painful to every true-hearted Odd Fellow, when he sees what a wide departure has been taken, by many, in the affairs, in the difficulties, about particular measures, which now agitate the Fraternity in New York, from the principles of the Order—from that charity which is always kind and forbearing. It is a very unpleasant controversy, a very disagreeable state of things. Undoubtedly much has been said, and much will be done, in haste, and in a very bad spirit, as is almost always the case, when men get much excited, and their passions aroused, in the defence of some darling project, some particular measure. When members lose sight of the principles of the Order, and allow themselves to be carried away by factions and the influence of sectional feelings, preconceived opinions and prejudice, it cannot be expected that our ears will be delighted with the sweet and cheering notes of Friendship, Love and Truth; but rather with the unmusical sounds of party spirit and factional strife. Instead of greetings of a friendly nature, of salutations of brotherly love we would be met by the spirit of railing and accusation, crimination and re-crimination. Although the sky of Odd Fellowship, to some extent, is overcast with now and then a dark and portentious cloud, whose hue seems to indicate a fearful thunder-gust, and perhaps some hail and rain, which may do some injury, yet we have strong faith in the omnipotency of the principles of the Order; we must believe they will outlive the storm and the whirlwind; that there is purity and innate goodness enough in the Order to sweep away the evils which overshadow us, and thus cause our firmanent to be cloudless and bright, studded with thousands of beautiful pearls, and sparkling diamonds of charity and glorious deeds of goodness and benevolence! The principles of the Order must and will prevail; they will reign supreme; they must and will conquer every thing that is opposed to Friendship, Love and Truth.

This unpleasant controversy, in which the Order in this State is engaged, at the present time, cannot, we think, be settled satisfactorily to all parties, in any other way, than through the interference and action of the supreme head of the Order in this country, the G.L. of the U.S. We are well persuaded that the power to settle and arrange harmoniously, the present difficulty, rests in no officers of that Right Worthy Body. The Constitution of the G.L. of the U.S. confers no such power upon the Grand Sire; at least we have been utterly unable to find any language in that instrument that will bear such a construction. According to the letter of the Constitution, under which the G.S. acts, his powers are extremely limited. He has no power to interfere with the Constitution on a State G.L., in our opinion. If a State G.L. adopts a Constitution, in which are provisions that conflict very materially with the Laws and Constitution of the G.L. of the U.S., he cannot order the State G.L. to strike out the objectionable parts—they must remain there, for all he can do, until it comes before the G.L. of the U.S.; for it was decided, last September, in the G.L of the U.S., "that in the interval between the adoption of the Constitution, or amendments and its confirmation by the G.L. of the U.S., IT IS BINDING UPON THE BODY BY WHICH IT HAS BEEN ADOPTED." If the G.S. has no power to interfere with the Constitution of a State G.L., that contains provisions and requirements that are opposed to the fundamental Laws of the Order, where we would ask' does he derive power to decide upon the question of its being legally or illegally adopted? As he has not the power to interfere in the first named case, we think he has not in the second. Is it more detrimental to the good of the Order, to be governed by a Constitution that is nearly correct, that contains no provisions which seriously conflict with the fundamental Laws of the Order, simply because as has been alledged, it has been illegally adopted, than to be governed by one that has the merit of being legally enacted, yet contains requirements that are totally opposed to the principles and Laws of the G.L. of the U. S? The obeying of the requirements of a Constitution, for the space of six months or a year, that has been illegally adopted, certainly is not a more grievous wrong, cannot work more harm to the welfare of our beloved Order, than it would to be governed by one, the same length of time, that is full of inconsistencies, and illegal requirements.

We come therefore to the conclusion that the G.L. of the U.S. has the exclusive power to interfere and decide, not only the question in regard to the contents of new or amended Constitutions, of State Grand Lodges, but also whether they have been legally adopted. This is the course which that Worthy Body took in regard to the Convention Constitution, last September. That Body not only decided what parts of said Constitution must be stricken out, but legalized that which had been *illegally* done.

The G.L. of the State of New York at a regular session, held last November, adopted a new Constitution, which according to law, is "binding upon the Body by which it has been adopted," until it is finally approved by the G.L. of the U.S. When it goes up to that Body for final approval, it will be the province of that Body to strike out all objectionable parts, and also to examine, and decide upon its legal adoption, by the State G.L. of New York, and take such action in the premises as the case may require.

PRICE OF DEGREES, &c.

We take the following extracts from a letter from a brother residing in Erie county, Ohio. We trust we shall be excused for inserting that portion of it referring to The Ark. We seldom indulge in publishing such friendly notices, though we often receive them. In the matter of the price of Degrees we give our brother's views without comment. There are many who believe as he does, and think benefits should be graduated according to the Degrees taken, while many others contend that these things should remain as they are. We can see no impropriety in publishing the views of members on this subject, and so we copy as follows:

We deem The Ark a most beneficial auxiliary in the correct dissemination of our principles, as well as in the allaying of opposition and prejudice. I must confess in candor that for myself I had preconceived (and for what reason I connot tell) a very erroneous opinion of your valuable publication. Up to the time of my becoming a subscriber for the present volume, I had been a subscriber to other periodicals devoted in part to Odd Fellowship, and had seen but little of The Ark. But I am now convinced it is just what the Order needs in this section. One of its best features, its exclusive devotion to the Order, renders it in truth *The Ark of the Western Odd Fellow's success.*

There is one subject in connection with the action of the Grand Lodge, which the Lodges in the Northern portion of Ohio would desire to see discussed in your magazine, as well as acted on by the Grand Lodge, and that is the present rate of Degrees in Subordinates.

The Constitution adopted by the Grand Lodge for the government of its Subordinates, has fixed the price at fifteen dollars for the five Degrees, and without allowing any increase of weekly benefits to those attaining them. I hesitate not to say that this has been a greater detriment to the success and prosperity of Lodges in Northern Ohio than any other pecuniary consideration whatever. I particularize Northern Ohio, because I am only acquainted with the Lodges in this portion of the State. In many of the older Lodges in this section, there has been found a great difficulty in getting Scarlet Degree members for officers, without following round and round in the routine of their old officers.

How does this matter compare in Ohio with the same in other States? Almost invariably, as far as my knowledge extends, the rate of the Degrees is much lower; or a corresponding increase in weekly benefits is made. And then again, why the great difference made between the different Degrees? While the two first are only two dollars each, the fifth is put at three times that amount.

We in the North would like to see this matter brought before the Order in the pages of The Ark. FLEETA.

A COMPLAINT.

We give place to the following communication, contrary to our usual custom. The writer has not confided to us his name, as he should have done. The letter bears the Cleveland postmark, and if we mistake not, we had something similar from the same source the past year. We know nothing of the evil of which he complains. Our Order should not denounce other societies or the church. There is no necessity for so doing. It may be that Brothers are sometimes led into speaking too harshly of the churches by the opposition and denunciation of the latter to our Order. Many church members have wronged our institution from ignorance and superstition—from a fear, probably, that our good works might rival or eclipse theirs. It would be better, perhaps, to treat this wrong with "loving kindness," than by harsh language. Our Order needs not such means to sustain it. Its own works will defend it from all unjust aspersions.

Bro. Glenn—It is with feelings of regret that I so frequently hear members of the Order speaking disrespectfully of members of the Church and the different societies around us, and drawing comparisons between them, publishing the acts of Lodges, and heralding their own good works. This only shows a low and grovelling mind, and the effect upon the public bad. Far be it from me to say or intimate aught against the benevolent acts of the Order. I have seen too much to admire and draw forth the better feelings of the heart, to think of such a thing. The working of the system tends to show the beauty of unity. The principle of our Order is for the healthy and prosperous to take care of the sick and needy, as long as they behave in a manner to deserve it, and are not confined to the weekly benefits as some suppose. But we have nothing to do with the sins and faults of Church members, unless they belong to our Order. When we behold them, benevolence prompts us to pray for them. Reward, we beseech thee, oh Heavenly Father, all those who have done us good, and pardon all those who have done or wished us evil, and give them repentance and better minds. It is the fault of men and not of the institution established by our blessed Lord and Saviour. And depend upon it such men would not make good Odd Fellows. We are only odd when we speak and act like honest men. Then indeed we are odd enough in this wicked world to attract the attention of the passing crowd.

These few lines are written, I trust, with the most charitable feelings, by one who is much interested in the welfare of the Order.

Yours in Friendship, Love and Truth,
PATRIARCH.

FEE FOR INITIATION.

Bro. Glenn—Although comparatively unacquainted with you, I take the liberty of addressing you a few lines upon the propriety of continuing the initiation fee at ten dollars. Knowing you to be among the foremost in zeal for the cause of Odd Fellowship, I think you are favorable to the expression of sentiment, through your good periodical, to our different brothers, although that sentiment may not at all times agree with your own. The prosperity of our beloved institution, since its organization in the State of Ohio, has been a subject of admiration and wonder. But a short time ago, a little light faintly glimmered in the city of Cincinnati; the rays reflected from that little light exercised such a wholesome influence upon all within its limits as to cause it to brighten and extend so that now its glorious principles and light are thoroughly diffused throughout our fertile State. And after considerable observation, circumstances compel me to believe that if our initiation fee had remained unchanged, our number in the State would have been one-third, if not one-half more than it now is, and of the right kind of men. I know that many have become members under the new law; yet it must be remembered, that this law was passed when the spirit for the institution was at the highest point, and nothing however restrictive, could have checked its progress. This law does to a great extent, prevent the laboring man, the poor but industrious mechanic, from participating in our rights—men who, when admitted, constitute the very soul and essence of our Order, are thus debarred from the privileges of the Lodge, and remain strangers to the elevating principles there taught, because they are unable to expend at one time, that which is a large amount to them, *ten dollars*. I must believe that the country Lodges at least should have the privilege of regulating the initiation fee, provided they do not initiate under five dollars; and it cannot be for one moment doubted that more good must result from this change, (not only to the Grand Lodge but to Subordinates,) than any change which can be effected.

There appears at present time to be a pause in the progress of the Order, and something is required to give it a new impulse, and I can think of nothing which will so speedily create new life, and inspire bright hopes, as a change in the price for initiation. The interests of the institution demands it. Many Lodges in the State have scarce enough sustenance to support them, and are lingering along; and the cause is, the price for initiation. I sincerely hope, that the Lodges throughout the State will take into serious consideration this important movement, and be united in petitioning the Grand Lodge, and if they see by the spirit, and number of the petitions, that the welfare of the Order depends upon the change, their action will be immediate.

Yours in F. L. & T.,
R. C. Kirk.
Mt. Vernon, Ohio, April, 1848.

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The Digest.—We still have a few copies of the Digest of the Laws of the G.L.U.S. It can be forwarded by mail for 6½ cents postage. It can also be obtained of Bros. Brodie & Levi, Odd Fellows' Hall, Cincinnati. Price 50 cents. This Digest being now the standard law of the Order, and binding upon Lodges and members, every one who desires to know the law should obtain a copy.

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☞ The Grand Encampment of Ohio will hold its annual communication at Odd Fellows' Hall, Cincinnati, on the first Saturday in June. In addition to the election of Grand Officers, two Representatives to the Grand Lodge of the United States are to be chosen—that body being now entitled to two members.

Obituary Notices.—We have heretofore stated that we were under the necessity of declining the publication of long obituary notices, and resolutions of Lodges, on the decease of brothers, for the reason that they were occupying too much of our space. We have now several on hand, which we must decline for the same reason. Brothers can at once see if we publish one we must another, and by and by it may require pages to publish all. Short notices of the death of brothers will always be inserted.

MARRIED,

On the 15th of February, 1848, by the Rev. E. Winthrop, Bro. Hiram K. Steele, P.G. of Nachee Lodge, No. 94, Plymouth, Ohio, to Miss Lucy M. Williams, of Wyoming county, New York.

At Upper Sandusky, on the 3rd of March, 1848, by the Rev. Charles Thayer, Bro. Frederick S. Anderson, of La Salle Lodge, No. 51, to Miss Mary E., daughter of Col. Joseph McCutchen, all of that place.

On the 7th of March, 1848, by the Rev. Mr. Scruggs, Bro. Henry F. Wilson, Jr., of Bourbon Lodge, No. 23, Paris, Ky., to Miss Mary Goodloe, both of Bath county, Kentucky.

Near La Grange, Tenn., on the 12th of April, 1848, by the Rev. Dr. Payne, Bro. A. H. Avery, N.G. of Tannehill Lodge, No. 9, Memphis, to Miss Henrietta S. Polk, of Fayette county, Tenn.

At Columbus, Ohio, an the 20th of April, 1848, by the Rev. Cyrus Brooks, Bro. Gerardus Corbet, of Central Lodge, No. 23, to Miss Rosalia Menely, both of Columbus,

OBITUARY.

Died, at his residence in Montgomery county, Ky., on the 24th of March, Bro. Hiram P. Wilson, a member of Bourbon Lodge, No. 23. Bro. W. was a good Odd Fellow, and one much beloved by his Lodge, as was testified by the resolutions it adopted; he was, in the language of the resolutions, one "in whose breast nature had implanted the kindest sentiments, and in whose conduct an uprightness and purity shone forth gladdening all around Society has lost one of its brightest ornaments, and Odd Fellowship an invaluable jewel."

At Clarksville, Ohio, on the 3d of March, of pulmonary disease, Bro. John P. Cowgill, of Clinton Lodge, No. 92, aged 25 years. Bro. Cowgill was universally beloved and respected by his acquaintances; and was much esteemed by the Lodge of which he was a member. The Lodge testified their respect by passing resolutions expressing their feelings at the loss of one of their most exemplary members and brightest ornaments.

At Huntington, Ind., on the 27th of March, 1848, Mrs. Susannah Manning, consort of Bro. Gabriel Manning, of La Fontaine Lodge. Society mourns the loss of this amiable, pious and excellent lady. A bereaved husband, and a large circle of estsmable relations, buried in grief, have the highest manifestations of public sympathy and esteem to soothe them, and the higher and holier consolation of a happy assurance, that she resigned with sweet tranquillity, this fleeting existence in the blessed hope of endless telicity beyond the grave.

CORRESPODNENCE

Mansfield, March 14, 1848.

Bro. Glenn — On the 6th instant, I visited Milan, Erie county, for the purpose of instituting a Lodge of the I.O.O.F. at that place, for which a Charter was granted by the R.W.G.L. of Ohio. At the appointed time I had the pleasure of meeting a number of visiting brethren from Huron, No. 37, Ogontz, No. 66, Croghan, No. 77, Nachee, No. 94, and Bro. John Shook of Michigan, No. 1, Bro. Sleeper, Buffalo, No. 37, and Bro. George M. Darling, one of the petitioners for the new Lodge at Florence. I found all the petitioners on hand and anxious to be instituted. I appointed the following officers, pro tem: D.G.M. B. Hawley; G.W. Bro. Baker; G. Secy. Bro. Steel; G.T. Bro. *B*arnum; G.C. Bro. Stickney; G.G. Bro. McClelland, Milan Lodge was then instituted in conformity to the usages of the Order; and the following officers elected: K. Townsend, NG; M. W. Howe, VG; — Skinner, Secy; John F. Day, Treas.

The 5th degree was then conferred on Bros. Townsend, Howe and Knowlton, and the officers were installed.

The petitions of twelve gentlemen were then received and acted on, and eleven being in waiting were initiated into the mysteries of Odd Fellowship. A number more were anxious to be made acquainted with the workings of the Order, but on account of the lateness of the evening they had to defer it until another meeting.

I am happy that it is my privilege to say that Milan Lodge is composed of the right kind for the structure of the moral edifice. She cannot be otherwise than prosperous. They are men who prize much, and duly appreciate, the principles of our beloved institution. In a word, they are zealous and faithful Odd Fellows. The Order cannot and will not suffer while placed in the hands of such men as compose this young Lodge. The meeting night is Monday.

On the day following, (March 7th,) I reached Florence, Erie county, in company with Bro. B. Hawley, D.D.G.M., and Bro. Townsend, M. S. Knowlton, John F. Day, and Williamson of Milan Lodge. In the evening I had the pleasure of meeting a number of brethren of Huron, Milan and Elyria Lodges. I found all the petitioners on hand but Brother E. P. Hill. At the appointed time I instituted Eureka Lodge, No. —, according to the rules of the Order. I filled the Grand Offices, pro tem., with the following appointments: D.G.M. Bro. Hawley; G.W. Bro. Stickney; G.Secy. Bro. Gates; G.T. Bro. Smith; G.C. Bro. Townsend; G.G. Bro. Maxwell. The election was then held for officers when the following brothers were elected: E. M. Barnum, NG; J. B. Trimbly, VG; C. H. Botsford, Secy; A. H. Stryker, P.Secy; G. M. Darling, Treasurer.

The degrees were then conferred on Brothers Trembly, Botsford and Stryker, to qualify them to fill the offices. Brother Hill having arrived, he was qualified and made a member of the Lodge.

The officers elect were then installed into office in regular form. The petitions of eight gentlemen were received, and acted on. Six of them being in waiting, were initiated and made acquainted with the work of the Order. One brother was received on card. This Lodge now numbers fifteen members. Meeting night Saturday. I am pleased to say this Lodge is also of the right kind. It may not be as large as some Lodges, but I am satisfied it will be an honor to the Order, and the Grand Lodge will never have cause to regret the confidence placed in the petitioners. It is located ten miles east of Milan, and twelve west of Elyria, on the stage road from Milan to Cleveland. It is in as good a section of country as can be found in this part of the State. The village is not large, but it is composed of the right kind of inhabitants.

It is true I may be partial to those Lodges, but I am satisfied that I never shall have cause to regret my visit.

I return my thanks to the visiting brethren for their aid on the present occasion, and to the brethren, one and all, for the kindness evinced toward me.

Yours in F. L. and T.,
T. C. McEWEN.

South Bend, Ind., March 10, 1848.

Dear Sir — Bro. P. B. Brown, G.H.P. of our recently organized Grand Encampment, instituted Miami Encampment, No. 10, at Logansport, on the 29th ult., installing Job B. Eldridge, our D.G.M. as C.P.; John Green, the present G.M. as H.P.; Harry Barker as S.W. &c. The Order being in a very flourishing condition at Logansport, and two Lodges "at work" there, the Encampment, of course, is bound to grow, as every zealous Odd Fellow, sooner or later, wishes to be enrolled among the Patriarchs. There is one unfortunate accident befallen Miami Camp on account of the time of its organization and that is, it can hold its anniversary only every four years!

Progressing northward, G.H.P. Brown, on the 3d inst., instituted South Bend Encampment, No. 9, at this place, being assisted in this duty by the officers of Mishawaka Encampment, No. 7. The officers for the present term of this new Encampment are L. G. Harris CP; S. Colfax, HP; B. F. Price, SW; C. M. Tutt, JW; J. T. Lindsey, Scribe; A. Monson, T; B. F. Miller, Sent; J. H. Harris, G. Patriarch Mark Whinery, one of the oldest members in this branch of the Order in northern Indiana, was unanimously elected C.P. but was forced to decline on account of expected absence.

After the installation and one initiation, the South Bend members invited their visitors to a sociable supper, got up by Brother Koebler of the "American," in his accustomed good style, though he had scarcely an hour's notice. The next evening South Bend Camp returned the visit of their Mishawaka neighbors—had the pleasure of participating with them in an initiation, and then of partaking in turn of an excellent turkey supper, prepared by Mr. Hurd of the "Exchange," and planned by the generous brethren of Mishawaka, who were determined to prove that "hospitality was one of the first duties of a Patriarch."

Of course, when such good feeling prevails, you can judge that the Order is in a healthy and prosperous state—as it certainly is. South Bend Encampment meets on the 2nd and 4th Fridays and Mishawaka Camp on the 1st and 3rd Saturdays.

It is understood that a new Encampment will be petitioned for shortly to be located at La Porte.

A SUBSCRIBER.

Manchester, Mich., March 11, 1848.

Dear Brother Glenn — Raisin River Lodge, No. 27, I.O.O.F., was organized in our village the 2d of last October. C. Townsend, NG; John D. Kief, VG; J. S. Clark, QS; Thomas Havens, PS; and S. H. Perkins, Treasurer. We now number between fifty and sixty members, all good and true. They are all punctual in their attendance upon the meetings of the Lodge, and every thing moves on in fraternal harmony. We have a commodious and well-furnished room, are out of debt, and money in the treasury. Having organized in the last half of the last July term, our officers hold over until *next* July.

Yours in F., L. and T.,
C. TOWNSEND.

☞ For want of room we are compelled to omit several extracts from letters, and also some other matter, not, however, of any great consequence.

THE ARK.

VOL. V. JUNE, 1848. No. 6.

THE ENGLISH MISSION.

In continuation of the history of the English Mission, and the causes of the rupture in the Order between the G.L.U.S. and the Manchester Unity, we proceed to give the report of the Commissioners sent to England to endeavor to adjust the difficulties. This report was submitted to the G.L.U.S. at its session in 1842. The action of that body thereon will follow the report.

To JOHN A. KENNEDY, ESQ.

M. W. Grand Sire of the G. L. U. S. of the I. O. O. F.

The undersigned, in obedience to the letter of instructions accompanying the commission which they had the honor of receiving from the M.W. Grand Sire, appointing them special deputies on behalf of the R.W. Grand Lodge of the United States to the "Manchester Unity of the Independent Order of Odd Fellows" in the kingdom of Great Britain, beg leave most respectfully to present the following report:

On the receipt of their credentials they proceeded with all convenient despatch to the city of Manchester—the seat of government of the "Independent Order in Great Britain," at which place they arrived on the 5th day of May, 1842. Letter A., accompanying this report, constitutes the first official communication addressed to the authorities of the Order by the deputation from the R.W. Grand Lodge of the United States. To this letter no response was made by the officer who was made the channel of communication with the Grand Master and Board of Directors.

On the evening of the day of its date however, the undersigned had the pleasure of a visit from Grand Master Davis, D.G.M. Richmond and P.G.M. Mansfield, from whom they received an invitation to attend a regular monthly meeting of the Board of Directors to be held on the following Monday. Availing ourselves of the opportunity thus afforded, we met the Board at the time indicated, at their office, No. 8, Aytoun street, Manchester. An unusually large number of the Directors were present, the Grand Master presided, and after the ordinary business had been despatched, the subject of the visitation of your Deputation was formally introduced to the Board by P.G.M. James Mansfield, at whose instance and request the undersigned were invited to state the purport of their mission.

The letter of greeting from the Grand Sire on behalf of the R.W. Grand Lodge of the United States, the credentials of the Deputation, and the presents of which they had the honor to be the bearers, were then formally delivered, accompanied with some remarks from each of the undersigned, explanatory of the objects of their mission and expressive of a deep sense of the important interests involved in its success. The Grand Master on this occasion officially informed your Deputation that no power was vested in the Board of Directors to negotiate upon such a subject—that the whole matter must be referred to the "Grand Annual Movable Committee," by whom alone the subject of our mission could be determined. That body would assemble at Wigan, in the county of Lancashire, on the 16th of May, on which occasion, on behalf of the Board, and the Order in general, he invited the undersigned to be present to lay the matter of our visitation before that honorable body.

It was suggested by the undersigned, that although the Board had not power fully to consummate an arrangement with the G. Lodge of the United States, yet it was fully competent to digest preliminary considerations, so that the general principles for the basis of the adjustment of existing difficulties, might be presented for the prompt action of the Grand A.M.C.; a course rendered necessary in view of the limited time allotted to the session of that body. The Board however, declined further action upon the subject, and accordingly the undersigned repaired to Wigan on the 16th of May, where the Deputies from the different parts of the kingdom were assembled to the number of four hundred. Here we were formally received and introduced to that large and respectable body by a committee appointed for the purpose. Our reception was enthusiastic, with the honors of the Order—the officers and deputies upstanding and uncovered. For this distinguished token of respect extended to the R.W. Grand Lodge of the United States in the person of her Deputies the undersigned respectively returned her most unfeigned acknowledgments, and availed themselves of the opportunity to congratulate the Order at large, upon the happy omen which it seemed to presage of the success of their mission, and the establishment of Odd Fellowship, as one and identical throughout the earth. In the remarks then submitted the undersigned expressed the anxious desire which prevailed in America, so to cement the Order in the two hemispheres and through all the earth, that we could hand it down to posterity as an agent of universal benefaction to man. They endeavored to impress the minds of the Deputies with the conviction that one uniform language was indispensable to the attainment of this end—changes which had been made in the language of the Order in Great Britain had estranged the brethren in the two jurisdictions, and that on a mission of love we had crossed the wide ocean to meet our distant brothers and with them to agree upon one common and uniform system of work. We were attached to the ancient system and would prefer that to all others, yet if that were found impracticable, we were prepared to lay our preference down upon the altar of our devotion to the Order at large, and agree to any system that should give to every Odd Fellow a language which could be understood in every land and gain his admission to the temples of the Order in every clime. This work could not be accomplished at once, but the reward of patience and perseverance would be the consciousness of having contributed to extend far and wide the countless benefactions of the Order, in the erection of an edifice which would remain for ages a blessing to the world. The Order was growing and prosperous in America, where a deep interest was felt in the success of our mission, as it had an important bearing upon the welfare of an institution deeply cherished in many warm and benevolent hearts. We asked the Grand A.M.C. therefore to meet us in the spirit of "Friendship, Love and Truth," and unite in the great work proposed.

The remarks of the undersigned were received with every demonstration of satisfaction and approbation on the part of the assembly to whom they were addressed; much of the day was spent in the pleasing ceremonies of introduction to the Deputies present, with whom we had many valuable and interesting conferences upon the general interests of the Order, and all of whom united in the ardent desire that our deliberations might result in the thorough and indissoluble union of the Order in the *old* and *new* world.

On the afternoon of the 17th, the undersigned received from the officers of the Grand A. M.C. letter (B.) containing information that a sub-committee had been appointed to confer with us upon the subject of our mission, when we immediately entered upon the business of our appointment. Considering the importance of the subjects entrusted to our negotiation, the undersigned felt bound to insist upon conducting the discussion in a written and tangible form. For the entire detail of subjects discussed and the manner of their discussion, together with the final result, the Grand Sire is referred to the accompanying documents arranged consecutively in the order in which they were transmitted and received. This correspondence without the aid of comment will furnish a full view of the progress and termination of the conference. It seems proper, however, that the undersigned should add some explanation of the strange and extraordinary legislation of the Grand A.M.C. in the premises.

It will be seen that the most friendly and courteous relations subsisted between the sub-committee and the undersigned during the entire conference, and that in no part of their intercourse whatever is there even a hint at the offensive resolution which terminated the negotiation.

To the undersigned it is a matter of deep regret that the sub-committee appointed to confer with us upon the general measures for the adoption of the authorities of the Order in the two jurisdictions, should have pursued the extraordinary course of returning to the Grand A. M. C. with a report containing a plan formed by themselves alone, in the provisions of which they were aware that we could not concur—but when in addition to this, another resolution was introduced and adopted in which the Grand A. M. C. placed itself no longer in the attitude of a friendly power treating with a coadjutor, but assumed in the position of a dictator, prescribing terms and threatening the Grand Lodge of the United States with the consequence of a refusal on her part to comply, our regret is painfully enhanced, and the necessity of some explanation of the probable causes of a course so extraordinary is apparent and imperious.

In what follows, the undersigned would be understood as giving utterance only to their own opinions, in which they individually fully concur—opinions drawn from the experience of their personal observation, and fully sustained by the frank and friendly intercourse which their opportunities enabled them to hold with the members of the Order from every part of the jurisdiction of the Manchester Unity.

The government of the Order in Great Britain is constituted in the following manner. The entire body of the Independent Order in the kingdom is known and distinguished by the title of "The Manchester Unity of the Independent Order of Odd Fellows," so called from its organization and concentration of power in the city of Manchester.

"The Grand Annual Movable Committee," heretofore consisting of deputies from each Lodge in compliance (now constututed of a representation from districts in the ratio of one for every thousand members) is the sovereign depository of the power of the Order, not only in relation to the work, but also in reference to the entire detail of government, descending even to all the rules and regulations of subordinate Lodges, and leaving with them the isolated power of making by-laws not inconsistent with the enactments of the Grand A.M.C. This body is constitutionally movable in its character and absolute in its powers. It assembles annually on Whitsun-week, which is in England a period of universal holiday, at which time a Grand Master and a Board of Directors are elected, *all of whom must be residents of the city of Manchester.* This Board exercises during the recess a supervisory jurisdiction over all the affairs of the Order; it usually expounds the law, responds to all applications for instruction and advice, and heretofore was an integral part of a standing committee for the determination of all questions of grievance, subject to the final action of the Grand A. M. C.

From this condensed view of the government of the Order in Great Britain, it will be perceived that the Grand Master and Board of Directors are possessed of very limited authority *de jure*, and that *constitutionally*, the Grand A.M.C. is the depository of all final and absolute power. Thus the organization of the Order indicates in theory, a just distribution of its prerogatives, yet, it is evident even to the superficial observer of its practical operations, that the elements of all power are concentrated in the city of Manchester and controlled by the officers and Board of Directors.

The causes of this apparent anomaly may be found in the following facts: The Grand A. M.C. assemble once a year only; is composed of a large and unwieldy mass of members, mostly of the working classes, brought suddenly together from all parts of the kingdom, strangers to each other, without concert, unused to parliamentary proceedings and limited in time to a single week. To that body is presented a vast multiplicity of interesting topics, such as questions of local interest to the several districts from which the Deputies are sent, almost endless propositions for change, modification or amendment to the general laws, numerous and frequent appeals from the the decisions of grievance committees affecting personal feelings and interests, the examination of the accounts and capital stock of the Board of Directors, involving funds to the amount of some forty thousand pounds per annum, and in short all the ramifications of the legislative, judicial and executive action of a constituency of some two hundred and fifty thousand men, scattered through England, Scotland, Ireland and Wales —all of which must be submitted to the joint action of a large body of four hundred men, honest and respectable no doubt, but limited to a single week in time to arrange, digest, examine, discuss, and determine this mass of business. Under these circumstances the Grand Sire will perceive, that the action of the Grand A. M. C. must from the very necessity of the case be hasty and inconsiderate, and whatever may be the theory, the only practical result of their system must be to concentrate all the active power of the Order in the hands of the few who are its representatives during the recess, who thus become its law-givers. That the exercise of the power thus from necessity thrown upon the Grand Master and Board of Directors has been wise and salutary, it is no part of the design of the undersigned to question. It is sufficient, in explanation of the causes which led to the result of their mission to state the obvious fact, that the true power which shapes and gives direction to all the legislative action of the Grand A. M. C. is at Manchester, in the Grand Master and Board of Directors. It was therefore, to a government thus constituted that the undersigned were necessarily compelled to submit a profoundly momentous question; a question from its very nature appealing to enlarged philanthropy, to broad and capacious views, as tending to the perpetuity of an institution beloved in both hemispheres, and practically addressing itself to the kindest sympathies of our English brethren in behalf of thousands of their countrymen whom chance or fortune is constantly throwing upon our shores. This great question was to be examined, deliberated upon, and finally disposed of in the brief space of one week, by a large body of men deeply engaged at the same time in a thousand questions of more immediate local and personal interest. That such a work was impossible the undersigned saw from the very commencement, and for this reason, they did not cease to urge at their first interview, upon the officers and members of the Board at Manchester, the propriety of entering with us into the arrangement of preliminaries, in order that the subject might be presented to the Grand A. M. C. in a digested and systematized form. But in this particular we were without success, and the whole subject was necessarily thrown upon the A. M. C. without arrangement or system. In perfect accordance with the same view of the subject, when the first indication of a difference of opinion arose between this Deputation and the sub-committee, the undersigned urged upon that committee the fact, that there was danger of hasty and inconsiderate action, and suggested the propriety of their clothing themselves with the requisite power from the A. M. C. to continue the negotiation during the recess and conduct the matter to a final and beneficial result. In this also we were unsuccessful, and the result was, that the sub-committee presented their report for the first action of the A. M. C. only on the last day of the session, when many of the Deputies had departed and a press of business remaining unfinished rendered a full and calm investigation of the important matters presented absolutely impossible. In such a state of affairs, those who are acquainted with the usual proceedings of deliberate assemblies so situated will not be surprised at the strange action of the Grand A. M. C. in this case, as it could be little else than the passive instrument of giving a legal sanction to whatever might be proposed by its leading men. In this way only can the undersigned account for the passage through that body the offensive resolution against which we felt bound firmly to protest and the authorship of which the sub-committee entirely disavowed.

The undersigned have before expressed the opinion that the real centre of power and source of legislative action in Great Britain, was to be found in the Grand Master and Board of Directors at Manchester; and they beg leave here to add, that the influence of that body was adverse to what they considered to be a just and equitable arrangement between the two jurisdictions. Although this fact was not manifested in any open and decided acts of hostility, yet it became apparent to the undersigned at a very early period of their intercourse with the Order in Great Britain. In the various Lodges we had the pleasure of visiting and addressing at their request the sentiments we uttered were responded to most heartily, and the prospect of a closer union with the Order in America was hailed with the most enthusiastic demonstrations of delight. But in the Board of Directors it was far otherwise. *Individually* we were received by the members of that body with kindness and treated with courtesy, but *officially*, their intercourse was reserved and cautious, and apparently, indicative of an absence of interest in the great work of our mission.

It appeared to us extraordinary, while the Board might in the proper exercise of its powers, have adjusted with us the principles of an amicable arrangement, submitted it to the A. M. C. with their recomendation for its consideration, and thus secured its adoption with a good degree of certainty, that although time was ample, no argument of the undersigned could prevail in inducing them to engage in such a work, the ground being assumed by them that the Grand Master and Board did not possess a power so clearly inherent in all such bodies, and far greater than which they have not been reluctant to exercise in the suspension of the operation of a general law of the Order. The same indisposition to make an arrangement was manifest in the open defence on the part of the leading members of the Board, of the Isle of Man resolution in relation to the establishment of Lodges in the United States, and the truth need not be disguised that this proposed violation of faith had been seriously agitated and was with some influential members a decidedly favorite project. To the influence of the "power behind the throne" at Manchester, and the circumstance that the business was presented to the Grand A. M. C. at the last day of its session and passed upon in the hurry and confusion of a rapidly approaching adjournment, the undersigned attribute the extraordinary action of that respected body. That the brotherhood at large in England are desirous, and even anxiously solicitous to strengthen the ties that bind the Order in the two hemispheres, we have the most positive evidence of which the subject is susceptible, and there is little reason to suppose that the mass of the Deputies assembled at Wigan had any distinct perception of the fact, that the resolution upon which they were called to vote, looked directly to an infraction of chartered rights and the violation of faith plighted under the hand and seal of the Grand A. M. C. itself, and was a reiteration of a resolution against which the R.W. Grand Lodge of the United States had formally protested, as an indignity to that body. Whether the *originators* of the offensive resolution were fully aware of its character, it is not the province of the undersigned to decide. But upon their heads must be the responsibility of having placed the Grand A. M. C. in the attitude of openly avowing its intention to violate its faith, by an invasion of chartered rights, and of thus compelling the undersigned in decent self-respect to suspend all further communion with a party capable of such an act. Our only hope of future union rests in the presumption, that when the real state of the facts shall be made known to the Order at large, the sound hearts of the brethren will compel the Grand A.M.C. at its next session to retrace its steps in this particular, and thus wipe away the stain which has been fixed upon the heretofore unsullied character of the Independent Order in Great Britain. Indulging this hope, the undersigned beg leave to suggest to the Grand Sire, what we are assured his well known benevolence of character would prompt—the propriety of forbearance in visiting the errors of the Order at home too severely upon the heads of the brethren who may be thrown upon our charity and protection.

Before closing this report, the undersigned beg leave to call the attention of the Grand Sire to the following circular, issued from the office of the Board at Manchester to the Corresponding Secretary of the district, as indicative of the course of action which may be expected from that body.

8, Aytoun Street, Manchester,
June 4*th*, 1842.

Sir and Brother:—

I am instructed by the Grand Master and Board of Directors, to inform you *that a rupture has taken place between our American brethren and the Independent Order in England*, as on reference to the A. M. C. reports, you will find that *it is their intention to refuse to admit parties from England as subscribing members.* Therefore no member who is going to America must draw either card or clearance, with the intention of being admitted there. The Directors have received *full power and instructions from the last A. M. C. to enable them to open Lodges in the United States*, should our American brethren still persist in refusing to admit our members. Therefore, until further notice, members emigrating to America are particularly requested not to draw either card or clearance, until such times as proper arrangements for their admission can be made.

Your's respectfully,
William Ratcliffe, C. S.

The undersigned had correspondence with several members of the Board subsequent to the issue of this circular, yet no hint was given in relation to it, and in all probability they would have left England ignorant of its existence but for a mere accident which threw it into their hands.

Now it is not a little remarkable that up to the date of our departure from England (June 14th) the report referred to had not been printed or circulated, and how those who had received the circular were to compare it with a document yet in the hands of the printer, does not clearly appear. In ordinary cases a procedure of this sort might induce a suspicion that there was something like an attempt to obtain a pre-judgment upon mere ex-parte evidence. Upon its extraordinary character the undersigned beg leave to make a few remarks. It bears date June 4th, 1842, or about ten days subsequent to the adjournment of the Grand A. M. C., and refers to the report of that body as proof that a rupture had taken place between the Order in England and America. The gross misrepresentation made in the circular and its perfect inconsistency with the action of the A. M. C. are apparent to the most superficial observer. Those who read the correspondence of the undersigned, in which stands pre-eminent the proposal *to admit members from England to our Lodges on precisely the same terms as the members of our own jurisdiction are admitted*, will smile when they read in this circular, the grave assertion, that the American brethren "*refuse to admit parties from England as subscribing members*"—the moral sense which could prompt such departure from truth is calculated to excite no very pleasurable emotions.

The report of the sub-committee adopted by the Grand A. M. C. leaves the whole matter dependent upon the action of the R.W. Grand Lodge of the United States, and expresses a strong hope that the movements of that body will tend to promote a more perfect union; the resolution added to the report clothes the Grand Master and Board with power to establish Lodges in America only on the condition that the authorities of the Order in America, should not accede to certain demands, but ten days from this time, and ere the news could have reached a tithe of the distance to America, the Board at Manchester appears before its constituency in a circular affirming in advance that a rupture had already taken place, and that it was the *intention* of the American brethren to refuse to admit parties from England, &c.; affirming further, that they had received "full power and instructions to enable them to open Lodges in the United States," and as an evidence of the correctness of their pretentions refer to a report not yet printed. The sagacity of the Board in divining the "*intentions*" of the American brethren as opposed to their oft reiterated propositions, can only be equalled by their extreme modesty in claiming the right to use power which was in point of abeyance, only to be exercised in a contingency which might never take place. It is worthy of admiration also that this claim of authority proceeds from the the same body whose fear of assuming powers not properly its own, was, three weeks previous, so great, that it would not entertain the question of preliminary action in the premises! With these remarks the whole matter is submittted to the Grand Sire with confidence that it will there meet a full and candid review and conduct to wise and judicious action.

The undersigned deeply deplore the fact that their mission has been attended with these results, the more especially as among the many evil effects which will arise from a want of union between the branches of the Order in the two hemispheres, perhaps the greatest will be the helpless and pitiable condition in which brethren from England in distress will find themselves placed by the action of the rulers at home. The state of the times in England, and the scanty supply of the necessaries of life among the operatives there is constantly throwing thousands of them upon our shore — many, very many of whom are Odd Fellows. To such of these as are fortunately in circumstances of comfort and prosperity, the authorities in England would refuse the counsels, warnings and friendly advice which their brethren in America would have taken pleasure in affording, and which are so grateful to strangers in a strange land — to such as may be the subjects of poverty and want they would deny those means of relief which the records of the Order will show that their American brethren have ever been ready abundantly to administer.

It is true, they promise them protection by "*arming*" the Board of Directors with power to open Lodges in the United States, the only effect of which will be to place these poor strangers in direct collision with a large, well organized and popular society, thus making them the instruments of an attempt to carry out an unhallowed breach of faith and invasion of chartered rights on the part of the rulers in England.

Such a substitute for a cordial union with the Order in America, while it will excite a smile with us, as to its practicability, and wonder that intelligent men should for a moment indulge the vain hope of planting an institution under foreign jurisdiction, under a government like ours, and in opposition to a similar and powerful body already established under the charter of our laws, can at best hold out but poor hopes of meeting the necessities of the case, and will certainly tend greatly to retard the progress of the principles of our beloved Order.

But this is not the most deplorable view of the case. Great as are the evils which must necessarily result from the action of the A.M.C. and the Board, yet the moral delinquency that can thus without a blush, avow its intention of violating faith sacredly pledged, and assuming authority once solemnly renounced by charter, bearing the signature of the Board, the seal of the Order, and displaying its sacred colours — is far more deplorable and will inflict a deeper stain upon the fair pages of the history of our beloved Order.

By no one, we are persuaded, will the result of this mission be more lamented than the M.W. Grand Sire. It had his hopes, his devotion and all his enthusiasm in its favor. But great as must be his disappointment we cannot doubt that the course pursued by the undersigned will meet his hearty approbation. We went with clean hands and pure hearts on an errand of mercy and benevolence — we held out the olive branch of peace until it withered in our hands; and when insult was added to injury, we reluctantly took the only course that appeared consistent with the dignity and honor of the R.W. Grand Lodge of the United States, which could not for a moment be compromitted.

All of which is respectfully submitted,

JAMES L. RIDGELY,
I. D. WILLIAMSON.

The correspondence referred to in the re-report, is too long for publication in The Ark. The report, however, together with what has heretofore been published, fully explains all matters connected with the Mission.

The following are the final proceedings in the Grand Lodge of the United States on this subject, and which ended all connection between this country and Great Britain, so far as Odd Fellowship is concerned:

THURSDAY, Sept. 22, 1842.

Rep. Hopkins, from the committee on Foreign Mission, submitted the following report:

The committee on Foreign Mission respectfully report, that in the performance of their duties, your committee have carefully examined the report of the Grand Sire, of his acts and doings during the recess of the Grand Lodge; also, the report of brothers Ridgely and Williamson, deputies appointed by the Grand Sire, (by virtue of a resolution of this Grand Lodge, passed at September session, 1841,) to visit England, and confer with the Annual Movable Committee of the Manchester Unity, of the I. O. of O. F. on the subject of a uniform system of Work, together with the documents accompanying these reports, and are of opinion that the power and authority granted by the Grand Sire to the deputies by him appointed, was in conformity with, and in obedience to the resolution of this Grand Lodge, passed at the September session, 1841. That in selecting for that mission, brothers Ridgely and Williamson, the Grand Sire properly exercised the discretionary power granted to him, and their appointment meets the approbation of your committee. The great importance of the matters to be the subject of discussion between the authorities of the Order in the two hemispheres, affecting as it does the interest of all attached to the Order, and more particularly to brothers emigrating to or visiting a foreign country, required early action to be taken thereon. And as the Annual Movable Committee meet but once a year, a determination of this subject could not be had till more than a year had elapsed unless the appointment of deputies took place early in the spring of 1842. Your committee are of opinion that the time selected by the Grand Sire for the appointment of deputies was a judicious exercise of his discretion. They therefore offer the following resolution:

Resolved, That the appointment of brothers Ridgely and Williamson, by the Grand Sire as deputies to the Annual Movable Committee of the Manchester Unity of the I. O. of O. F. of England, to visit England and confer with the said body at the May session thereof, together with the power and authority granted to them, meets with the entire approbation of this Grand Lodge.

Your committee beg leave further to report, that the deputies selected by the Grand Sire proceeded to England, and on their arrival entered upon the duties of their appointment. A detailed statement of their proceedings is contained in the report made by them to the Grand Sire, accompanied by a copy of the correspondence which took place between them and a committee of the Annual Movable Committee. Your committee have carefully examined that report and correspondence, and are of opinion that the deputies acting for this Grand Lodge have performed the duties of their appointment in a manner which merits the full approbation of this Grand Lodge. That although they have not been able to obtain the consent of the A. M. C. to a restoration of the Work of the Order in England to the state it was in in former times, and have not therefore succeeded in the object of their mission, yet they have ably sustained the principles advocated by this Grand Lodge on the subject, and in their interviews with the authorities of the Order in England have nobly sustained the dignity of this Grand Lodge, and of the Order as practiced in the United States of America, and deserve the thanks of this Grand Lodge, for the manner in which they have conducted the negotiation.

They have obtained and submitted in their report much information of the state of the Order in England, the knowledge of which is of great importance to the Order here. As the report of the deputies has been by the Grand Sire submitted to this Grand Lodge and will be printed for the use of the members, your committee do not think it necessary for them to enter into the details thereof, but refer the same to the careful consideration of every member of this Grand Lodge.

Your committee regret that the determination of the Annual Movable Committee as expressed in the resolutions adopted by them, on the report of their sub-committee is of such a character, as to prohibit the idea that a continuance of the former friendly intercourse can be expected, between the members of the Order in the two countries. By the final determination of the Annual Movable Committee upon the subject of the mission, it appears that unless this Grand Lodge yield implicit obedience to what is required by the resolution of the Annual Movable Committee, the connection between the Grand Lodge of the United States and that body shall cease, and that they will establish Lodges to act under their authority in the United States.

Your committee agree with the opinion expressed by the deputies in their report, that this

Grand Lodge will not assent to the requisition of the Annual Movable Committee, and that it would be injurious to the Order as known and established in the United States to submit to the change in its organization required by the Annual Movable Committee; and as it appears by the resolution of the Annual Movable Committee that unless the Grand Lodge yield obedience to their requisition on this subject they will not consent to adopt a uniform Work for the Order, your committee are of opinion that it is not consistent with the honor and dignity of the Grand Lodge to yield obedience to the requisition of the Annual Movable Committee, they therefore offer the following resolutions:

Resolved, That the thanks of this Grand Lodge be given to brothers Ridgely and Williamson for the able manner in which they have conducted the negotiation with the Annual Movable Committee of England.

Resolved, That until the Annual Movable Committee shall restore the Work of the Order to its ancient form as known and used in the United States, or until the resolution passed at the Isle of Man Annual Movable Committee, and reiterated at the Wigan Annual Movable Committee, proposing to establish Lodges in America, be rescinded, all intercourse shall cease between the two bodies.

Resolved, That all Grand and Subordinates Lodges and Encampments working under a Charter from this Grand Lodge, be instructed by a circular to be addressed to them by the Grand Corresponding Secretary, that they are hereafter required to refuse admission into their Lodges, to all persons who claim admission by virtue of a card granted by a Lodge in connection with the Manchester Unity.

H. Hopkins,
Wm. W. Moore,
Wm. S. Stewart.

The report and resolutions were considered separately, and unanimously adopted.

* * *

Listening to Evil Reports.—The longer I live the more I feel the importance of adhering to the rule which I had laid down for myself in relation to such matters: 1st. To hear as little as possible whatever is to the prejudice of others. 2nd. To believe nothing of the kind till I am absolutely forced to it. 3d. Never to drink into the spirit of one who circulates an evil report. 4th. Always to moderate, as far as I can, the unkindness which is expressed to others. 5th. Always to believe that if the other side was heard, a very different account would be given of the matter.

DANGERS OF PROSPERITY.

BY BRO. I. D. WILLIAMSON.

It frequently happens that prospersty is more dangerous than adversity. The one is borne with fortitude, and excites to persevering action: the other sometimes puffs up with pride, and induces supineness and insensibility to real evils. This principle is as true in its application to associations or societies, as to individuals; and it may not be amiss to make it the theme of a brief article for the consideration of the fraternity to whose interest our magazine is devoted.

Great and perhaps even unparalleled, has been the success of our Order within a few years past. From obscurity and weakness it has sprung up, as if by magic, to strength and importance, and now claims a respectable position among the benevolent and charitable institutions of the age. Its numbers have increased with an amazing rapidity, and its treasury has augmented to an amount capable of performing many ministries of mercy and kindness. The public attention is directed to the institution, and many are flocking to our doors and asking admission to our temples. These are pleasing matters of contemplation to those who feel interested in the prosperity of the institution. We think, however, it should not be forgotten, that although this state of things is desirable, it is not without its dangers. The institution has indeed stood the day of adversity, and passed unharmed through the very furnace of opposition. That furnace has been heated burning and hot, and through its vehement heat the institution has passed, and not even the smell of fire is upon its garments. We may therefore safely say, that it has proved itself well able to abide the fury of the dark storm of adversity. But how well it can endure the cloudless skies and the clear sunshine of the day of prosperity remains to be seen. There is, doubtless, some danger that in the present rapid increase of our numbers we shall not be sufficiently careful of the character and standing of those that are admitted. One bad member will destroy more than five "good men and true" can build; for there are those who will point to him as a specimen of the body, and attribute his follies or crimes to the institution itself. It becomes us, then, to guard with a tireless and sleepless vigilance the gates of the temple and settle it as a fixed principle, to be adhered to—without one hair's breadth of deviation—that no man of bad or doubtful character can pass the threshold of the Order. The standard should be raised high, and be sustained by strong hands and honest and fearless spirits.

We may also be in danger from another quarter. The intoxicating influence of prosperity may induce us to neglect the due and proper administration of our rules and regulations. The truth is, we are strong only in virtue, prosperous only in its increase, and secure only when our laws are enforced, and our avowed principles carried out in practice. Our laws and regulations are eminently good, and when faithfully administered they cannot fail of securing our safety and permanent prosperity, Virtue is our safeguard, and harmony and good order will carry us through every storm; but disorder and immorality will positively destroy the proudest structure that man ever raised on earth.

How impressive are the lessons of history on this subject? Where now is Rome—proud, imperial Rome? Time was when she sat upon the throne of nations—kings were subjects, crowns her playthings, and her treasury was filled with the price paid for her friendship. Her heroes, and statesman, and poets, and orators raised the admiration and excited the emulation of the world. Time was when the eloquence of a Cicero in the Roman senate, could decide the fate of nations, and reach with its power the four quarters of the globe. But where now is Rome? She has gone down to destruction. The crown has fallen from her head and left it naked and bear. Her strong arm is palsied and cold, and the sceptre it swayed is changed to the small dust of the balance. And what was it but disorder and vice, induced by the very excess of prosperity, that wrought her overthrow?

Where now is Greece? Once she was the emporium of science, and the "eye of the world." The arts flourished under her care—and she also had her heroes, and statesmen, and poets, and orators whose names are inscribed upon the highest niche in the temple of fame. But her laurels are faded, and her head is low in the dust. The dark raven broods in her desolated halls, and the bittern and the owl over the ruins of her temples; and the sculptured marble that bore the impress of her art, is eaten by the moth of ages and commingling with the dust. If we examine the history of Greece, and ask the record of ages why she fell, there will come up a voice from the sepulchres of her wise men saying, that she became intoxicated with her prosperity, and rioting in disorder and vice went down to her grave with rapid strides. And if Rome in her glory and Greece in her wisdom, those stupendous temples of human greatness, reared in strength, and garnished with the riches of the world, found the seeds of their overthrow in the very prosperity in which they rejoiced; and if they fell at last through a want of good order and virtue in their people, should not the example admonish the friends of our beloved institution to beware and avoid similar disasters? These reflections are commended to the members of our institution with a desire, that they may in some degree elicit their attention to the matter presented, and lead them to keep a guard upon every avenue of danger. Pleased and gratified as we are with the rapid progress of the Order, and its great outward prosperity, we can but feel desirous that internal policy and action should be of such a character as to secure its permanency.

There may also be danger of divisions and dissentions in the Order. It is granted that the bond of union in our institution is strong; but it may, nevertheless, be broken. As we rapidly increase, and men of different feelings and conflicting interests are brought together, there is danger that divisions will come in and disturb our peace, and it requires no spirit of prophecy to foresee that they will end in ruin. We should therefore flee as from the pestilence itself the first approach of any thing, and every thing, that looks like dissention or division. "United we stand, divided we fall," is a motto to which we should ever give the most earnest heed. It is to be expected of course, that there will be different opinions upon various questions that may from time to time arise; but if these are met in the spirit of mutual concession and kindness, there is no necessity that they should lead to any thing like a division. Let union pervade our counsels, and we shall go on to greater and yet greater conquests.

Brevities.—We should never estimate the soundness of principles by our ability to defend them, or consider an objection as unanswerable to which we can find no reply.

Prefer solid sense to wit; never study to be diverting without being useful; let no jest intrude upon your good manners, nor say anything that may offend modesty.

As conformity of manners goes one step towards the establishing of friendship, the flatterer will be sure to take care to suit the temper of him he intends to play upon.

Posts of honor do not confer true glory. It is the manner only in which we fill eminent stations, that can really dignify us.

EVENING ODE.

BY BRO. J. G. ADAMS.

Loud raise our cheerful voices
  Of Friendship, Truth and Love,
In humble adoration
  To Him who rules above;
Whose smile still resting o'er us,
  Gives light in all our way,
And 'mid our earthly darkness,
  Diffuses brightest day.

Praise for the social Compact
  Which binds us here in one,
Friends, brothers and true helpers,
  Its ties through life to run.
Be not this Compact broken;
  Be stronger made by time
These links of a heart-union,
  Enduring and sublime.

Praise for this hour of meeting,
  In voice of song and prayer;
The words of truth and duty
  A brother's lips declare:
Be all an inspiration
  To higher thought and aim,
Such as shall bless our Compact,
  And put its foes to shame.

And through our Ancient Order
  Be harmony and joy:
No strife to mar its union,
  No envy to annoy.
In virtue's highest honor
  May every member shine;
Proof better than all symbols,
  Of PRINCIPLE divine!

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[ORIGINAL.]

ILLUSTRATIONS.

A few instances, illustrating the benefits of Odd Fellowship, and the true character of Odd Fellows, may not be uninteresting to the readers of The Ark. Many pages of that magazine could be filled with instances which have either come under the immediate observation of the writer, or have been narrated to him by eye witnesses, of the great benefits resulting from being a member of the Independent Order of Odd Fellows, in good standing. A few now will only be given; and if deemed necessary, they will be again resumed. Let them be read by the caviller, and those who oppose Odd Fellowship, because — they know not why. Because they *can* do so, and because it is in their nature to fancy evil in every thing in which they have not a hand themselves.

We hope we may be pardoned if we commence by telling an anecdote which has been recently going the rounds of the newspapers — changed a little to suit our fancy. It may not be exactly to our purpose, but it will serve admirably for an introduction, inasmuch as it goes to illustrate the selfishness peculiar to this great world, and the proneness of mankind to let every one take care of himself. Let it be borne in mind that Odd Fellowship feels alike for all mankind, and makes distinctions between neither high nor low, rich or poor, great or humble.

Now, to our story: A gentleman by the name of Smith — (we say Smith, for every one knows the Smiths are a great family, and some of them are constantly on the travel)— from one of the Eastern States, was on a journey out West. At a certain town we shall call W——, in the State of I——, Mr. Smith was taken very sick, and found himself in an obscure room in the fourth story of the hotel where he had "put up." He lingered along for a few days, receiving little or no attention, and no one seeming to care whether he lived or died. The extent of his funds not being known to either the landlord or physician, no extra pains of course could be taken to render the sick man comfortable.

At last, however, a letter arrived for the stranger, which, from the superscription, gave evidence that he was a gentleman of some distinction at home. He might have been the Governor of his State, or he might have been a Senator in Congress. This matters not. The landlord was now "all attention," and the physician not only called oftener, and felt quite a sudden interest in the welfare of his patient, but he actually called in a brother in consultation, the necessity for which was strongly doubted by his patient.

Mr. Smith had now plenty of visitors and friends (?) and the landlord felt especially honored that the distinguished stranger should have made his hotel his stopping place.

Among the visitors was a grave and renowned Deacon of the church, who felt great solicitude for Mr. Smith's welfare, and who made many anxious inquiries of the sick man's condition, &c. The Deacon's anxious inquiries, however, were replied to very coldly, but his solicitude increasing, Mr. Smith raised himself from his pillow and remarked that he had just had a dream; whereupon the Deacon remarked that dreams sometimes had a good deal in them, and begged that the vision might be submitted to him for interpretation.

"Well," says Mr. Smith, "I dreamed that I was up to heaven. I got a ticket and handed it to the door-keeper, but the old gentleman stopped me for my name. It is the habit you see to enter names. So I told him Smith. 'And where are you from?' says he, putting on his spectacles. 'From W——,' says I, and he opened his book and looked for the letter W. 'Walk inside, Mr. Smith,' says he, 'till I look a minute;' and down he run his finger along the entries. 'What place did you say, Mr. Smith?' says he. 'W——,' says I. 'W——, W——,' says he, 'where is that, Mr. Smith?'. 'Out in the State of I——,' says I, and he turned to the letter I, running his finger down the same way. 'Don't be in a hurry, Mr. Smith,' says he, 'there is plenty of room.' And I went on looking at the pictures, and he went on repeating 'W——, and I——,' but at last gave it up. 'Well,' says he, 'Mr. Smith, I suppose you are entitled to a seat, but I have kept this door for eighteen hundred and forty years, and you are the first man hailing from them places, that's passed me yet.'"

The Deacon left! Mr. Smith got well, and went on his way rejoicing.

On the evening of our initiation into the Order, some fourteen years since, a Brother, an entire stranger, sat beside us, and speaking of the advantages of Odd Fellowship, he remarked that he had been in the southern country since he became a member — that at Natchez, Mississippi, he was taken very ill. He was left alone in a dreary, lonely room, and it was but seldom that any one looked in to see him. There was then no Lodge of Odd Fellows in that city, and there was therefore no hope for succor from that source. He said he gave up all hope, and felt certain he should die, a stranger in a strange land. The thought was agonizing in the extreme. In this condition, and lonesome as he was, he determined to make inquiry for Odd Fellows. He did so, and found them. There were several Brothers in the city. They hastened to his sick-room, and by his bedside they tended and waited upon the sick Brother. His very words were, "the sight of an Odd Fellow revived me — I felt a change almost immediately. I had the best nurses, and the best medical aid. I got well, and I owe my recovery to the attention of Odd Fellows."

Need we say that this circumstance made a lasting impression on our mind? It is indelibly impressed there, and will not be forgotten.

Not many years since, a Brother who was born in an interior county of Kentucky, and who at his majority had settled in Indiana, started with his wife and three children to visit his paternal home in the former State. At the town of P——, one of his children became so unwell that they were unable to proceed with it. The child grew worse, and all hopes for its recovery were lost. The mother was wearied in her watching and attentions to her child. The people of the hotel, considering their guests of but ordinary *caste*, gave them very little aid. Finally, the father thought of the Odd Fellows. He found there was a Lodge in P——. He produced his card, and they immediately come to his aid. The wives of several brothers aided the fatigued and worn-out mother in attending the sick child. But all was in vain—death claimed its own. At the funeral, all the members, with their families, were in attendance, and many a tear was mingled with those of the parents, at the grave of the departed child. A Brother kindly took the family to his own house, where they remained until the mother had gained sufficient strength to proceed on her journey.

There is one matter connected with the above circumstances, we must narrate: The mother had been violently opposed to her husband joining the Odd Fellows, and said many hard things against the Order. She is now one of its warmest and most devoted advocates.

During the present year, the wife of a Brother who resided in one of the beautiful towns opposite Cincinnati — we do not remember which — was taken sick, and died. He was absent at the time, being a pilot on one of the boats of the "lower trade." On his return to his desolate home, his stricken spirit found consolation in the fact that his wife, during her illness, had received every attention from the Brotherhood of Odd Fellows, and their families. Her funeral had been attended by them, and all the rights of decent sepulture were hers. The Brother remarked to another, that he found his household affairs all in good condition, and that every thing had received better attention than he could have given himself.

Thank God! the wives of Odd Fellows, and Odd Fellows themselves, when among the Brotherhood, do not have to depend on the cold and unfeeling charities of a heartless world.

The earthly remains of the above Brother now moulder in the silent grave, while his spirit has gone to join that of his wife in another world. He died quite recently at Louisville, from injuries received at the burning of the Charter Oak, of which he was pilot.

During the spring of the year 1847, a young man from New York city, was taken suddenly ill at a town in the State of Michigan. During the evening previous he had visited the Lodge, and some of the boarders at the hotel, who were also members, knew him to be an Odd Fellow. Of course he was furnished with every thing comfortable. The disease made rapid progress, and when it became evident that he could not live, he arranged his temporal affairs, and prepared himself for his final departure. His last words were a blessing on Odd Fellowship. A committee of the Lodge accompanied his remains until they were met by a committee of his own Lodge, who took them in charge, and conveyed them to his former home.

Suppose this stranger had not been an Odd Fellow, what would have been his fate? A rough box, a grave in an obscure corner of the village grave-yard, with scarce a stone to mark the spot!

A few years since, traveling eastward with a gentleman whom I discovered to be an Odd Fellow, in the course of our conversation he informed me that he had once been so unfortunate as to loose every thing he possessed in the world by fire, his family barely escaping from the burning dwelling, in their night clothes. His Lodge had considerable of a surplus fund, and having confidence in his integrity and business habits, they loaned him a portion of it. He also received aid from Brothers of the neighboring towns, and he was thus enabled to resume business. He had been prosperous, was enabled to pay back all he had borrowed, and was again in comfortable circumstances; for all of which he said he was indebted to the Odd Fellows.

Such are a few illustrations of the "daily ministrations" of an institution which, strange to say, is denounced and opposed by men who profess to be teachers of morality and charity! But from such teachers may we be delivered! Give us the *practice*, not the *theory!* A.

THE MISSION OF THE ORDER.

BY REV. BRO. R. B. THOMPSON.

To obviate the ills incident to mankind, our Order is established, and it has never deceived the hopes of its most sanguine supporters. A general fund is formed in every Lodge, by the regular contribution of small sums from each member, which is used for the purpose of relief; and in the application of it no respect is shown to persons—no delicate feeling is wounded—no consciousness is awakened that we are living upon charity—but all feel they are partakers of that to which they have contributed, and that around them are nought but the glowing and pure sympathies of genuine *friendship*, and the services which belong to us of right. Here is a *friendship* which supplies a purse to the sick and distressed—affords succor in the hour of peril—keeps a night-watch at the pillow of affliction and pain—and follows in mourning the ruined earthly tabernacle to its tomb—throws the evergreen into the last resting-place, as a suitable token of memory, and returns to remember and relieve the spirit-broken widow and the fatherless orphan.

Vast has been the influence of our *Order* in the promotion of these objects—innumerous the blessings it has scattered over the land. Oh, could all the partakers of our *friendships* and *loves* be gathered to lay down at the shrine of this altar their bright testimonials, the last document might crown a lofty pyramid of grandeur which would monument the honors of Odd Fellowship. When we contemplate the misery and wretchedness which reign throughout this bright land—the innumerable objects of pity which are to be found in every direction, where is the heart which does not swell with rejoicings that an institution whose soul is charity, whose great end is charity, has sprung up amongst us with the suddenness of magic, and continues to grow with the growth and strengthen with the strength of this vigorous *republic*, in its gigantic strides to grandeur.

See the genius of Odd Fellowship as she moves forth in her loveliness, like an angel, whose pinions are all radiant with celestial hues; walking upon the highway of this green and beautiful earth, she casts her love-beaming eye upon the desolate homes of men—she stoops to lift the aching head of sickness—to moisten the fever parched lip—to pour oil upon the wounded spirit—to revive the exhausted frame—to throw a mantle upon the naked—to give savory food to the famishing—to caress the lonely orphan—to light the tears of the desolate widow—to offer peace to the erring—and to whisper kind words to misfortune—oh, who can look, and not love? Who can gaze upon this brilliant and touching scene, and not haste to decorate her shrine, and wreath for her the freshest and greenest chaplet which admiration bestows? Who can behold her fluttering banners, all emblazoned with divine mottos, and not love to stand beneath them? Oh, let these be our speaking records and our heart moving appeals, whilst we chant the ode,

"Hail! Hail! Hail!
Hail to thee, holy Charity!
Thy birth-place is the skies;
Thy dwelling is the tender heart,
Thy language—tearful eyes.

Thine attributes beam in the smile
That like morn's sunlight glows,
To soothe the furrow'd brow of Care,
And heal the bosom's woes.

"Hail Hail! Hail!
Hail to thee, glorious Friendship, Hail!
Thy birth-place is the heart;
The master-hand who wrought the link,
Wills that it should not part;
In union strong our Order stands,
The haven of th' oppress'd:
Then Friendship, hail! and Charity,
Lights of the human breast."

Our Order ever seeks to strengthen the ties which should bind alike the community and ourselves. While it aims to expand the principles of brotherly love and affection, it has reared an altar to the sternest morals, and inculpates the precepts and principles of moral conduct. Upon our banner is inscribed the motto, "Truth," including the virtues of honesty, morality, and temperance, and comprehending our duties to God, to our neighbor, and to ourselves. Although no particular sectarian tenets are taught, or permitted to be discussed by our Lodges, yet assuming the moral code laid down in the Holy Bible as the correct rule of conduct, it points its followers to the beauty and propriety of its requirements. Arrogating no higher prerogative than the regulation of the moral conduct of its members, it embraces within its arms men of every sect and religious tenet. It grants no sanction to infidelity, but enjoins upon us in our obligations, and enforces in all our emblems, speaking through the eye, to reverence and obey the Great Creator and Ruler of the Universe; it enjoins upon us to study the moral law as it is written in the sacred book, to consider it as the unerring standard of truth and justice, to regulate our lives by its divine precepts, and leaves the spiritual application of its doctrines as the more elevated, and more exalted duties of religion. It requires no blasphemous obligation, wounds not the sensibility of the professor of any Christian tenet, and forms a common ground upon which men of every religious persuasion can meet. It persuades men to be virtuous, by pointing out to them the loveliness of virtue; to be benevolent, by opening before them a rich field for their generosity. The lover, and teacher of Truth as well as Benevolence, those who wish to participate in its labors must approach its altar with pure hearts and clean hands and be prepared to subject themselves to rigid scrutiny into their moral habits and character. Indeed every form and ceremony—every type and symbol of the Order, illustrate and inculcate some great moral duty. Every motto which is inscribed upon its banners is commemorative of some social obligation.

In regard of the third branch of duty inculcated by our ritual, viz: "Our duty to ourselves," Odd Fellowship constantly and earnestly insists that we be men of temperance, chastity and industry. Intemperance is sternly prohibited, and the inebriate is not only denounced by the precepts of the Institution, but by solemn enactment is declared to be unworthy to partake in the labors and benefits of men whose moral aims are so high and noble. Every effort is first made, by advice, by private and public admonition, to save a member from this living death—he is warned of the ignominy that surely awaits him if he yield himself a prey to the destroyer, and he is exhorted by every consideration that can be addressed to him as a man and as a Christian to turn from that broad and beaten track which leads thro' sorrow and shame to the drunkard's grave. Those who know the misery and ruin that have sprung in this world from that degrading vice; that vice which robs man of his Godlike reason and levels him with the beasts of the field, should ever bear in grateful remembrance an Institution which has done and is doing much to stay its ravages, and to save men from its polluting touch. The private record of our Lodges presents the history of many who have been saved, and who now stand regenerated and redeemed, free from the snares of this absorbing passion.

Another distinguished duty to which we are bound by our pledges, and which our Order earnestly and constantly inculcates, is Chastity, both of mind and of language. Taught as we are by the rules and principles of our Order, that *merit alone* is the qualification of an Odd Fellow, and that we are Odd Fellows only when we act and speak like honest men, no incentive can be added to our disposition to shun the drunkard, the gambler, the profane swearer, the vicious, the scoffer at human and divine laws. To you, brethren, who have surrounded our altars and worshipped at their shrine, and caught the bright flame of brotherly love which ever glares up there, these asseverations are but the rehearsal of truths which you have learned with joy.

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Patriotism, which is but half of virtue, exults in the victory, in which thousands have been slaughtered. Humanity, which is a virtue entire and universal, weeps over the dying heaps on either side, and trembles for the Ruler, the Statesman, and the General.

ODD FELLOWSHIP AND MASONRY.

We take the following article from the Covenant. It was written by the Editor, Bro. JAMES L. RIDGELY, a few years since, and as we understand it may be applicable to some regions at this time, we give it a place. We do not belong to the Masonic Fraternity, and cannot speak from our own knowledge, as Bro. Ridgely does; but we can say that we have never known any good reason why there should not be a kind and fraternal relationship existing between the members of the two Orders. We have always advised the kindest conduct towards our Masonic brethren, and would not at any time retaliate any real or supposed wrongs they might be guilty of towards us. We know some sterling Odd Fellows—some bright and shining lights in our institution, who are Masons. If some few of that fraternity have done us wrong, let us rather bear with it *than even think* of speaking harshly of them as a body. That would not be justifiable.

The following is Bro. Ridgely's article.

According to our promise we proceed to review the third and last ground of objection to Odd Fellowship, namely, "*its mimicry of Free Masonry.*" We have often reflected with surprise, mingled with regret, upon the jealousy entertained by some of the members of the Masonic Fraternity in regard to the Order of Odd Fellows, when those who compose the two brotherhoods should look upon each other in the endearing relation of joint-laborers in the cause of virtue and benevolence. Twin offspring of beneficence and united by kindred sympathies, the two Orders should go hand in hand, and so far from suffering jealousy or invidious rivalry to sever the bonds that link them together, should make common cause, and show to the world that however they may be separated by mere shades of distinction, the two are essentially alike in feeling and principle. It has been urged by the exclusive advocates of Free Masonry that Odd Fellowship is nothing more nor less than an imitation of that institution—that its ritual is copied from the forms and ceremonies of Masonry, and that therefore it is not entitled to the veneration which attaches to the more ancient, but certainly not more useful association to which they belong. Being ourselves Masons as well as Odd Fellows, we claim to possess, so far as the essential degrees of both are concerned, a fair opportunity of judging of their respective merits, and we confess that we have never been able to see the slightest ground for jealousy, or unfriendly feeling between them. That they both avail themselves of signs and tokens as the means of intercommunication, is true; and that their ceremonies have reference in common to incidents and usages that belong to ages long past, cannot be denied; nay, more, that they both have for their object the amelioration of the condition of the human race, will be readily admitted; but that therefore the one must be a copy, mimicry or imitation of the other, we most unhesitatingly deny. Joint offspring of benevolence, they both bear the stamp of their common parentage, but as well might we say that two brothers are copies of each other, because of the likeness of each to the common parent, as to assert that two institutions which, notwithstanding their general resemblances, have their distinctive marks so strongly defined, are copies of each other. We are ready to acknowledge that the existence of Masonry as an ancient and honorable institution, which had been fostered by the good and wise for centuries, might have suggested to the founders of Odd Fellowship the idea of association for the promotion of good feeling and universal philanthropy. Nor are we backward in admitting that the successful use of signs and tokens for the purpose of distinguishing the initiated from the world at large, had great weight in causing the adoption of a similar plan to distinguish Odd Fellows from others, but further than this we cannot go, as in doing so we should do violence to our sense of justice and right. It must be distinctly understood that the use of signs and tokens, is by no means original with the Masonic Order, but is of origin among the primitive ages of the world, and may be said indeed to be of divine authority. In effecting similar ends, similar means are apt to suggest themselves, not because of any likeness between them, but because they grow out of the circumstances of the case and are necessarily incident to the general purposes in view. So is it with Odd Fellowship and Free Masonry. The promotion of benevolence is the object of both, and therefore brotherly love and affection are inculcated by both, as the readiest mode of arriving at the end. A limitation as to the recipients of the charities of both, growing out of the propriety of doing the most possible good with means comparatively small, is found to exist in both, not because the one is copied from the other, but because the same experience and wisdom, acting originally and independently, have lead to the same result. As an auxiliary to this very limitation, and to prevent the missappropriation of the funds contributed, it was deemed proper in both institutions to adopt a mode of intercommunication which should be understood by the affiliated alone, and in selecting the plan best suited to embrace the whole human family, it appeared that spoken or written language was too sectional in its character, and that a something that might be *universally understood* at all times, and in all places, in the broad light of day and during the darkness of midnight, amid the din of arms and in the silence of the council chambers; and the same discrimination that dictated to Masonry the use of signs and tokens suggested to Odd Fellowship similar channels of intercommunication. The history of benevolence and brotherly love is the history of the human family, particularly during the earlier ages of the world, of which the old testament is the most ancient and best authenticated record, and consequently the source to which the founders of Masonry and Odd Fellowship would necessarily look for incidents and other materials, illustrative of the moral lessons which they wished to impart. That in making out the groundwork of the two associations reference was had to the same common fountain of wisdom must be evident, and is it strange then, that the emblems of both should point to passages of Holy Writ for their sanctions? or is it proof of imitation on the part of either, that the illustrations selected bear a resemblance to each other, when, if made use of at all, they must be derived from the same volume?

Thus much for Odd Fellowship's being a servile imitation or mimicry of Free Masonry; and we would here close what we designed to say on this whole subject, but the occasion invites to some remarks on the effects of this jealousy on the part of some of our Masonic brethren, not only upon the Masonic Order itself, but upon the world at large, and to a review of the influence which it exerts, in defeating the very object for which both of the fraternities were instituted.

As joint laborers in the same glorious cause, Odd Fellows and Free Masons should, in their intercourse with each other, be governed by the enlightened liberality dictated by mutual and entire confidence. Instead of being envious of the increasing power of Odd Fellowship, our Masonic brethren should view and treat us as so many members of the same family, emulating their virtues, and carrying out practically the same human benefactions. Where jealousy now exists, there should be nothing but generous and magnanimous rivalry and mutual effort, not to be outdone in the race of well-doing. As for the insignia of the two Orders, they should be regarded as the emblems of *Friendship, Love* and *Truth*, united to *Faith, Hope* and *Charity*. When such shall become the feeling and the course pursued, the distinctions between Free Masonry and Odd Fellowship will be merged in the more comprehensive name of Philanthropy, exerted for the welfare of the human race; and the good and the wise of all nations will unite under the banner of Charity and Love.

We have already said that we are Masons as well as Odd Fellows, and we can safely add, that, apart from the shades of difference in the details, we know of no distinction so far as purity of motive and active benevolence are concerned. As Odd Fellows, we might perhaps claim a superiority in the active means employed and the never-ending watchfulness required in working out the plans of beneficence designated by the Order. On the other hand, as Masons we might be disposed to demand superior consideration for antiquity and the weight of character which it generally confers, whilst as philanthropists all of our wishes would be gratified were we to behold Masons and Odd Fellows equally vigilant and self-devoted in promoting the holy ends for which they are alike united. We pray that there may be an end of the EVIL SPIRIT, which, in creating heart-burnings and divisions among good men, can tend to no beneficial result, but must impede the onward march of "peace on earth and good-will among men." Let not the opponents of benevolence rejoice that they behold its votaries at war with each other, and let not the revilers of secret associations be gratified in witnessing two of the most powerful that have ever existed engaged in detracting from the excellence and effectiveness of each other. Our anxious desire is that the same bright sunshine that sheds its glories on the triumphant banners of Odd Fellowship may pour its radiance on the uplifted standard of Masonry, and whilst the rallying words of our Order—*Friendship, Love* and *Truth*—are borne on every gale, thy shall be mingled with the breathings of *Faith, Hope* and *Charity*. Let jealousy be at rest, and hand in hand let us cheer each other in the rivalry of good works. When the bigoted and illiberal persecutions which have pursued, and to some extent still continue to attend the two Orders, shall have ceased, when the spotless banner of universal concord shall float in triumph on every breeze, then, and not till then, will we consent that any but the kindest and most hearty co-operation shall exist between institutions consecrated to the holiest and purest purposes. In the warfare that we wage against vice and its attendant evils—*penury* and *want*—we tell our brethren in Masonry to press onward and excel us if they can in relieving the needy and sustaining the weak, in cheering the broken-hearted and giving comfort to the careworn, and at the same time, we exhort our beloved brethren in Odd Fellowship to raise their standard still higher and win the laurels which ever crown the toils of all whose lives are guided by *Friendship*, *Love* and *Truth.*

TO ———

Forget me not—Oh, it is sweet to cling
  To *thy* remembrance in these lonely hours
When saddened dreams a chilling shadow fling
  Around my heart, and hope's upspringing flowers
Seem like the autmn leaves, all withering!
  The thought of thee can then, like young May's showers
To meadow's parched, change my dull reverie
To joyous dreams of hope, of love, and thee!
      Forget me not!

Forget me not—Oh, were I far away,
  And could not gaze upon thy downcast eyes,
Nor seek with earnest love, day after day,
  To check thy sighs ere half-formed they could rise,
I'd woo thee, dearest, with such willing lay,
  Such burning words, that thou should'st learn to prize
The love that spoke in every gentle tone,
And the fond heart wherein thou reign'st alone.
      Forget me not!

Forget me not—for if I never told
  How much I loved, yet I have looked on thee
With the deep reverence that the sage of old
  Felt for his guardian star; I've watched to see
Some dawn of love within thy bosom cold,
  Yet wept to think my heart's best dream should be
Like the gemmed frost work of a winter's morn,
That dies in tears, when scarce in beauty born!
      Forget me not!

Forget me not—ah! one true heart like mine
  That gives its very being up to thee,
That lays its holiest feelings at thy shrine,
  And only in thy sunny smile can be
Or glad or gay—and must, without thee, pine,
  To hear thee speak, or thy fresh beauty see,
Is priceless; lady, oh, may after years
Ne'er see thee yearn for such in grief and tears!
      Forget me not!

Forget me not—when all alone thou art,
  Taunted to madness, and as cold and chill
As *I* should be could thy sweet thought depart—
  Or shuddering with some dark and bitter ill
Thou long'st for shelter in some loving heart,
  Then turn to me—for *I* will love thee still!
And then, dear one, secure from harm and guilt,
And all life's sorrow, surely *then* thou wilt
      Forget me not!

SOCIAL EVILS—ODD FELLOWSHIP.

BY BRO. T. B. THAYER.

How manifold are the evils to which man is exposed in making the pilgrimage of Life. How much room, and how much need, is there for the exercise of Love and Charity, for the manifestation in action of that sympathy which is so often uttered in words. Wheresoever we turn, the evidence is abundant, of the temptations, weaknesses, trials, misfortunes, accidents, diseases, wants, sorrows, and multiplied evils of all sorts, to which our fellow man is exposed.

We see a brother who has been overwhelmed by some sudden and unlooked for revolution in his business. Every thing has been swept away into the vortex of ruin. All the fruits of long and weary years of toil and enterprise, have been lost by a single blow; and he finds himself standing face to face with poverty and want. He is completely discouraged. He has abandoned all hope, and goes about the streets with a melancholy and care-worn face, or sits at home lonely and silent, with a crushed heart. When his name and misfortunes are mentioned, the world pities him; and many regret that he should be so utterly discouraged and hopeless. Some express their conviction, very coolly, that he will soon sink to the grave; or, perhaps, which is worse, he will abandon himself to the fiery cup of intoxication, and so finish the work of ruin. They pity him; and yet, with all this word-pity on their lips, they go their way as calessly and heartlessly as if their brother's sorrows were unknown to them. And perhaps the next Sunday, they go to church and hear a sermon, and loudly praise it, from that great command of a great soul, 'Thou shalt love thy neighbor as thyself.'

But man is exposed also to bodily pains and wants. He suffers for bread, for raiment and shelter. He has known what it is to be deprived of healthful food, comfortable clothing, a cheerful dwelling, pure air, and the pleasant light of the sun. Hundreds and thousands are destitute of these wholly, or in part; and these sufferers are not at the poles, not in Ireland, not in London only, but here all about us, along our daily paths, within sound of our voice, within reach of our hand.

So of sicknesses—many are the shapes which they assume—the racking cough, the burning fever, the lingering consumption; loss of sight and hearing, paralysis of limbs, broken bones, the decrepitude and helplessness of old age. In all these, and many more shapes, does disease come to our brother; and with their awful shadows around him, with their iron and crushing grasp upon him, he is stretched upon the bed of suffering, and oft-times of agony, for weeks, for long and miserable months, broken in body and spirit, and of the world uncheered, forsaken and forgotten. The great tide of life, and business, and selfishness, rolls on by him; the multitude throng the streets; the manifold voices of his fellows fill the air about him; but few care to step aside from the crowded highway of business or pleasure to sit by him, to watch over his sick-bed, to speak pleasant words to him, and so lighten the long and leaden-winged days and nights that go by so heavily.

Such are the sorrows and woes and wants which meet us in all the walks of life; and such, to too great an extent, the indifference with which they are regarded. Shall not something be done to remove or lessen these evils? Shall not something be done to bring men into a better knowledge of the relations existing between them, and into a more perfect obedience to the great law of brotherhood and love? Odd Fellowship answers, *Yes!* and forthwith sets about realizing the answer. And this is the thing that is needed; this it is that makes Odd Fellowship beautiful, and worthy of all men's love and approbation. It works instead of talking; it gives action in the place of profession. Where there is want and suffering, it not only pities, but relieves.

"I pity you," said a man of words, to one who had met misfortune by the way, and been suddenly reduced in the conflict, almost to beggary. "I pity you very much." "How much?" significantly asked a bystander who had already measured his pity by generous deeds. Yes, truly, *how* much do you pity and love me? I want evidence of it. What is it to me that you sympathize with me in my griefs, that you say you love me, if you give me no proof of it, when you are abundantly able, and I suffer greatly for want of it? If I am hungry, your word pity will not make bread for me; nor will it clothe me, if I am naked; nor visit me, if I am sick, nor care for the widow and orphan, if I die. I am somewhat obliged, to be sure, that you *feel* kindly and lovingly, but I should be much more obliged, if you would *act* kindly and lovingly, and help to remove the evils which are crushing me to the earth. Right feelings are but the color of the rose; but right actions are the rose itself—color, fragrance, beauty all conjoined.

Now this, as we have said, is what Odd Fellowship sets itself about—right actions. Silently, without sounding a trumpet before it, without any noisy, wordy sympathy, it goes to the work of relieving, comforting and blessing those who suffer. If calamity has come upon a brother, if his business is prostrated, if misfortune overtake him far from home, the beautiful teachings of the institution are not forgotten: but at once, whatsoever each can do, is done, and the brother is sent on his way rejoicing. If sickness come upon him, the Order watches over him by night and day; his wants are supplied; the sick room is made comfortable and pleasant; and the ministers of Friendship, Love and Truth, are ever at his side. If he dies, they leave him not; but with a noiseless and delicate attention, the burial preparations are made, and they follow him to the grave, and water the green sod with the tears of fraternal affection and regret. And then the widow becomes to them a sister, over whose welfare and interest they watch with a tender solicitude; and the orphans are to them the children of a brother, and they are cared for, till they are placed in safety, and are in the way of obtaining by honest industry, a respectable position in society.

Such is the work of Odd Fellowship; and from this, it will be seen that it does not waste its time and strength in words, in mere idle expressions of regret and sympathy; but, as we have said, does speedily whatsoever needs to be done, and talks afterward. Looking abroad upon society, it sees all the evils which weigh upon it; all the sorrows and sufferings to which man is exposed; and having devised what it believes the best plan for the removal or relief of these, it endeavors to accomplish this so far as its means will allow. And that it has done much, none will deny, who knows its history, who have recognized the shining foot-prints which it has left all over the face of our broad land. Many a spot that is green and beautiful as a garden now, but for her presence would be a barren and desolate wilderness. Many a home that is now the abode of comfort, and plenty, and happiness, were it not for what she did in the hour of need, would now be the abode of poverty and wretchedness. And many a one who would have struggled with disease, and gone to the grave neglected, desolate and unblessed, has, through the ministries of Odd Fellowship, met the trial with a calm trust, and death has come to him as peacefully and serenely as the close of a summer's day.

With all our heart, we say, then, let this noble institution live and prosper in the future as in the past. Let its followers be true to its broad and generous principles, and obedient to its Heavenly teachings, and it will prosper, and go forward in its divine work of mercy, till the coming in of that glorious era when the tears and the griefs, and the woes of this world shall be submerged in the healing tide that shall flow from the fountain of benevolence and peace.

"How long, dear Father, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the promised day." [*Gavel.*

GOOD ADVICE.

The following excellent advice to all Odd Fellows, is taken from an address delivered by P.G. Wm. H. Strickland, before Siloam Lodge, of New York, on taking possession of a new Lodge room. Its truths should sink deep into the heart of every good and true Odd Fellow.

If we would preserve inviolate the beautiful temple we have erected to the divine attribute of Benevolence, let order be the mystery of our mysteries.

There should be a singleness of purpose animating all Odd Fellows, in entering upon the duties of their station, inspiring them to seek the good of the Order, rather than to make the honors thereof subservient to morbid vanity, or personal interest. Barren indeed is the motive that has for its object only the self-aggrandizement of the individual, and baneful as the deadly Upas is the influence of those who would by selfishness desecrate the councils of the Lodge room.

In the arrangement of our institution, there is no station but which may be filled by the highest with honor. Obedience to the laws being considered the highest excellence, and a jewel whose brilliance is sure to illumine the pathway to distinction.

To carry out this principle, it should be the first care of all the brothers to become as familiar as possible with the work of the Order, so that when called to occupy the different stations, Harmony may characterize all the proceedings.

It is related that in the building of the Jewish temple, there was not heard the sound of axe, hammer, or any other metal tool. All the stones were hewed, squared, and numbered in the quarry from whence they were taken. All the timbers prepared in the forests of Lebanon, where they were felled, carried to Joppa in floats, and from thence carried up to Jerusalem, and there set up, every part fitting with the utmost nicety, so that when finished, it more resembled the work of some supernatural power, than of human hands. Order being the means by which it was accomplished.

Brothers—ours is a temple composed of many parts. By the wisdom of our predecessors, these parts, if properly arranged, fit together with exact nicety, and together are symmetrically beautiful, and any one derangement of these parts must necessarily affect the whole.

Its foundation is laid in Benevolence, Friendship, Love and Truth, which compose the different parts of the structure, and a confiding trust in the supreme Architect, its upholding power.

As in the building of the Jewish temple, to each is assigned his particular station; let him, by constant attention, become perfect in the work entrusted to his charge, and feel the responsibility of that trust, and also that upon him alone may depend the character and prosperity of the institution.

It is the duty of the presiding officer to preserve order; but this is of no avail, if there be no disposition on the part of all to assist him in so doing. It is this spirit alone, which will enable us to hand down to remotest posterity our privileges and blessings.

Upon this, in fact, depends not only the common interest, but the peculiar language of the Order, both in terms and emblems, which are so essential to its preservation, and by which the true Odd Fellow, seeing deeper than the gaudy tinsel, can express himself in tones that will call forth a note responsive in the most distant sections of the land, and in unison with the finest feelings of our nature.

Permit me also in this place to urge the necessity of caution. Caution in all your doings as Odd Fellows. Caution in your intercourse with one another, that nothing may disturb the friendly feelings which should exist, and which is so frequently enjoined in our charges, and caution, that neither in word or work reproach be brought upon the institution, through the unworthiness of its members.

We have displayed upon our walls, as appropriate to our calling, the representation of Faith, Hope and Charity. Let them never be false emblems to us. In Faith, let it not be that of the narrow-minded sectarian, who wedded to his own contracted view, sees no good beyond the pale of his own party, and anathematizes all who do not belong to his creed. But Faith in that Being, who is the Creator and Preserver of us all, and in the hollow of whose hand, is the destiny of all who live and move.

In Hope, let it be that which looks forward to that time, when the chains of human bondage shall be broken, and the bonds of universal fraternity bind all the tongues and kindreds of the earth.

In Charity, let it be that which is as boundless as our hope of fraternity, that charity which prompts the relief of the distressed, to visit the sick, and, in one word, to do all the good we can to improve the condition and welfare of our fellow men.

Eighteen centuries have passed away, and the numerous events by which they were marked, are slowly fading from the minds of men. During this period nations have risen—and nations for their might and splendor, have been the wonder of the world—have mouldered away and fallen into the dust of ages. Events have transpired, and men, who, by their intellect and attainments, have been the admiration of the world—have lived and died. All that is left is

> "A school boy's tale,
> The wonder of an hour."

All save one!

At the commencement of this period, there was assembled in an upper room at Jerusalem, a little band, or lodge, of persecuted men, against whom the high and mighty of that nation had hurled the bitterest maledictions, and the life of their Master was then about to be sacrificed for the sake of his calling. They had met together to enjoy for a brief period the spirit of the principles they were sent to teach, and united their supplications for the unbounded dissemination of love, truth, and universal charity, even to their enemies. That event will ever be fresh in the memory of mankind; and to the doctrines disseminated in that humble abode, and by those meek and lowly men, has since been dedicated the proudest and noblest conceptions of the art of man.

Brothers—the spirit of the doctrines taught and practiced by the Saviour and his Apostles, was Friendship, Love and Truth, with a firm trust in God. This is the motto of our Order.

> ————————"In this bitter world
> Hold to our hearts that only treasure fast;
> Watch, guard, and suffer not a breath to dim
> The bright gem's purity."

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CELEBRATION IN TENNESSEE.

The editor of the Tennesseean, published at Lawrenceburgh, Tenn., says—It was our good pleasure to be present at the celebration in Mt. Pleasant, Tenn., on the 4th of April—a day of peculiar and delightful interest in that beautiful little town. The members of the Independent Order of Odd Fellows, at that place, celebrated the day in their usually imposing and appropriate manner. The members and numerous visiting brethren, assembled at eleven o'clock, in the Lodge room, and after the preliminary arrangements, moved thence down Main street, to the Methodist Episcopal Church. The usual service of prayer being performed by Rev. Wm. H. Baldridge, the assembly were next favored with an able address by A. M. Looney, Esq., of Columbia.

The church was filled to overflowing and a more attentive and intelligent-looking audience, we have seldom seen. The orator, in his happy effort, acquitted himself with great honor and did merited credit to the confidence and esteem of those who selected him. His theme—Odd Fellowship—we have never heard more ably represented in public, and, indeed, we are proud to say that its mystic glories lost none of their beauty and grandeur in being committed to his talent on this occasion. The Brotherhood—its antiquity, progress, and ultimate triumph, were glowingly and happily portrayed throughout the address. The virtues of benevolence and charity, so forcibly represented by the speaker as sacredly identified with the existence and success of the fraternity, were enough to excite the deepest conviction of the purity of the eternal basis upon which the institution rests—and although combatted by the weak and incredulous conceptions of a corrupt taste which infests the world, it is a source of no little delight to the friends of the Order to know that the grandeur of Odd Fellowship cannot be retarded in practicing and disseminating the virtues that exalt and adorn it. But to proceed:

At the conclusion of the exercises at the church, the procession was again formed, and after returning to the Hall, proceeded without regalia to the beautiful residence of Mr. Wood, who had already prepared a most sumptuous dinner for the occasion. Here the members of the Order, and a goodly number of the better half of humanity, (the ladies) were invited to partake of the bounteous repast. The lengthy and tastefully decorated board seemed to groan under the luxuries which it supported, and we assure you, reader, the company seemed to understand the use of table implements. Everything, so far as we know, passed off in the happiest spirit, and the intercourse of sentiment and feeling always attendant upon such occasions, gave a zest and enjoyment to the whole, which will long be treasured in the memory of those present.

[ORIGINAL.]

THE INITIATION FEE, AND THE PRICE OF DEGREES.

Bro. Glenn — The Ark for May contained two articles on the subjects above named, to which I desire to offer a few words in reply. Both articles are written in a tone and temper which commend them to the attention and consideration of the Brotherhood; they evince the right spirit, and we cannot but conclude the writers felt all that they said. This is the correct way to discuss matters appertaining to the welfare of the Order, and it is my hope that in the remarks I may make, I shall show the same spirit.

It does appear to me that those who argue in favor of the reduction of the initiation fee, are greatly in error in regard to the conclusions to which they arrive. The main argument seems to be that a less fee for initiation would increase our numbers. Now, I am one of those (and there may be but a few of us,) who believe that our Order is increasing quite rapidly enough; and that to open the doors to increase the number of members, by reducing the initiation fee, would be bad policy.

One of the writers alluded to remarks "that the prosperity of our beloved institution, since its organization in the State of Ohio, has been a subject of admiration and wonder." The remark is a correct one, and argues much for the continuation of the initiation fee at ten dollars, as I think I can show.

The uniform initiation fee took effect in January, 1846. At that time we had fifty-seven Lodges, and four thousand and fifty-eight members. The year previous there were thirty-four Lodges, and two thousand five hundred and fifty-one members. In January, 1847, there were seventy-six Lodges, and five thousand six hundred and eighty-eight members. Now, this does not show much falling off under the ten dollar initiation fee. In January, 1848, we have ninety-nine Lodges, and seven thousand one hundred and seventy-five members!

In 1844, the number initiated was 774; in 1845, 1819: in 1846, 1723; in 1847, 1819. These facts are taken from the official records, and in my mind go to show that the Order has not suffered any by charging ten dollars for initiation.

It is a mistaken notion altogether, I think, that in order to be prosperous, we must be continually initiating. I know many brothers think it unnecessary to attend Lodge unless there is an initiation. Now, it cannot be expected that we can receive members at every meeting — that is out of the question. It is not every good man in the community that is going to join us. Indeed, there are good men who would not join us at any price, merely because they have no inclination that way. We cannot force men to unite with us. We ought not to persuade them to do so. Every one should come in of his own free will and accord; and most men who make up their minds to join, will contrive some plan to raise the ways and means.

One great error has been committed by too many Lodges, and that is, they have been taking in members too rapidly. Others have not commenced right. The great object seems to have been to increase their number. It is a well known fact that in many Lodges persons have been admitted who are no credit to Odd Fellowship, and the appearance of such in processions and on other occasions, has prevented good men from uniting with us. Perhaps this ought not to be told, yet it is a truth. That discrimination and judgment necessary to give character to our institution, in the eyes of the community, has not been exercised, and in nine cases out of ten it has arisen from an overweening anxiety to increase the number of members.

I have remarked that it is not necessary to be always initiating to sustain a Lodge. Where there is a respectable number of prompt paying members, who take the Degrees, with judicious economy, a Lodge can always have a sufficiency of funds to meet their liabilities. The instances will be exceedingly rare where this is not the case. I know a Lodge in Ohio, which made loud and long complaint against the initiation fee, which never had less than two hundred dollars of a surplus fund, and had paid weekly benefits to one or two members for nearly six months.

The writer alluded to remarks in another place that "there appears at the present time to be a pause in the progress of the Order, and something is required to give it a new impulse." I apprehend he is somewhat mistaken in this respect, or his statement must be confined to his own region; for I am told that at the last meeting of the Grand Lodge there were some ten or fifteen applications for Charters, five only of which, as I perceive from The Ark, were granted. Now, this does not seem much like "a pause in the progress of the Order." I am also informed that the Grand Lodge is in the habit of exercising much caution in granting Charters, and require good evidence that a Lodge can be sustained. Now, what better evidence do we need of our prosperity than the great increase of Lodges? And what stronger argument can we have in favor of the ten dollar initiation fee? I believe there have been some ten Lodges already instituted the present year, an average of two per month, which is not much of a "pause."

An intelligent Brother informs me that in the State of Indiana, the initiation fee was never less than ten dollars. Their Degrees are the same, only that they charge the highest for the first Degree, and reduce them as they advance. They pay not less than 10 cents, and some 12 1-2 cents per week as dues. Here we pay less than eight cents. There they pay 10 per cent. to the Grand Lodge, and here we pay 5 per cent. In Kentucky, the initiation fee, price of Degrees, dues and per centage are precisely the same as in Indiana. In both these latter States, the Order is progressing finely and harmoniously. We hear no complaints there of the initiation fee. I confess, when I hear of these things in other States I *feel* a little for the Buckeye State—a State far in advance of the others in population, wealth and business. I had almost written we ought to be ashamed of ourselves.

I admit that in many towns it is much more difficult for persons to command ten dollars than it is in the larger places. This is an argument, I confess, in favor of having a fee placed at maximum and minimum rates. Yet at the same time, many of the smaller towns started at ten dollars, when the initiation fee was but five. I think it has been stated in The Ark that the Circleville, Springfield, Xenia, and some other Lodges, started at ten dollars. Now, let me ask, if Circleville can sustain a Lodge at ten dollars—(and I am told she has also a good camp)—what is the reason Mt. Vernon cannot get along at ten dollars?

I have not much doubt but some men are prevented from joining because they cannot spare ten dollars. On the other hand, some come in for ten dollars, who ought never to have been admitted. Others raise five or ten dollars and join merely to obtain the benefits in case of sickness. They never advance farther.

I cannot go in for a reduction in the price of Degrees. I cannot for a moment think of reducing the price of initiation and the price of Degrees, for I have no idea of making Odd Fellowship a *common* and a *cheap concern*—by no means. I have heard but little complaint of the price of Degrees, and until I read the article in the last Ark, from Northern Ohio, I did not know that dissatisfaction in this respect, existed in any quarter. It was news to me, and I doubt not was to many others, that it was a "detriment to the success and prosperity of Lodges in Northern Ohio." Still, such may be the fact.

On a review of the whole ground, I hope things may remain as at present in regard to fees and dues in Ohio. I think we are getting along quite well enough. No one can deny that we are prospering. The facts show this to be true. We have one hundred and ten Lodges, and eight thousand members! It is true, that in some places the Order may not be as prosperous as in others; and it is presumable this may often be attributed to causes other than the initiation fee or the price of Degrees. I repeat, the great error has often been committed in commencing Lodges, in not taking in the right men; in an uncalled for desire to increase the number of members.

But do as we may, we cannot please all. Some find fault with one thing, and some with another. One makes complaint against the initiation fee, and others ridicule the idea of reducing it. One says the Degrees are too high. Another complains of the location of the Grand Lodge, while others again decry the legislation of that body as arbitrary and tyrannical. Some are much put out that Cincinnati should monopolize all the offices. Some Lodges and Past Grands cry aloud for a Representative system, while others strongly oppose it. These complaints and opinions are not confined to particular sections, but are scattered all over the State; and while they are spoken of and agitated, Odd Fellowship has been speeding on in its blessed mission, fulfilling the high destiny of its creation, and performing acts of charity, benevolence and mercy, which should gladden the hearts, and give proud satisfaction to all its members.

I trust these facts may be taken into consideration, and receive the calm reflection of the Brotherhood. Let it be understood that instead of going backward, our march is onward, and that if there is any thing operating against the prosperity of a particular Lodge, the difficulty is more likely to be in itself than in the laws which govern it. WILDEY.

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That calling and condition in life are best for us, and to be chosen by us, which are best for our souls, which least expose us to sin, and give us more opportunity of serving and enjoying God.

ORIGINAL.

EXCLUSIVENESS OF ODD FELLOWSHIP.

BY BRO. WM. ROUNSEVILLE.

No objection is more frequently made against our institution than the exclusiveness which is said to characterize all its acts of charity. Towards its members it is conceded it shows a benevolent and fraternal spirit; but towards those who have never been initiated into its mysteries, it has no heart, and no open hand to relieve their wants and sufferings. If the charge is true, it bears with great weight against the Order, as it should do, for there is already too much exclusiveness in the community. But is it true? This is the all important question. Every one who has listened to the ceremonies and charges of initiation knows there is no truth in the allegation. But those who know nothing of these things, and are profoundly ignorant of facts connected with the beneficial operations of our Order, may honestly entertain a different view of the subject.

It would be an easy matter to show "by reasons strong as proofs from Holy Writ," that Odd Fellows are not less benevolent than their neighbors, aside from those contributions which their Lodge rules require. But we choose at this time to select a few from the mass of facts which exists, which show that the benefits of our Order, though they may be silently conferred, extend to those without the pale, and ameliorate human suffering wherever it is found.

In a small but flourishing village in one of the western States, dwelt Hugh L—— and his family. Industrious habits were his only capital, but these were sufficient, as long as health endured, to furnish the necessaries of life for those he loved. He was just beginning to gather around him those little comforts and conveniences which add so much to the happiness of life, when sickness laid its palsying hand upon him, and he left his bed only to he conveyed to the tomb.

The wife did what woman under such circumstances could do, and with the assistance of her eldest son, a lad of fourteen, would have secured a comfortable subsistence, but for an accident which for a time deprived her of his aid. A wound accidentally inflicted, confined him to his bed for several months, and required the constant attention of the widowed mother. By slow but sure degrees her little stock of provisions was exhausted—hunger stared her in the face—her wounded boy lay moaning before her, destitute of the numerous small but important articles which minister so much to the comfort of the sick room, and no means were at hand to enable her to provide for his wants, or to ward off the evils of utter poverty.

But there was a Lodge of Odd Fellows in the village. They heard of her distress. They went to her relief. First a small sum of money was donated and presented. Then assistance was given to take care of the sick. Soon a liberal supply of wood to keep out the biting frost, and a generous donation of provisions to allay the cravings of hunger, were found upon the premises. By this seasonable aid, the widow and her family were enabled to pass a cold winter comfortably, and meet the return of spring with gladness. It is true, there were no sounds of the trumpet to herald the fact that good had been or was about to be done. But the relief was none the less acceptable, and none the less valued on that account. It is but just to say that no relative of the family thus assisted was known to be an Odd Fellow.

We recollect another case which goes to prove that our Order is not the exclusive, selfish thing which it is said, by its opposers, to be. By a long course of sickness, a family was reduced to the extremity of poverty. The attending Physician, who was a member of a Lodge of Odd Fellows, made known their circumstances to the brethren—a contribution, amounting to several dollars, was made and sent to the needy family, by the hand of a faithful brother. They received it with gratitude and thankfulness, and informed the brother that the last mouthful of provisions in the house had been devoured before this opportune donation was received. Though before the head of the family had been an opposer of the institution, he has never since been known to speak against an Order which dealt bread to him in his hour of need.

A similar case occurred in a family which had just arrived in this country from Germany. They were strangers in a strange land, but sickness overtook them even there. The little they had saved after paying their fare, was soon expended, and, as they were strangers, they could get nothing on a credit at the merchant's or grocer's, not even medicine. Odd Fellows, governed by the spirit of their institution, came to the rescue, and they were placed in circumstances where they could gain a subsistence by their own exertions, after the sum contributed had been expended.

And these contributions were above and beyond the usual benefits given to members. Each member received as much as though these had not been made, and at the same time, Odd Fellows were contributing to other charitable objects as freely and as largely as their neighbors.

So it is wherever our Order has been established. So it should be, and so it *will* be as long as brothers heed the precepts and laws by which they profess to be governed. Though the carping may not know it, yet the stream of charity will still flow on, fertilising the wastes of poverty and distress, until "one law shall pervade all nations."

BENEVOLENCE OF THE ORDER.

"Nor is the deserving brother ever sent away empty."

The above language will fall familiarly upon the ears of our brethren, for on the threshold of their entrance to the institution they were informed that the great principle of the Order is charity in its fullest extent, and that from the doors of its temples the deserved brother is never sent away empty. It is a bold assertion, and involves a somewhat deep and important responsibility; and yet, are we willing to say that in all our experience and observation of the practical workings if our system of benevolence, we have never known an instance in which the sentiment has been falsified. We have indeed known instances in which we have had good reason to believe that an unworthy and undeserving member has received the bounty of the institution, but in no case have we known a worthy applicant for aid to be sent away empty. Long, very long may this active charity continue to be the ornament and glory of the Order of Odd Fellows, and long may it be before any of onr members shall cease to feel the full weight of responsibility involved in the above profession of practice upon the rule of kindness which feels for other's woes and extends a ready and willing hand of relief. There is an incident of scripture history which is brought fresh to our mind, as often as we hear the above sentiment repeated. We allude to the case where Christ fed the multitude in the desert. Of him it may be said in truth, that he never sent the sufferer away empty, and there is a moral beauty in the case to which we refer which has always attracted our attention and secured our admiration.

A vast multitude had followed him and their wants were various. There were the sick, the faint and the dying, who had come to find health and strength and life. The lame man leaned upon his staff and waited for relief, and the blind in their darkness had groped their way out from the busy city hoping that a word from the strange being of whom they had heard might pour light upon the sightless eyes, and introduce them to unknown beauties of a world in which they had lived, but which hitherto had been to them unseen. And there was the leper, a loathsome being, cast out from the synagogue and shunned by his fellows, and he had followed the throng in the distance, and hoped that he might find relief from his dreadful malady. And the maniacs too, drawn by an unknown impulse, had joined and followed in the crowd they knew not why. And there stood that vast throng, swaying to and fro, as the agitated waters of the deep, jostling one another in the crowd, and waiting with eager eyes and open ears to see the far-famed Nazarene, or to catch the distant tones of that voice of whose wondrous power they had heard so much. The day wore away apace, and the shades of the evening were fast settling down upon the earth; and still the people lingered for they were chained to the spot as if some spell was upon them. They were faint with hunger, and the disciples suggested to Christ the propriety of sending the multitude away that they might go and buy food. But his reply was, "They need not depart, give ye them to eat." "And they sat down and did eat until they were filled." From his presence the needy were not turned away, and in the circumstance we may see illustrated the same active spirit of benevolence upon which our Order professes to practice. We cannot consistently with our views of propriety lower the dignity of him of Nazareth by saying that he was an "Odd Fellow," though in the eyes of the world he was marked as odd and strange; but we would, if we could, elevate the character of the Order, by bringing it up to a more near approximation to the example of him, who being "a man of sorrow and acquainted with grief," knew how to feel a generous sympathy for the woes of suffering humanity. We would that Odd Fellows every where might be more like him, in all kindness and love, and so carry out their professions, as to deserve the approbation of him who said in reference to feeding the hungry and clothing the naked: "For as much as ye did it unto the least of these my brethren, ye did it unto me." Let the practice of the institution correspond with the above profession, and it will not only prosper as it has prospered, but it will go on to greater and more glorious triumphs.

The Ark.

ALEX. E. GLENN, Editor.

THE REPRESENTATIVE SYSTEM.

The subject of organizing State Grand Lodges upon the Representative system is attracting much attention, and creating very considerable discussion in the States where some system of the kind has not already been adopted. In many of the States the Grand Lodges have been organized upon the Representative plan for some time, but in their details we believe they all differ, so that there is no uniformity among them. We do not deem this essential. Each State could regulate that matter to suit its own notions, and the views of its Past Grands, though we believe a uniform system would be better.

At the last session of the G.L.U.S. the subject was brought before that body by the Grand Sire in his annual report. That the reader may know his views we copy the paragraph having reference to that subject, as follows:

"The proposition in various States to change the fundamental laws upon which State Grand Lodges are organized will be a fruitful source of discord, unless the principle be settled by your body. Under our present laws, every Past Grand in good standing is entitled to a seat in his State Grand Lodge. This is guaranteed to him as a reward for the labor performed in filling the different chairs in a Subordinate Lodge. It is proposed in some sections of the country to organize State Grand Lodges upon the representative system, representation in proportion to numbers; whilst in other sections there is already a system in operation by which, on many questions, a representative elected by his Lodge, casts the vote of that Lodge and other Past Grands are disfranchised. Two points are presented here, the decision of which will be of great importance to the Order. 1st. Can a P.G. be cast out of a State Grand Lodge which he has entered as a member under the solemn guaranties of the organic law of that body, and under the stipulations made by the Grand Lodge of the U. States? and 2nd. Can a system be adopted which in effect is the same, that is, that a P.G. may be disfranchised on certain questions, or that the voice of one P.G. may be made less in the body of his State Grand Lodge than that of his fellow member who may be the special representative of his Lodge. I am satisfied that in some States it will be necessary to change the present system in order that Grand Lodges may be reduced to a working number, but the difficulties involved in the two points presented, have appeared to me to be a bar to any better plan."

This portion of the report was referred to a special committee, who submitted a report, accompanied by a plan for the organization of State Grand Lodges, and which we append as follows:

To the R. W. G. L. of the U. States:

The special committee to which was referred so much of the annual report of the Grand Sire as relates to the present organization of the State Grand Lodges, and the necessity which exists for a change in the construction of some of those bodies, have embodied in the accompanying resolutions the best plan which they can devise for the accomplishment of the object which has been submitted to their consideration.

This plan, it will be perceived, contemplates the retention of the general legislative power in the Past Grands, where it has always been placed, and which power it is deemed inexpedient to transfer to Subordinate Lodges. The Past Grands, as a distinct class, in possession of an exalted degree which they can only obtain through the elective voice of the mass of their brethren, have always exercised this privilege. That they have used it wisely, is abundantly attested by the prosperity of the Order; that to continue it in the same class of members can work no injustice to the great body of the fraternity, has been fully demonstrated by experience; and that it is unsafe to place it any where else, must be apparent to every member who carefully examines the various relations and responsibilities which are imposed by the different degrees of the Order. Your committee do not approve the suggestions which point to the propriety of reconstructing Grand Lodges on a strictly representative principle, by permitting the delegates to such bodies to be chosen by the Initiatory Lodge. In Grand Lodges thus organized the Order could not repose as much confidence as in those which would emanate from the Past Grands alone; for the reason that a Grand Lodge composed of delegates elected by the Initiatory Lodge would be subject to the control of that Lodge, either by express instructions or by means of the ballot, and as many members of such Lodges owe no direct obedience to this Parent Body, its interests and those of the Order at large would not be sufficiently protected. Your committee, therefore, deem it their duty to recommend an adherence to the custom which separates the legislative power of the States from the ordinary business and work of the Lodges, and confides it exclusively to Past Grands in possession of the Grand Lodge Degree, whose imperative duty it is to see that the general laws and work of this Grand Lodge are duly carried into effect.

Wm. W. Moore,
A. K. Marshall,
John C. Yeager.

I agree in the report, with the exception of so much as relates to the election of delegates to State Grand Lodges being confined exclusively to the Past Grands, preferring it should be made by the members in good standing in Subordinates. M. Woodruff.

The following are the resolutions offered by the committee:

Resolved, That the Past Grands are the conservative power in Odd Fellowship, in whom is vested the legislative power for the government of the Order in their respective States.

Resolved, That experience has demonstrated that the exercise of this power for the general good is not incompatible with any of the duties devolving on the same class of members as the representatives of their various Subordinate Lodges, on questions of a mere local nature which directly affect the interests of the Lodges.

Resolved, That the Past Grands being thus constituted the especial guardians of the honor and interests of the Order, it is their duty to conform to all needful regulations having in view the preservation and harmony of the institution committed to their charge, and when they neglect or refuse to perform this duty, it is obligatory on them to surrender their trust to the Grand Lodge of the United States, from whence it was received.

Resolved, That in view of the augmentations of the members entitled to seats in the Grand Lodges of some of the States, it is necessary, in order to reduce those bodies to a working number, to reorganize them upon principles different from those which have heretofore prevailed; and therefore it is hereby enacted and directed by the Grand Lodge of the United States—

1st. That no Grand Lodge shall be composed of more than —— hundred members entitled to active participation in its legislative proceedings, except in cases where the number of Lodges within any jurisdiction shall exceed —— hundred, in which case none of them shall be entitled to more than one active voice in the proceedings of the Grand Lodge.

2nd. That whenever the Past Grands within any jurisdiction shall exceed the number above prescribed, the Grand Lodge of such jurisdiction shall devise some just and equitable apportionment of representation, whereby each of its Subordinates, through some of their Past Grands, may have its due weight and influence in the proceedings of the Grand Body, according to the number of its members in good standing at the date of its last official report.

3d. That the Past Grand dignity shall continue to be recognized in all brethren of good standing who are in possession of the Grand Lodge degree, and who shall have duly served a regular or special term of office in conformity to the laws of this Grand Lodge, so far as to permit them to visit their State Grand Lodges, and to render them eligible to any of its offices, as well as to entitle them to vote, in person or by proxy under seal of their Lodge duly attested, at all elections for officers thereof; also, so far as to recognize the Past Grands of each Lodge as the electoral body from and by which all the delegates on the part of said Lodge to the State Grand Lodge are to be chosen.

4th. Delegates to represent Subordinate Lodges in a Grand Lodge shall be elected for one year, and be eligible for re-election. They shall each be entitled to one vote on any question that may be determined in their presence; except in the cases of Lodges that shall send a single delegate, in which case such delegate, when present at the taking of any vote, shall be entitled to cast the full vote to which his Lodge may be entitled.

The report and resolutions were rejected by a very decisive vote, 16 ayes to 40 noes,; and gives evidence of course that the G.L.U.S. had no desire to entertain the proposition.

A plan for a Representative system is now pending in the Grand Lodge of Ohio; or more properly speaking, it is a plan to secure to the Lodges a representation in the Grand Lodge.

In publishing the report and action of the G.L.U.S. in reference to this matter, we have no desire to influence or interfere with the action of the Grand Lodge of Ohio, or any other body, in reference to a Representative system. We give it for general information, and would have done so sooner, but it escaped our observation until quite recently.

THE TRUE AND FRATERNAL SPIRIT OF ODD FELLOWSHIP.

Our readers are aware of the situation of several Lodges in and around the city of Pittsburgh—that for insubordination, the Grand Lodge of Pennsylvania was under the painful necessity of declaring their Charters forfeited.

The subject was again brought to the attention of the Grand Lodge at a meeting on the 20th of March, in a preamble and resolutions which we append. We do not know the time when we have read anything more gratifying to our feelings, and exhibiting in a greater degree the true and fraternal spirit of our institution, and embraced in so short a space. They assert the power and rights of the Grand Lodge, and the manner these should be exercised. They breathe the maternal language of a parent to her erring off-spring—to those who have wandered and gone astray, and in tones which fall sweetly upon the ear, they are invited to return to the "fold again." How pleasing such a manifestation of "loving kindness" must be to the heart of every true Odd Fellow; and without any desire or intention to interfere in the affairs of a sister State, yet we cannot but express the hope that the Lodges in the city of Pittsburgh, which have been suspended, will meet their Grand Lodge in the same fraternal spirit which it has manifested, and that all differences may be reconciled, and their Charters restored.

The following preamble and resolutions, offered by P.G.M. Perry, were adopted.

Whereas, the unpleasant and insubordinate condition of a number of Lodges under the jurisdiction of this Grand Lodge, located in the city of Pittsburgh and its vicinity, is a subject invested with deep and important interests to this body, and involves as it does, the permanence, prosperity, and harmony of our honorable and benevolent Order, not only in this State, but throughout the Union.

And whereas, the position of this Grand Lodge, to her subordinate Lodges, is of the same relation as that occupied by a parent, who is the acknowledged head of a family—whose right it is to make wise and judicious laws, and to insist upon and enact their fulfilment—to commend the obedient, and punish the refractory—to command respect, by the wisdom of her counsels—to sustain the dignity of her position, by prudence and firmness—yet to inspire love by her moderation, gentleness and affectionate solicitude, to promote the welfare of all her children—to bestow the smile of approval upon the good—to plead in tones of parental kindness with the erring, and lead them to atonement and reformation—thus strengthening the ties of brotherhood, and giving permanency to the three great principles of Odd Fellowship: Friendship, Love and Truth. Therefore

Resolved, That this Grand Lodge views with sorrow and deep solicitude, the unhappy difference which unfortunately exists between her and certain Lodges in Pittsburgh and its vicinity; a difference, which if permitted to increase, will lead to the most disastrous results.

Resolved, That while this Grand Lodge is clearly right in enforcing obedience to every of her Constitutional laws and requirements, that the dignity of her position should be maintained, it is also true, that it is duty to conciliate, where conciliation will tend to produce a desirable end, in promoting harmony and brotherly love. Therefore

Resolved, That, with a view to the amicable adjustment of the points at issue between this Grand Lodge, and the recusant Lodges at Pittsburgh, and with a sincere and solemn desire to advance the interest of our beloved Order every where, a communication expressive of the desire of this Grand Lodge to settle this difficulty, be addressed to each of the Lodges aforesaid, inviting them to apply for their reinstation into all the rights and privileges of the Order.

* * *

Arkansas.—We have another letter from Bro. S. F. Garrett of Little Rock, in which he speaks encouragingly of the progress of the Order in Arkansas. They hope to form a Grand Lodge during the coming summer. It is much needed, and we hope they may succeed.

A brother of this State, who recently visited Little Rock, writes us that the Lodge at that place, has never had a visit from the Dist. Dep. Grand Sire, never received a P.W. in the regular way, and has never had the proceedings of the G.L.U.S! Under such a state of facts, is it to be wondered that the Order went down in Arkansas? The brethren at Little Rock deserve great credit for their efforts in reviving and maintaining the Lodge there under such discouraging circumstances. They are possessed of more than ordinary zeal in the good cause.

THE NEW YORK DIFFICULTIES.

We have been favored with a printed copy of the report, and accompanying documents, of the "Commission" appointed by the Grand Sire to inquire into the difficulties existing in the State of New York; and we have likewise received a letter from a distinguished member of the Order, calling our attention to a remark in the May number of The Ark. that "we apprehended the Grand Sire's proclamation would have but little or no effect, and would receive but little or no attention."

There are always "two sides to a question;" and as we have given the statement of one party, it is but right that the other should be heard. We cannot publish the report of the "Commission," for it is too long; nor is it necessary that it should be published. Their proceedings go to show that they investigated the action of the G.L. of New York, to the extent of their ability, and the conclusion they come to is, that the Constitution adopted by the G.L. of New York, at its session in November, 1847, was not the Constitution which was before the G.L. of the U.S., and submitted to the G.L. of New York. This embraces the conclusion of the "Commission," in a few words.

In reference to the power and authority of the Grand Sire to interfere in the case, the "Commission" refer to the Constitution of the G.L. of the U.S. which requires that officer "during the recess of the Grand Lodge, to exercise a general superintendence over the interests of the Order," and "to enforce the laws of the G.L. of the U.S without respect to Lodges or individuals."

The "Commission" consisted of Howell Hopkins of Penn., Zenas B. Glazier of Del., William. R. Smith of Maine, E. M. P. Wells of Mass., and James L. Ridgely, of Md. From their report we copy the following as their unanimous conclusion:

"1st. The form of Constitution acted upon by the Grand Lodge of New York, at its November session, 1847, was not the form of Constitution passed upon by the Grand Lodge of the U.S., formally submitted to the Grand Lodge of New York for consideration, amendment, adoption, or rejection, authenticated by the officers of the Grand Lodge of the United States—but on the contrary, the document passed upon in the Grand Lodge of the United States, was not before the Grand Lodge of New York, even without the sanction of authentication.

"2nd. The form of Constitution alledged to have been adopted by the Grand Lodge of New York, contains new matter at variance with the law of the particular case, and the general laws of the Grand Lodge of the United States as contained in the Digest.

"3d The form of Constitution prescribed by the G.L. of the United States, if it had been in all respects regularly submitted to the G.L. of New York, and had been by it adopted, or amended and adopted, would have been provisionally in force, under the general law of last session."

◆

Kentucky.—The Grand Lodge of Kentucky held its annual communication at Louisville on the 3d of May. The meeting was well attended by members from the city and country. Nothing occurred to mar the peace and harmony which exists in that body, and animates each member of the Brotherhood.

Much business was transacted, and charters granted for four new Lodges, making the number in the State fifty one.

The following are the Grand officers elected for the ensuing year:

John W. Pruitt, of Frankfort, M.W.G.M.
Ballard Smith, of Louisville, R.W.D.G.M.
Geo. W. Johnston, of Shelbyville. R.W.G.W.
P. M. Jones, of Louisville, R.W.G.S.
J. M. Stephens, of Louisville, R.W.G.T.
A. K. Marshall of Nicholasville, and Wright Merrick of Lexington, R.W.G.Reps.

We are indebted to P.G.M. Fonda for the foregoing information.

◆

Odd Fellow's Amulet.—This is the title of a new work just issued, an advertisement for which will be found on the last page of this No. We have not seen the book, but from the notices of it we have read, we are of opinion it is an excellent work, and worthy of the patronage of the Order. The objections often urged against our institution, are most thoroughly examined, and ably answered. The book is got up in good style, and is offered at a low price.

IOWA—D.D.G.S. JOHN G. POTTS.

We are much gratified to learn, as we do by a letter from P.G. James Thorington, that a Grand Lodge has at length been instituted in the young and flourishing State of Iowa. This pleasant and agreeable work was performed by that old and indefatigable laborer in the vineyard of Odd Fellowship, D.D.G.S. John G. Potts, of Galena, Illinois, on the 1st day of May, 1848. The following are the officers elected and installed for the current year:

J. W. Garner, of Burlington, M.W.G.M.
Amos Matthews, of Du Buque, R.W.D.G.M.
Samuel McCormick, of Davenport, R.W.G.W.
Richard Cadle, of Bloomington, R.W.G.S.
Joseph Bridgman, of Bloomington, R.W.G.T.
Rev. Wm. Patterson, of Iowa City, R.W.G.C.
James Thorington, of Davenport, R.W.G.Rep.

The Star of Odd Fellowship shines brilliantly in the Far West! Bro. Thorington writes us—"The Order in Iowa has taken root, and its strong scions may now be seen shooting up from the parent trunk, soon to overshadow the State.

"Muscatine Lodge, No. 5, at Bloomington, is an ornament and a model, presenting a numerous band of Brothers who are at all times ready to receive you with heart and hand, be you rich or poor; all they wish to know is, are you a brother. I now speak from personal knowledge. Harmony Lodge, No. 2, at Du Buque, I am told is not surpassed in her brotherhood; and judging from her representation in the G.L. she will compare with any for good and true Odd Fellows. The other Lodges in the State, I learn are prosperous and doing well."

D.D.G.S. Potts, in his tour through Iowa, instituted three Encampments to wit: Eureka, No. 2, at Burlington; State, No. 3, at Davenport; and Prairie, No. 4, at Bloomington.

Bro. Thorington, in his letter, pays a handsome and deserved tribute to the labors of the veteran D.D.G.S. who instituted the Grand Lodge of Iowa. For many years his labors have been arduous and toilsome in the extreme, extending over portions of Illinois, Wisconsin and Iowa, and it has been cheerfully performed, and in a manner which has endeared him to the extensive brotherhood which has grown up around him. It may be safely said that to no one are we more indebted for the progress of the Order in the region named, than to John G. Potts. And what redounds more to the honor and credit of this brother is, it has all been performed at a pecuniary sacrifice to himself, and he has been impelled only by a devotion to the cause of Odd Fellowship, and a desire to see it spread over the land. There are few, too few, of whom this much can be said. How different the case with the Order in Arkansas, (mentioned in another article) where for nearly nine years there was but one Lodge! This may be set down to the account of those—(and there are many such)—who desire the *honors* of the Order without performing the *labor*. Not so with Bro. Potts; the labor has been his seven-fold, and his good works follow him. The creation of Grand Lodges in Wisconsin and Iowa, takes the jurisdiction of that branch of the Order from the D.D.G. Sires, and it is now confined only to the Patriarchal branch, where no Grand Encampment exists.

The following resolutions, adopted by Rose of the Valley Lodge, No. 3, at Potosi, Wisconsin, attest the estimation in which Bro. Potts is held, and it affords us much pleasure to publish them:

Resolved, That while we acknowledge the more immediate benefits to be derived from the G.L. of Wisconsin, it is with sincere regret we part with our late D.D.G.S. John G. Potts.

Resolved, That our late D.D.G.S. John G, Potts has ever maintained towards us the character of a kind guardian, and a kind Odd Fellow, since the organization of this Lodge; and as we are now placed under the jurisdiction of the G.L. of Wisconsin, we tender to him our most sincere thanks for the able, efficient and impartial manner in which he has discharged his duties towards us.

◆

Back Numbers.—We can still furnish back numbers of The Ark to new subscribers. We do not like to receive subscribers to commence in the middle, or any other part of the volume, except with the first number. We always prefer to furnish complete sets, and all should have a complete volume.

LOSSES BY FIRE.

We have met with several notices recently of the destruction of Lodge rooms by fire, with all their furniture, etc. All are more or less liable to such a calamity, but all can guard against losses by fire, by simply getting the property insured. This matter has several times been brought to notice in The Ark, and we believe the Grand Lodge of this State has requested her Subordinates to insure their furniture. How many have complied with the request, we do not know; we fear, however, it is too much neglected.

An intelligent Brother, who takes a deep interest in every thing connected with the welfare of the Order, has furnished us the following remarks on this subject, which we insert with pleasure:

INSURANCE.

How many Lodges in Ohio have their furniture, &c., covered by a policy of insurance? No one can tell.

Almost every year appeals are made for assistance to refit a Lodge room. See how this operates.

A set of rooms are fitted up; every thing procured to make the members comfortable. The policy of insurance is entirely forgotten, or if thought of, the idea of paying a few dollars is not for a moment entertained, because there is a chance of escaping such a calamity.

A fire occurs from some cause, and the property to some extent destroyed. The Lodge is too feeble to refit without assistance from sister Lodges. An appeal to Subordinate Lodges is sanctioned, and the Lodge that refuses to respond is, probably, stigmatized as uncharitable.

Who is to blame? How many Lodges are there in the State unable to obtain an insurance on their effects? If any, let the fact be known, and you will find, in my opinion, more Lodges willing to contribute to a fund to effect insurances, than to pay for carelessness and inattention.

The foregoing remarks are not intended to apply to any particular case. It is a matter that all Lodges feel a deep interest in, and should engage their attention.

REV. ALONZO WELTON.

Being desirous of bestowing upon this individual all the notoriety he deserves—and he deserves a great deal—we copy the following from the Golden Rule of April 29th. This Mr. Welton, it will be remembered, is agent for the Gazette of the Union.

"Rev. Alonzo Welton.—This gentleman, whom our readers will reccollect we introduced to them last summer as a wholesale manufacturer of falsehoods respecting the Golden Rule, while traveling in this State and elsewhere, has been adding largely to his claims to an unenviable notoriety.

The Reverend libeller has been making a tour in the South and West, and some of his doings have been related to us by a correspondent. Among other things, we are informed that some acts of his at Memphis, Tenn., some six or seven weeks ago, excited suspicion, and one of the most eminent of the Past Grand officers, who is a subscriber to the Rule, happening to recollect our caution, published last summer, referred to his files, and found the individual to be *the* Rev. Mr. Welton. He was immediately waited npon by the brethren, and compelled to disgorge the moneys he had got of them for subscriptions, which the gentleman "forked over" with great reluctance. So great was the distrust of his honesty that notices were sent by the brothers of Memphis to thd surrounding Lodges, giving "due caution."

We learn from The Ark that Welton has been visiting the suspended Lodges in Pittsburgh, Pa., and are told by a Baltimore brother that he is under charges therefor in Washington Lodge, No. 1, Md., of which he was a member. His visiting card has expired. Brethren will be please be on their guard."

* * *

TO THE I. O. O. F. OF OHIO.

Brothers—Mt. Vernon Lodge, No. 20, has resolved to celebrate her Anniversary, on Wednesday, the 21st day of June. We cordially invite the members of the Order in the State to join with us on that occasion.

J. B. Bell,
Ch'n Com. of Arr'gts.

* * *

☞ We neglected to state in our last No. that at the April meeting of the Grand Lodge, P.G. Elias Favorite, of Wayne Lodge, No. 10, Dayton, was elected R.W. Deputy Grand Master of Ohio, to fill a vacancy in that office.

TO SUBSCRIBERS.

Six months of the present volume of The Ark have transpired, and we have on our list a very large number of delinquent subscribers for this year. When compared with our entire list, the number of delinquents is altogether *too large.*

If there is one thing in our career or duties as Editor and Publisher of The Ark, which is disagreeable and unpleasant, it is that of *dunning* up our delinquents. And yet how are we to avoid it? A large number seem to have forgotten all about paying, as they owe for 1847 as well as for 1848.

Many subscribers wait for an agent to call upon them before they pay. This is wrong. Our Agents act for us without pay, and they cannot afford to call on our subscribers. It is enough for them to forward to us when it is handed to them. We cannot afford to pay Agents to collect for us. We presume most if not all our subscribers attend Lodge, and it would be an easy matter to hand over their subscription to our Agent in the Lodge room, or give it to him while passing his place of business. We fear there are by far too many who do not *think* of this, and much to our inconvenience.

Now, the amount coming from each one is small, but to us it is of great importance. Will those who are in arrears act the part of good Odd Fellows, by us, and either pay to our Agents, or remit to us? If they will, we shall be grateful to them; and besides they may save us the most unpleasant labor of our life, that of writing and publishing a duming article in The Ark.

Celebrations.—Several of the Lodges of this State have already had celebrations the present year, and others are making preparations for them.

Muskingum Lodge at Zanesville, had one on the 11th of May. A brother writes us that they had a very pleasant time, and speaks in the highest terms of the address of Rev. Bro. Samuel L. Adams. Chillicothe had hers on the 17th, and Lancaster on the 25th. We much regret not being able to attend either of these celebrations.

Grand Representatives.—The Grand Lodge of Ohio, at its July meeting, has to elect *two* Representatives to the G.L.U.S. Owing to a change in the Constitution of that body, and a change made in the Constitution of the G.L. of Ohio, to comply with the same, the Grand Master is no longer a Representative. Past Grands voting by proxy will bear this in in mind, and vote for *two* Representatives.

At the next session of the G.L.U.S. the Representatives will be classified so that one-half will go out, and the other half serve another year. After this year, one Representative will be elected every year to serve two years.

Missouri.—We are obliged to P.G.M. Spooner, of our State, for the names of the officers of the Grand Lodge of Missouri, elected at the annual communication on the 21st of April:

Charles M. Valleau, M.W. Grand Master.
Henry Holmes, R.W. Deputy Grand Master.
Isaac M. Veitch, R.W. Grand Secretary.
John S. Watson, R.W. Grand Treasurer.
E. K. Woodward, R.W. Grand Warden.
Mahlon Osborne, R.W. Grand Conductor.
V. J. Peers, R.W. Grand Guardian.
John Libby, R.W. Grand Chaplain.
W. A. Moffett and Henry Holmes, R.W. Grand Representatives to the G.L.U.S.

Pennsylvania.—The Grand Lodge of this State, at its annual meeting in April, elected the following Grand officers:

Daniel Baker, M.W. Grand Master.
H. S. Patterson, R.W. Deputy Grand Master.
George S. Morris, R.W. Grand Warden.
William Curtis, R.W. Grand Secretary.
F. K. Morton, R.W. Grand Treasurer.
Peter Fritz and Wm. D. Baker, R.W. Grand Representatives.

Counterfeit Detector.—On the 3d page of the cover will be found an advertisement of Sibbet's Western Review and Counterfeit Detector, published at Pittsburgh, by Bro. Benj. Singerly. We have examined the Review, and find it a superior publication of the kind, and recommend it to the patronage of merchants, tradesmen and others, who have occasion to use such a work.

The Ark, notwithstanding its antiquity in name, is satisfactorily post-diluvian in its appearance. It is printed on new type, fair paper, and in a workman-like manner. Its matter is unexceptionable. We like the mechanical and literary taste which superintends the making up and management of The Ark. We commend Bro. Glenn's monthly to a generous support.

We thank Bro. Abell, of the Connecticut Odd Fellow, for the above handsome notice. Aside from the *matter* of The Ark, *we* like its mechanical appearance. The editing, making up, directing and packing The Ark, is all performed by the same person, at moments taken from his labors as foreman of a daily newspaper. He has the assistance of his son, 13 years old, who sets nearly all the type, and aids in the packing. It is folded and trimmed by a good Odd Fellow. So you see, Bro. Abell, The Ark is pretty essentially an Odd Fellow's Magazine.

A contemporary once took occasion to *sneer* at us because we had to follow some other business besides publishing The Ark, to make a living. 'T is true, The Ark alone would not begin to support our family, and though our *other* calling may be humble it is an honorable one. It shows that we are not quartered upon the Order — nor do we throw out clap-traps to catch its support.

THE ALLEGHANIANS.—This unrivalled band of singers have again visited our State, and are gratifying the citizens of our principal cities and towns with their Concerts. The Alleghanians take rank the foremost among those who have given concerts of music in the United States; and their unequalled singing, gentlemanly bearing, and strictly moral conduct, entitle them to the confidence of the public, and especially those who are admirers of vocal music. We trust their visit to our State may be agreeable and profitable. To the Brotherhood of the I. O. O. F. we commend them as worthy of their patronage and friendship.

EMBLEMS.—A Lodge wishing to purchase a superior set of Emblems, can obtain them of Springfield Lodge, No. 33, Springfield, Ohio.

☞ THE GAVEL has again changed hands, and is to be again published at Albany, New York. A prospectus has been issued and sent round to the Lodges, in which *great things* are promised — such as *the* cheapest magazine, splendid engravings, &c., &c. We caution the Brotherhood against being taken in with these *promises*. Had our warnings been heeded, many an Odd Fellow would have his dollar in his pocket, which he paid in *advance*, for some Eastern publication, which issued a number or two, and then —— *fizzled!*

ACKNOWLEDGMENTS.—We return our thanks to P.G's Chapman and Noble for the proceedings of the G.L. of Indiana; to Grand Sec'y Baxter for the proceedings of the G.L. of Michigan; to Grand Sec'y Curtis for the proceedings of the G.L. of Pennsylvania; and to some kind friend for a copy of the address delivered by the late Rev. Bro. D. J. Burger, at Cleveland, in January, 1847, at the Dedication of Odd Fellows' Hall.

☞ Travelers having occasion to stop at Zanesville, or to take a meal there, will find the Eagle Hotel the place to call at. Besides every thing to make one comfortable, one of the proprietors, Bro. S. Porter, is a good Odd Fellow, and of course a gentleman.

☞ The Lodge at New Philadelphia has been instituted, and we learn it is prospering finely.

MARRIED,

At Delaware, Ohio, on the 27th of April, 1848, by the Rev. Mr. Merrick, Bro. DAVID WHITAKER, of Morning Star Lodge, No. 26, Medina, to Miss ANN WELCH, of the former place.

At Ballville, Ohio, on the 27th of April, 1848, by the Rev. F. S. White, Bro. O. A. ROBERTS, Rec. Sec'y of Croghan Lodge, No. 77, Lower Sandusky, to Miss HARRIET HAFFORD, of the former place.

In Northampion, Mass., on the 10th of May, 1848, by the Rev. T. J. Clark, Bro. NATHAN B. MARPLE, of Columbus, to Miss HARRIET NEWELL, daughter of Dea. Enos Clark, of the former place.

OBITUARY.

Died, recently at Louisville, Ky., from injuries received at the burning of the steamboat Charter Oak, Bro. GEO. D. MORRISON, of Noah's Dove Lodge, No. 20, Newport, Ky. The usual resolutions were adopted by the Lodge, showing the high respect entertained for the deceased, by his brethren.

At Dublin, Franklin county, Ohio, on the 2nd of May, 1848, ANN ELIZA, only daughter of Bro. Zenas and Caroline Hutchinson, aged 3 years and 2 days.

CORRESPODNENCE

St. Charles, Ill., April 6, 1848.

Bro. Glenn—St. Charles Lodge, No. 14, located in this place, is now in a flourishing condition. Indeed it has never been more so since it was instituted. We have some opposition, but, as we let them fight their own men of straw, we are moved by none of these things. We have about 80 members, and scarcely a meeting passes without an initiation. Many who at first were opposed to secret societies, now admit that *some* good may come from them. Yours in F. L. and T.

Wm. Rounseville.

Centreville, Ind., April 29, 1848.

Bro. Glenn—As no one has advised you lately of the state of the Order in this region, and inasmuch as the prosperity of the Order is welcome news to all who have a high regard for it, permit me to occupy a few lines in your excellent publication.

On the 5th of April, Bro. C. Bucher, our State's Grand Patriarch, visited us and instituted Hebron Encampment, No. 8, we think under very favorable auspices, for we now number 14 members, and have farther applications for immediate action. The following Patriarchs were installed as officers of the Encampment: Laz. Noble, C.P; Sam. C. Meredith, H.P; Tho. Wilson, Scribe. We think of being able to number 25 or 30 Patriarchs on our roll by the middle of summer.

The G. Patriarch proceeded to Cambridge City, where, on the 6th, he instituted an Encampment, but under what name and number I am not informed. It is hoped some of the brethren there will inform you of it.

Not wishing to spin out a long yarn with this information, I shall simply give the facts.

A Hoosier Brother.

Hannibal, Mo., April 28, 1848.

Bro. Glenn:—It affords me pleasure to inform you that the Order is prosperous, and the Lodges increasing in this region. Since I last wrote you, D.D.G.M. Charles D. Bourne has instituted the following Lodges. Bro. Bourne is a laborious and persevering Odd Fellow, and merits the thanks of the Order for his indefatigable labors in the good cause.

Hannibal Degree Lodge, No. 2, at Hannibal. Officers—R. N. Anderson, D.M; G. T. Cannon, A.D.M; Arthur Shearer, D.G.M; E. J. Hawkins, Sec'y; James Garnet, Treas.

March 31st, Marion Lodge, No. 31, was instituted at Palmyra. Officers—W. N. Cooke, N.G; Edgar Taylor, V.G; G. G. McMahan, Sec'y; W. H. Taylor, Treas.

April 11th, Paris Lodge, No. 29, was instituted. Officers—A. W. Reed, N.G; W. Taylor, V.G; T. E. Williams, Sec'y; J. C. Moore, Treas.

April 12th, Shelby Lodge, No. 33, was instituted. Officers — W. G. Holliday, N.G; C. J. Rackliff, V.G; W. L. Chipley, Sec'y; H. W. Rockwood, Treas.

April 17th, New London Lodge, No. 32, was instituted at New London. Officers—S. McGowan, N.G; H. Brown, V.G; J. Jemmerson, Sec'y; C. T. Clayton, Treas.

Yours in F. L. and T.

Mat. Gillespie.

Dexter, Mich.—Our Lodge (Huron, No. 30) is flourishing beyond all expectations. We now number 47 good Odd Fellows, and five applications are before us for action at the next meeting.

To the I. O. of O. F.

IN PRESS, and will be speedily published by the subscribers,

THE ODD FELLOWS' AMULET,

Or, The Principles of Odd Fellowship defined,
The Objections to the Order answered, and
Its advantages maintained.

Addressed to the Public, the Ladies, and the Order,
BY D. W. BRISTOL,
Pastor of the Methodist Episcopal Church at Auburn.

CONTENTS—PART I.

The Principles or Odd Fellowship defined.

PART II.

Objections answered.
1st. It may be used for political purposes.
2d. You administer unlawful oaths, and threaten unlawful penalties.
3. The poor cannot become members of it.
4. Odd Fellowship is limited in its operations.
5. You create distinctions in society.
6. Yours is a secret institution.
7. You do not admit the ladies.
8. The Church and Religion cover the whole ground.
9. It turns the Bible out of doors.
10. Odd Fellowship is Freemasonry revived.
11. Your society compels the good to associate with the bad.
12. Your Regalia is useless, expensive and extravagant.
13. We object to your name 'Odd Fellows.'
14. It makes the Christian fellowship with the wicked and the infidel.
15. Odd Fellows are bound to shield each other from punishment, when guilty.

PART. III.

The advantages arising from Odd Fellowship.

PART IV.

A word to the Public, to the Ladies, and the Order.

☞The work will be got up in style similar to Headley's Sacred Mountains, with beautiful steel illustrations, about 200 ppages, and sold at the low price of $1,00, or 12 copies for $10,00. Early orders are solicited by the publishers. DERBY & HEWSON, Buffalo, N. Y.

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D. & H. also publish the *Odd Fellow's Token*, a beautiful miniature volume, price 38 cts. [June, 1848.

THE ARK.

VOL. V. JULY, 1848. No. 7.

ORIGINAL.

AN ADDRESS

Delivered before Azur Lodge, No. 25, I. O. O. F., Louisville, Ky., at its second anniversary, May 2, 1848.

BY BRO. GEORGE W. MORRIS.

Ladies, Gentlemen, and Brethren of the Order:

It is with a degree of diffidence I arise to discharge the importent duty, devolving upon me at this time, knowing as I do that there are those before me who are far better qualified to address you than is the one whom you have selected. So much has been written and spoken upon the subject of Odd Fellowship, and by some of the most talented men of our land, that my hearers are doubtless ready to exclaim at the outset, that nothing new can be adduced in its behalf. While thinking thus I am reminded of the story of Mortality, so beautifully described in the writings of Sir Walter Scott.

You will recollect that in the early history of the Scottish Kings, when many a noble heart fought and bled in behalf of his king and country, at one period might have been seen an old man wandering up the hills and down the dale, making his abode in graveyards; and whenever he came to the grave of one who had come to a premature death, by some noble achievement, he sat down by the stone and with his chisel and mallet, inscribed upon the stone, deeper and deeper, the name of the individual, in order that posterity might not forget his noble deeds. So would I come to you with the principles of Odd Fellowship, and though you may have heard them over and over again, still would I reiterate them in your hearing, that they may have an abiding impression upon your hearts.

ODD FELLOWSHIP! there is magic in its name! Look around you at the various institutions in existence, and where will you find one around which cluster more pleasing associations? I design briefly to consider the origin of our Order—its progress—its destiny.

To whom is this benign institution indebted for its birth? and in what age of the world was it first known to exist? are questions that naturally suggest themselves to us.

It has been remarked by a talented author that it had its origin in the palmy days of Titus Cæsar; and that the Emperor granted the first dispensation, which was engraved upon a superb plate of gold. Others have traced its origin to a far more remote period. It is not my purpose at this time to enter into a discussion, to prove its claim to antiquity; nor do I deem its antiquity alone essential to its veneration. Enough is it for me to know that our Order is composed of principles as old as Creation itself, but that in its present physical form it had its origin in this land of liberty, this seat of virtue, this asylum of the oppressed.

There are spots in the history of man around which we linger with delight. We glow with enthusiasm at the eloquence of Demosthenes and Cicero, who by their gifted powers could sway the Senate and still the cannon's roar. We read with admiration the angelic song of Milton, whose mighty mind could soar aloft and chant the lays of heaven. We revere with awe our own immortal Washington and Franklin, the former of whom was the Father of his Country, and of whom it might have justly been said that the temptations of earth were not sufficient to seduce his patriotism, and whose name I may add will be engraven upon the tablet of fame so long as time endures; while the latter was he who caused the lightnings of heaven to yield to his philosophy. We are filled with rapture at the heroic deeds of our gallant Scott and Taylor, whose memorable achievements have shed imperishable lustre upon the historic pages of our Republic. As much, however, as we may admire the character of these individuals, we cannot but cherish with profound gratitude and respect, the names of those distinguished persons who founded our benign institution.

About twenty-eight years ago, at the city of Baltimore, a company of men were gathered together. Behold them then on this eventful occasion! No avowed hostility to their country was manifested, no unsheathed sword or glittering steel for cruel purposes was in their midst; on the contrary, they had assembled to form that grand and sublime scheme of mutual relief, to benefit the sick, to aid the widow, and to protect the orphan. They seemed aware that their course would be denounced, and they themselves styled the enemies of their country; but they were assured that He who holds the destiny of the universe in His hand, would crown their efforts with abundant success and in honor of him who was "first in war, first in peace, and first in the hearts of his countrymen," they called their Lodge WASHINGTON. Long may the fathers of our institution live to behold its prosperity, and their names will be honored by their brethren throughout the globe long after the marble monuments that will be erected to their memories will have mouldered into dust.

Who could have doubted the success of our institution, based upon principles so immutable? and what, may be asked, are these principles? I answer briefly, 1st. Friendship. Not of that character that is founded alone in selfishness, and confers its favors upon those only from whom some recompense is expected. That such pretended friendship does exist, I will not deny. Nor am I surprised at the expression so frequently made, namely, that this is an unmeaning term, and lives only in song. But this is not the friendship that we profess. Ours is that true and devoted friendship that comes directly from the heart, ever scorning to flow from sinister motives. The hand is extended to those who are smiled upon by fortune, and not withheld from those who are plunged into the gloomy abyss of adversity.

Our friendship is like unto the ivy that entwines itself around the forest oak—the winds may shake it, the storms may beat upon it, but it remains firm—the storm only serves to entwine it more closely, and whether its possessor be found amid Alpine snows, or Arabian sands, it is ever the same.

> "It lives through all life, extends through all extent."

2d. Honor, Chastity and Temperance.

These virtues implant in the mind that due regard for our own rights and the rights of others, and enable us to shun those vices that have plunged into the vortex of ruin so many thousands of the human race.

3d. Truth, that principle which emanates from the throne of Deity, and gives to its possessor a character that will sustain him in every trial, and will enable him ultimately to triumph over those who practice dissimulation.

4th. Charity, that true charity which in the language of inspiration "suffereth long and is kind;" and that too "which never faileth." This is the guardian angel that binds up the wounds of our fellow beings; heals the broken in heart, clothes the naked and feeds the hungry, and is noted for that benevolence which is bounded only by creation.

Such, my brethren, are the principles that we profess, and they all tend to one point, namely, the elevation of the human race.

But, says the objector, man is capable of self-government, and needs not the restrictions our Order enjoins on its members.

Man has truly been styled lord of the animal creation, and is unlike oll other animals. "His form is erect, touching the ground only with his extremities. Grace and dignity are the peculiar characteristics of his nature, and when we behold the fineness of the texture, and the beauty and harmony which exist, the operation of the parts, the relation they bear to each other, and the mechanism displayed in the construction, well may we exclaim in the language of inspiration, we are fearfully and wonderfully made! Were the combined ingenuity of the world concentrated in the brain of one individual, it would be impossible to create a being like unto man. His Creator has endowed him with a mind which is immortal, by which he can investigate the objects that surround him, and whereby he can discover his own frailty and nothingness in comparison with that Being, who upholds and governs the universe." By man the various mysteries and phenomena, in nature have been solved; no oceans so boisterous that he has not ploughed; no mountains so high that he has not scaled; no caverns so extensive that he has not explored; and leaving earth he has soared aloft, and held converse with other worlds.

> "Has traced the comet's blazing tail,
> Has weighed the planets in a scale."

But by a violation of the principles that we profess, this noble form has not unfrequently been dethroned from that high position his creator designed him to occupy.

Do you doubt this? If so, follow me, my hearers, to yonder grave yard, and as you enter there read the inscriptions upon the tomb stones of one and another, and still another, whom perchance you well knew when in life, but who was cut down in manhood's prime, and consigned to a premature grave. Ask yourselves the cause of this, and the answer comes up to you, a violation of the principles that we profess has been the cause. Follow me again to your courts of justice, and your legislative halls, and behold the man of intellect, to whose eloquence you may have frequently listened, and never but with perfect delight; see him shortly afterwards hurled from the enviable position he occupied in society, and degraded far beneath the brute. Ask yourselves the question what has produced this direful change in him, and the answer is re-echoed, a violation of the principles that we profess has been the cause.

Follow me, lastly though not least, to your populous cities, and as you pass along the thoroughfares, observe the weeping widow asking at the hands of a charitable community the poor boon of sustenance; and listen to the cries of the orphan in behalf of suffering humanity. Ask yourselves again the question why these widow prayers and orphan tears, and the answer is reverberated, a violation of the principles that we profess has been the cause. Is this an overdrawn picture? Would to God it were!

During the first ten years of the existence of our Order its progress was very gradual, owing to the fact that it had to surmount difficulties that amounted almost to impossibilities. Not only from its violent opponents did these difficulties arise, but also from the inabilty of its friends to carry out its designs. And the star that had arisen and destined to become the admiration of the world, was oftentimes scarcely visible, for we find that so late as the year 1830, a resolution was adopted by the Right Worthy Grand Lodge of the United States, directing the Grand Lodge of the State of Delaware to deliver up her Grand Charter, the same having been forfeited by a disability to work, to wit, the want of five Past Grands. At this period Lodges had been established in ten different States, and the whole number of Subordinate Lodges was sixty-nine. The number of contributing members was four thousand four hundred and fifty-one; and the amount of revenue twenty-six thousand five hundred dollars.

But a new era soon dawned upon our Order, and the star that was nearly obscured from the view, emerged from the horizon to shine brighter and brighter in its onward career. At the end of the second period (1840) we find that Lodges had been established in twenty-four States, and the whole number of Subordinate Lodges was one hundred and ninety-nine. The number of contributing members was seventeen thousand eight hundred and fifty-four; and the amount of revenue one hundred and fifteen thousand eight hundred and seventy-eight dollars.

Thus we see that in this short period our Order increased in a four fold proportion; nor did it stop here as will be seen by reference to the last report of the Right Worthy Grand Lodge of the United States, from which we learn that the whole number of Subordinate Lodges was one thousand three hundred and ninety-two. The number of contributing members one hundred and twenty thousand. Amount of revenue, eight hundred and eighty-eight thousand dollars. Amount expended for the relief of members, three hundred and two thousand dollars. Showing an increase in the last seven years of one hundred thousand members, and distributing during the last year for charitable purposes a sum nearly equal to the revenue of the State of Kentucky.

In considering the destiny of our Order, I am well aware that the prediction of many respecting institutions of different kinds that have long since ceased to exist, were naught but wild speculations. But from the position our Order now occupies, and the influence it exerts upon man's moral and social condition, we may look forward to its future greatness with a degree of certainty. In the brief review of its history just given, we are led to ask who of the fathers of our institution anticipated results like unto those that we now behold? Who of them thought when its first corner stone was laid, that in less than thirty years its influence would have extended thousands of miles, and that nearly every city, town, and village from the St. Lawrence to the Gulf of Mexico, would be clothed in Regalia? Such a result methinks entered not into their serious consideration. Yet this short period has brought it to pass. And will it stop here? I answer, no; for as well might an attempt be made to lull old ocean into eternal repose, as to stay the chariot wheels of our institution.

In the language of a celebrated orator and statesman, there is "no way of judging the future but by the past;" and judging by the past, what may we not expect of the future? Who can say for what purpose a mysterious Providence may not have designed our Institution. Being ever guided by the heaven-born principles, they will certainly work out for it a destiny truly grand and glorious.

If it proceeds as its present progress indicates, at the beginning of the very next century what a wondrous spectacle may it not exhibit! Its temples may then have extended till they are fanned by the winds of the arctic on the North, and breathed upon by the spice gales of the tropics of the South. Already they may be traced along the shores of the Atlantic —then they may have extended till within the sound of the solemn music of the Pacific.

But bright as is the prospect before us, there are still to be found those who would exult in the dissolution of our Order, for we have by no means outlived opposition. On the one hand we find many high toned and influential public journals, assailing us as being a selfish society, encouraging naught but indolence; while on the other we hear certain high dignitaries of the church, declaiming against us, crying innovation upon the rights of the church. These and a thousand other objections are frequently made, and as frequently answered. I would not say aught that would detract from the dignity of the church, but I aver without fear of contradiction that our Order does more in relieving the temporal wants of its members than the church does for hers. To illustrate this, as an Odd Fellow, in whatever quarter of the world I may be, and in whatever trouble or distress, by making myself known I can receive all sympathy and assistance that I need. Can I receive the same as a member of the church? Alas! alas! too many living witnesses there are who can bear testimony to the contrary; and in this respect we furnish the church an example worthy of imitation.

I am most happy to see the ladies present on this occasion, for it is an indication that they sympathise with us in the work in which we are engaged; and I cannot let this opportunity pass by without replying to a charge alleged against us respecting the lack of confidence we have in them. In order to ruin us forever, and to degrade our institution in the eyes of the ladies, our opponents charge us with most ungenerous conduct towards them, in excluding them from our meetings, because, say they, we fear to trust them with the secrets of our Order. Ladies, I pronounce this a base slander upon our institution, and I fling back the charge to the ones who gave it utterance, while I proudly declare to you that no men beneath the sun have a more exalted opinion of woman, and more confidence in them, than have true Odd Fellows. Secrecy is essential to our welfare, and it is to preserve your names from the foul calumny that would be heaped upon you by the enemies of our Order, that we deny you admission. To secure your rights and promote your happiness, is one of the prominent objects of our institution. Ungrateful indeed should we be did we not appreciate the character of woman, for she it is who is the ministering angel in the hour of sickness and death, thus smoothing our otherwise rugged passage to the tomb.

The downfall of our Order has been predicted; but you, my brethren, do not believe, nor can I believe, that principles such as ours can ever be subverted by the machinations of men; nor can I express my sentiments better than in the use of the language of a favorite poet, on another subject, and applying it to this.

Eternal Friendship, Truth and Love,
When yonder sphere sublime,
Pealed their first notes to sound the march of time
Your joyous youth begun. But not to fade,
When all the sister planets have decayed;
When wrapp'd in flames, the realms of ether glow,
And Heaven's last thunder shakes the world below,
You undismayed shall o'er their ruins smile
And light your torch at nature's funeral pile.

Brethren of Azur Lodge—We have reached the second anniversary of our existence as a Lodge, and have assembled to night under circumstances highly favorable. Truly can we say that a kind providence has exercised a watchful care over us. We have not been called upon to mourn the loss of any of our number by death, since our organization. Though we may not have increased as rapidly as many of our sister Lodges, still our aim has ever been to receive none into our circle whom we cannot cheerfully hail as a brother. Here we meet men of different ages, creeds and professions, and upon this broad platform acting in concert we carry out the beautiful precepts of our Order. Most sublime spectacle! It seems as if it were the golden chain let down from heaven to earth, and by this triple bond, uniting man with loftier intelligence. The Odd Fellow, once a universal reproach, is now hailed with joy in almost every clime. In view of the high position to which our Order has already attained, and the prospect before us, let our united efforts be put forth for its furtherance. And though no laurel wreath, or regal diadem, encircle your brow, and though the pageantry and false splendor of earth be denied you, yet the knowledge of having bound up the wounds of your fellow man, healed the broken in heart, clothed the naked, and fed the hungry, will afford you more consolation in the dying hour than to have ruled a world. Let then these principles be disseminated, not only throughout the length and breadth of our vast republic, but until they shall have encircled within their benign influence, the whole human family.

Then will that period come when peace shall conquer strife, and order triumph o'er confusion. Then not only every choir of Odd Fellows, but every trembling leaf throughout the mighty forest will chant the notes of *Friendship* in the breeze. Every deep toned river, cataract and rill will sing the song of *Love;* hill answer hill, and mountain echo back to mount, till heaven beholds its glorious image *Truth,* reigning supreme on earth and hails with joy the gladsome sight!

◆

FRIENDSHIP.

BY P. G. WILLIAM H. CRANSTON.

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."—PROVERBS, Chap. xviii, verse 24.

Amid the night of error's reign,
While all is dark and drear,
'Tis cheering to the weary soul,
To feel a friend is near;
One who through trials firm will stand
And yield a generous aid,
To bear above the storms of time,
A being God hath made.

Life's journey to the other world,
Hath sorrows far too great,
For us to leave our fellow men
Alone and desolate;
Our Friendship can make light the toil,
And cheer the spirit on,
Until the battle's nobly fought,
And victory is won.

We cannot claim the right to live,
Aloof from other's woes,
And pass in splendid luxury,
On to the grave's repose;
The wealth of earth may gild our path,
And blind the rich man's eyes—
But ah, it cannot light the tomb,
Whene'er the spirit flies!

In every being we should see
A brother and a friend,
And feel that life's first duty is
Our fellowship to lend;
How much of human woe would then
Be banished from our race,
And *all* our acts would meet the smile
Of God's approving grace.

The rich and poor God loves alike,
If they his laws obey;
And though there are distinctions here,
With life, they pass away;
The grave reduces rank and pride,
And claims the lord and slave,
While He who made, will judge at last,
The spirit that He gave.

Let FRIENDSHIP be our motto, then,
In all the walks of life,
And GOD will be our friend at last,
When freed from earthly strife;
HIS friendship is a priceless gem,
Which gold can never buy,
And it will be our passport to
The realms of bliss on high.

THE VISITING COMMITTEE.

It is the imperative duty of this committee to visit every brother who has been reported sick, and see that he suffer not for the want of watches, if his case demands it, and render him such assistance as he may need. As there are some who join the Order expressly, and for no other purpose than to receive its pecuniary advantages; who allow themselves to be reported sick on the slightest indisposition; who think that on all such occasions they must receive benefits, it is the business of the visiting committee to investigate such, and in fact, every case which has been referred to them, faithfully and fearlessly, and determine with impartiality, when brothers are entitled to benefits, and when they are not. Debar no brother from the benefits of the Order when he is fairly entitled to them, and he that is not, see to it that he does not abuse the benevolence of the Brotherhood.

When a worthy brother of the mystic tie lies upon the hard and painful bed of sickness; when sorrow's dark and dismal path lies before him; when doubts and misgivings come booming up, thick and fast, before his disordered vision, from the deep depths of the unknown future; when his faith falters in regard to the welfare of his beloved companion and his little ones, should it please the Sovereign Father to call him home; when his ruddy cheek has become pale and haggard by fell disease, and the bright, beaming eye has become dim, then the committee of visitation should be there to cheer and console him; to renew to him the warm pledge of holy affection; to tell him of the many sympathizing hearts which are beating and throbbing, and which feel an intense anxiety and solicitude for his speedy recovery; strengthen his weak and faltering faith by pointing him to the protection and support which the Order is solemnly bound to throw around his wife and family should he be taken away. When grim Death wrestles with the strong man; when he lies upon the couch of death, and the embers of life feebly glimmer in the socket of existence; when his spirit is about to flit away to the bright Spirit-land, then, above all other times, should the committee be there, to watch over his expiring moment, at the dark and terrible night of death, and bid him look above, and put his trust in God.

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When you hear any one making a noise about himself, his merits and good qualities, remember that the poorest wheel of a wagon always creaks the loudest.

EARLY REMINISCENSES OF ODD FELLOWSHIP.

He who undertakes to chronicle the origin and progress of any institution, is not less bound than the historian who records the rise and fall of the nations and kingdoms of the earth, to present a faithful narrative.

Under this conviction of duty the writer of these desultory reminiscences of Odd Fellowship, offers no apology for exposing to the gaze and scrutiny of the world the humble circumstances in which an institution now one of the most honorable and valued benevolent Orders of the age, had its origin.

Among the numerous associations of mechanics that were formed in England towards the close of the last century, and in the beginning of the year eighteen hundred, we find the first mention of Odd Fellow's Lodges in that country. These Lodges, so called, were, after the manner of the many affiliated societies of workmen of the times, principally dedicated to mirth and joviality, having for the most part no other distinctive object in their formation. They were as a matter of course self-instituted, and held no connexion or community with each other, being in fact mere "free-and-easy clubs."

In the year 1803 these various Lodges in London and Liverpool were united by the adoption of a common system of work and regulations, by which the whole were governed under the style and title of "The Union Order of Odd Fellows." This organization added but little, if any, to the previous character of Odd Fellows—the same indulgence in conviviality prevailed at their Lodge meetings—they continued to be mere assemblages of workmen at the public Inn's of London, for mirth and "harmony," as it was then termed; and were looked upon by the community as demoralizing in their influence, and by the government with distrust; nor is it a matter of surprise that, originating under such auspices, Odd Fellowship attracted no favorable regard for many years in England. Notwithstanding these adverse circumstances which encompassed its early history, the Order continued to increase, and many Lodges were formed from time to time, especially in the city of London and its vicinity, composed almost entirely of operatives in the various branches of mechanics. Wherever large bodies of these were employed, there Lodges of Odd Fellows were invariably established. The "Union Order of Odd Fellows," as thus constituted, did not however extend beyond the districts of London and Liverpool, and from the character of its practices, and the material of which it was composed, it was destined to remain as limited in its sphere as it was humble and exceptionable in its origin. In the year 1809 an individual by the name of Bolton, an itinerant from the city of London, having established himself in his trade as a marble mason in Manchester, first suggested the establishment of a Lodge of Odd Fellows in that city. With the aid of a few fellow-workmen, who, like himself, were attached to the "Union Order" in London, they instituted a Lodge which they called "Victory." This body placed itself under the jurisdiction of the "Union Order," or "London Order," as it appears at this time to have been sometimes called—was conducted for several years upon the same principles in every respect as the London Lodges, and accordingly received, as it deserved, but little favor or consideration in Manchester; many however were initiated, and among the number were individuals of intelligence who were at once satisfied that the institution, as it was then organized, did not deserve the public countenance; they believed, however, that in view of the great number of its members, the curiosity which its name and character were calculated to awaken, that these and other circumstances might be availed of, so to remodel it as to make it an Order worthy the aid and encouragement of all good citizens. In the attempt to effect desirable improvements, it was necessary to combat old and settled prejudices, and to assail the elementary, and as was then supposed, the vital principles and practices of the "Union Order." Differences at first trivial ripened into disputes, and the struggle which was long and earnest resulted in the secession of a large number of the better informed members of "Victory Lodge" in the year 1813, who, in convention assembled, declared themselves wholly "*Independent*" of the "Union Order," and from this germ springing up in the city of Manchester, has the "*Independent*" *Order* of Odd Fellows continued to grow and expand from year to year, overshadowing entirely the "Union Order," and ultimately assuming its just rank as a humane and benevolent institution. So great was the augmentation of the numbers of the Independent Order, that several Lodges were formed in Manchester in rapid succession, and it very soon became necessary to enter into a compact, by which a uniform system of work, general regulations and a common head was acknowledged. Many preliminary conferences were had upon this subject in the Lodges, but no permanent organization appears to have been adopted until the 21st January, 1814, when a "Grand Committee," as it was styled, assembled at "Treasurer Chanley's," in the city of Manchester, for the purpose of adopting a form of government for the "Independent Order of Odd Fellows," and "of constituting the Lodges into 'one family,' under the jurisdiction of a common head."

The result of the deliberations of this meeting was the formation of a district, entitled the "Manchester District," as the head of the Independent Order in England, which as such continues until this day. They adopted a code of laws, organized the body by the election of a certain James Christie as Grand Master, whose duty it was made to visit each Lodge in the District in person. The constituents of this Grand Committee are first defined at the adjourned meeting of this body held in March, 1814, when they are designated as "a committee of Grand Masters, Past Grands, Noble Grands, Vice Grands and Secretaries of different Lodges," and as such "exercise the power of enacting laws for the government and regulation of the Lodges subordinate to them, and of passing upon grievances between brethren." In May, 1814, this body was declared "to be composed of the officers of each Lodge in the district, who should meet quarterly," and some difficulty arising probably from the ambiguity of the term "*officers of each Lodge*," it was at a meeting in August, 1814, determined that the "*three principal officers only*" should be authorized to attend as the "Grand Committee"—that the office of Grand Master as previously established should be abolished, and every P.G. on leaving the N.G.'s chair, should, for the period of six months thereafter be elevated to the rank of a Grand Master, and be entitled to be respected as such at Lodge meetings. Which of the many, in different Lodges, who thus became Grand Master for the brief period of six months, presided at the meetings of the Grand Committee, is left entirely to conjecture. In October, 1814, for the first time we meet with a title of a "*Grand Lodge.*" The name appears to have been assumed by a subordinate Lodge, which styled itself into "*The Abercrombie Grand Lodge*," into which the Grand Committee was for a while also merged. This body proceeded to transact all business as the head of the Order. How this consolidation of a Grand Committee or subordinate Lodge, and a pretended Grand Lodge was with regard to propriety, effected, we are at a loss to determine, and incline to the opinion that the notes from which we are compiling this condensed account of the Order has made the Grand Committee to assemble in the "*Abercrombie Grand Lodge*," instead of, as we suppose was the design, at the "*Abercrombie Grand Lodge Room.*" This we think more than probable, as in the sequel it will be found that the meetings of the Grand Committee were from time to time movable. In January 1815, this committee assembled again. "*The Abercrombie Grand Lodge*" is recognized by it as such, and the title "Grand" appears to have been a mere capricious appellation, its business being that simply of a working Lodge. In the month of April, of the same year, this Grand Committee was enlarged by admitting into membership the P.G's of Lodges in addition to the three principal officers; in June, 1815, the office of Provincial Grand Master was created, each of whom was at the head of a district. Under this organization the Independent Order progressed until the year 1817. During this period John Loyd was Grand Master. In consequence of the increase of Lodges, and their scattered locality, it now became necessary to define the limits of the Manchester District, and accordingly it was resolved in Grand Committee "that the Manchester District be twelve miles round Manchester, and every Lodge within that distance shall join in the district to be called No. 1 district, that no division be allowed, but that all come under the Grand Committee; that further on for twelve miles they shall be called No. 2; and further No. 3, and so on; that Lodges at any further distance may come under the Manchester district if they please, if no reasonble cause can be shewn to the contrary, and their officers may attend and vote at the Grand Committee, for the Lodges they represent." This new division of the jurisdiction seems to have given renewed energy to their operations, and to have added many new Lodges to the Order; all of which continued to render exemplary submission to the Grand Committee as their common head, whose fostering care was spread over them all, cherishing and encouraging the true principles of Odd Fellowship. The lectures were introduced at this time, as they are now first spoken of, in the records as formally communicated to the Lodges.

The Lancashire, Leeds and other districts being formed under the order of the Grand Committee, defining the limits of districts, an effort was made in the years 1819–'20 to extend the usefulness of the Order by uniting all Lodges of Odd Fellows in the kingdom. This subject received the zealous support of James

Mansall who had been chosed to succeed John Loyd, as Grand Master in 1819. The Grand Commitee also, it appears, gave countenance to this effort, and sanguine hopes were entertained of uniting the many Lodges of Odd Fellows in England and Scotland, most of which then held no communion with each other, or with the Grand Committee under the Manchester jurisdiction. To accomplish this very desirable object, a correspondence was opened with the London Lodges, proposing the adoption of a common government, laws and regulations, and a uniform system of work: it was further suggested that "District Grand Lodges" should be formed, to whom should be delegated the supervision of the work, and the power of local legislation. This correspondence, so far from producing the desired result, had the very contrary effect, the Lodges in London refusing all connexion with the Manchester District, and proclaiming themselves in pompous terms, "*the Grand Lodge of England.*" This *self-styled* Grand Lodge of England having thus constituted itself the head of the Order in London, required the Manchester District to come under its jurisdiction under penalty of expulsion. The Manchester District, then under the guide of William Armit, its Grand Master, instead of taking fire at the assumption of authority by the Lodges in London, resorted to conciliatory measures, and by a calm and dispassionate appeal to the good sense of the brotherhood in London, had the satisfaction of detaching the Lodges in that city, one by one, from the pretending Grand Lodge of England, and gradually, of gathering under the Manchester jurisdictiou the choicest Lodges in the London district, and many others which had hitherto been associated with no common head. From this moment of time all power appears to have been firmly centred in the Manchester district, under whose auspices the Order progressed with wonderful prosperity. Lodges were hitherto self-instituted: from this time they were created only by dispensation, one Lodge thus authorising another. *On the 7th of January, 1821, it appears a charter was issued to Washington Lodge, Baltimore, North America, by a dispensaiton from Abercrombie Grand Lodge. This Grand Lodge, as it was styled, still assumed to exercise very plenary powers, although for aught that appears, was never more than an ordinary working Lodge. Its proceedings were from time to time considered as growing harsh and unbecoming, and on the 8th of October 1821, the interposition of Grand Master William Armit was invoked by twenty-eight P.G.M's and P.G's of the Order, respectfully asking an investigation into the practices and pretensions of that body. This inquiry was duly instituted by an *extraordinary committee* of Past Grands and presiding officers, on the 11th of October 1821, and resulted in the adoption of two resolutions — first, "that Abercrombie Grand Lodge and the Order in general peremptorily abide by the acts of the Grand Committee," and secondly, "that the Lodge be suspended in default of compliance," thus silencing the pretensions of Abercrombie Grand Lodge, and confirming the supreme jurisdiction of the Grand Committee of the Manchester Unity. In December 1821, after much deliberation at the quarterly meeting of the Grand Committee, it was determined to re-organize the supreme government of the Order, and the idea of a Grand Annual Movable Committee, as it was afterwards styled, was first suggested. It was first resolved, "that the Manchester District, assisted by the country friends, have brought from under a cloud the mysteries of Odd Fellowship, and proved by example that they have useful and beneficial ends in view, and that the name is not without a meaning"—they propose holding annually, in Whitsun week, a general committee of Past Grands and present presiding officers, who shall adjourn their sittings from day to day until all business be settled—that an officer from each Lodge or district shall be deputed to form a monthly committee to settle urgent business; and that all their proceedings be laid before the Annual Committee for sanction—all Lodges are requested to send in any proposition or code, for general management, which are to be laid before the next quarterly committee of various Lodges for their sanction, or such in compliance as choose to attend." The reason assigned for this step, which it was now proposed to take in the furtherance of the interests of Odd Fellowship, were eloquently set forth by the officers present to be a desire "to raise the standard of peace and unanimity, to offer the olive to such Lodges as wish to come under its branches, compelling no one, and submitting that under our decisions some parties have for a time felt themselves disappointed, yet they have generally shewn compunction, and fled for refuge under the fostering wings of those, who, to the utmost of their power, have exerted themselves to ameliorate and soothe conflicting passions."

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* This Charter was never received—Washington Lodge No. 1, being previously in existence.

Abercrombie Grand Lodge, which had hitherto been suspended for assuming pretensions of authority, was now formally expelled the Order. This expulsion produced an unhappy series of criminatory and recriminatory charges between the Grand Committee and that body. There is to be found on record a calm, detailed narrative of the facts connected with this controversy, and an elaborate defence of the Grand Committee over the signature of G.M. Armit, the length of which precludes its insertion in this narrative. Overtures were in a short time made to the G.M. of the Manchester District, by the presiding officers of the expelled Lodges, for a reconsideration of their expulsion, which resulted in the "*Abercrombie Grand Lodge*" placing itself under the jurisdiction of the self-created Grand Lodge of England, already mentioned. On the 30th of May 1822, pursuant to the resolution adopted by the Grand Annual Movable Committee at its session in December 1821, the Grand Annual Movable Committee first assembled at Manchester. The Grand Committee, as the head of the Manchester District, thus became merged in the newly constituted Movable Committee, which proceeded to organize itself, and to enact laws for the government of the Order —it determined to hold its sessions annually, to be composed of the present and Past officers of the districts in strict compliance, to be *movable* in its character, and to exercise the *sole* power of enacting laws. Having elected P.G. William Armit, Grand Master, and by ballot agreed to hold their next session at Hanley, Staffordshire, on Whitsun Monday, 1823, the session was closed.

This body again assembled as provided, on 29th May, 1823, when the name and title of "the Manchester Unity" was assumed, and the power and jurisdiction of the body as the head and centre of Odd Fellowship in the United Kingdom, was firmly established. It was organized by the election of Grand Master William Armit as President, and D.G.M. Thomas Armit as Vice President. After the transaction of the business which was brought before them, a procession was held, which did much to dispel the prejudices which prevailed in that section of country against the institution. The reports from the various Deputies, which were ninety-three in number, exhibited a great and growing prosperity in the Order, a large accession of Lodges, and universal peace and concord throughout its extended jurisdiction. By the constitution of the Movable Committee, it was provided that the supreme power during the vacation of that body, should reside in a monthly committee, composed of an officer from each district, from whose decision, however, an appeal was authorised to the Annual Movable Committee, in any matter of grievance. During this year the Leeds district and Yorkshire district, which had been disaffected, were added to the Manchester Unity, and no single instance of insubordination is recorded throughout the Order.

On Whitmonday in 1824, the next Annual Movable Committee met pursuant to the general regulation, at Hastingden; the number of Deputies attending amounted to nearly one hundred. The great increase of the Order, bringing with it a necessarily greatly increased business, this body found it necessary to delegate to a committee who was termed jurors, the prerogative of trying questions of grievance in the nature of appeals from brethren in Lodges. After an arduous session, during which many valuable regulations were adopted, not the least inconsiderable of which was a resolution to dispense with the usual procession, and instead thereof to appropriate a sum of money equivalent to the expense of the same, to be distributed among the charitable institutions of the place of its assemblage, this body adjourned. Thomas Armit was re-elected Grand Master. This year appears to have been one of great anxiety and difficulty in the Order, in consequence of insubordination to the Unity by some highly respectable Lodges in the Leeds district, and it became necessary to suspend the whole district from its function. The power and jurisdiction of the head of the Order had been so firmly laid in Manchester, that this disaffection which aimed at sapping its foundation, was entirely dissipated, and the great superstructure continued progressively its elevation.

In the succeeding year of 1825, the "Patriarchal Order" was first suggested and discussed in the quarterly committee, and by them referred to the Annual Movable Committee, which assembled on the 23d May and continued in session three days. Eighty-two Deputies were in attendance. It was organized by the election of Thos. Armit as President, and Robert Naylor Vice-President. A Deputation from the Leeds district presented themselves, and it would appear that considerable excitement prevailed preliminary to the transaction of any business; what produced that excitement we are not informed, but infer from the first resolution adopted by the assemblage, to wit:—"That the Leeds District Deputation be admitted on the payment of arrearages and not otherwise;" that the subject of the suspension of that entire District by the quarterly committee had been under debate, and their suspension was revoked upon the terms prescribed in the resolution which was adopted. The "Patriarchal Order" was deliberately considered, discussed, and finally agreed to at this session, and its author, P.D.G.M. Smith, of the Duke of Norfolk Lodge, Wigan, at the request of the Movable Committee, conferred it upon all the Deputies present. The colors of the Order were also declared to be white, sky blue and scarlet; and for the Patriarchal Order gold—the Odd Fellows' Magazine, which had been originated by P.G. Wardle, was declared "*to be under the sanction and patronage of the Order*," and the session closed by a generous subscription on the part of the deputies, which was presented to the Infirmary of the town—an example which has ever since been followed by the "Movable Committee" at its annual meeting. P.G.M. Thos. Armit, having been specially deputed upon a circuit throughout the entire Unity for the purpose of disseminating the Patriarchal Order, and giving instructions in the work, William Armit was chosen to succeed him in the office of Grand Master.

P.G.M. Thomas Armit has left behind him a detailed report of his labors upon the important mission, with which the confidence of his brethren had entrusted him, the fruitful result of which earned for him the gratitude and esteem of the entire Unity. Setting out from the city of Manchester on 4th July, 1825, he made a southern tour of England, visiting the New Castle and Paisley District Lodges, Wolverhampton, Birmingham, Gloucester, Cheltenham, Brighton, London, Leicester, Nottingham, Mansfield, Derby and Uttoxeter, making a journey of seven hundred miles. In each of these districts he visited the Lodges, conferred the Patriarchal degrees, and delivered addresses and instructions upon the work of the Order. This mission was the source of incalculable benefit to the Order, the most important of which was the happy reconciliation which it brought about between the disaffected Lodges in Liverpool, the Abercrombie Grand Lodge and the Manchester Unity, by which the Liverpool Lodges and Abercrombie Lodge were admitted into compliance with the Unity, the latter upon condition however of surrendering its number, *one*, and taking the first vacant number, and giving up its title of "*Grand Lodge*." This re-union of all the Lodges under the Manchester District, as their common head, was solemnly authenticated by an interchange of signatures by the Deputies from their respective bodies, and may be considered as an epoch of great importance in the progressive history of the Order.

To be continued.

THE INVESTIGATING COMMITTEE.

There is no office—there is no committee appointed, whose duties are more responsible, or more important, than this committee. The purity, stability and respectability of our institution greatly depends upon the manner in which this committee faithfully and fearlessly does its duty. It is left in a great measure to their judgment, to say whether the candidate whose character they may have been investigating, is worthy of admittance or not; for it is almost impossible, in large cities, for all the members of the Lodge to know the individual, consequently they depend upon said committee to make a thorough and strict inquiry into said matter; and as they report, in most cases, the Lodge votes. Now, if this important committee does not do its duty; if they are careless and negligent in making the investigation, the sad consequence is, that men of no character, of loose morals, gain admittance into our Lodges; and we all know that one bad man can do more injury to the Order than twenty good men can counterbalance.

When an individual has lately moved into a place, and has been proposed to become a member of the Lodge there located, the investigating committee to whom his case is referred, should give it a searching inquiry; they should ascertain where he last resided, and push their investigation there. We have known of several instances of individuals who have left this city and gone to other parts of the state, and there joined the Order, when those individuals could not, by any means, have gained admittance into the Lodges at this place. Now, in our opinion, the committee who have cases of this description, should have written to our Lodge, or to some member of the Order here, for information upon the subject.

Every investigating committee ought to feel the great and abiding responsibility which rest upon them, as to the character and standing of every candidate who is admitted to our institution. If they fully realized this great responsibility, they would use their utmost endeavors to investigate, fearlessly and cautiously, the character of every individual, whether they were acquainted with the candidate or not. And in that investigation, carried on fairly and honorably, if they should have any doubts as to the candidate being worthy, by all means give those doubts to the Lodge.

We presume many investigating committees do not fully comprehend all the requisite qualifications necessary in the individual to become an Odd Fellow. Some suppose that if the person is of good health, and no serious charges can be proved against his moral character, he must be admitted. Now, we differ in this respect. There are many men in the world around us, against whose moral character and fair principles nothing can be proved; still we are satisfied, in our own minds, they would not make good Odd Fellows. They are known to be constituted with a jealous, cold, forbidding and unsocial disposition, taking no sweet delight in the welfare of others. They have none of that generous, kind and sympathizing spirit about them which is the distinguishing mark of an Odd Fellow; but they are passionate, revengeful and unforgiving, pursuing those who may have the moral courage to differ from them, with an untiring spirit of deadly hate and hostility; they are full of mischief-making, meddling with that which does not in the least concern them, keeping, perhaps, the whole neighborhood in which they live in commotion. To admit such men is doing a great and irreparable injury to the Order. It must be obvious to every one, that they can never make good Odd Fellows, at least, not until a complete and thorough change takes place in their views and feelings. Is it for the good of the institution—is it wise and prudent to admit men who are thus constituted? Is it right to report men worthy who in all probability will give us trouble, although we cannot find anything against their moral character? We think not; for every member of that description weakens the Lodge. They may be held in subjection for a time; they may for a season control their untamed feelings, yet after a short duration they will break out, and when the Lodge comes to deal with them, it finds it has a very troublesome business to perform; and before it gets through with it, the unruly member may have inflicted a deep and very dangerous wound upon the Fraternity, which many long years will hardly heal. It may be the direct means of the downfall of the Lodge, which has, perhaps, done much good, and has withstood many severe conflicts. It is much easier and much better to keep such persons out of the Order, than to admit them. So we think, and so we have spoken, plainly and without fear.

Let every investigating committee deeply and solemnly realize these things. Let them report every man unworthy, unless they are perfectly satisfied, after having thoroughly and fearlessly examined his character in all its important bearings, that he is a good man in every particular — unless he enjoys good health, has a generous and benevolent temper, and a heart that will feel for the sorrows and misfortunes of his fellow man.

GIVE.

"Give to him that asketh thee."

If the poor man pass thy door,
Give him of thy bounteous store;
Give him food, and give him gold,
Give him shelter from the cold;
Aid him his lone life to live,
For 'tis angel-like to give.

Though world riches thou hast not,
Give to him of poorer lot;
Think thee of the widow's mite,
In the Holy Master's sight.
It was more, a thousand fold,
Than the rich man's hoard of gold.

Give—it is the better part;
Give to him, the "poor in heart;"
Give of love, in large degree,
Give of hope and sympathy;
Cheer to them who sigh forlorn,
Light to him whose lamp is gone.

Give the gray-haired wanderer room;
Lead him gently to the tomb;
Let him not in friendless clime,
Float adown the tide of time;
Hear the mother's lonely call.
She, the dearest one of all.

And the last, abandoned one,
In thy pathway do not shun;
Of thy kindness she hath need;
Bind with balm the bruised reed;
Give, and gifts above all price,
Shall be thine in Paradise.

TO ——

Love — sweet love — my heart of mourning
Thou with sunny smiles has drest;
On the brow with fever burning,
Soft thy dewy kisses rest.
Hushed no more by bitter weeping,
Hope her holy song doth sing,
While life's fretful cares lie sleeping
'Neath the foldings of thy wing.

Mine no troubled dream of madness,
Whose wild waking is despair;
But an ever bright'ning gladness,
Such as childhood's breast might wear.
Touching earth, and sky, and river,
With a beauty half divine;
Love — oh let my heart forever,
Be thy pure and peaceful shrine.

Happiness.—Every man is happy, no matter what his circumstances, who is contented. Happiness does not depend so much upon the art of keeping what we get as upon the art of being contented with what we have.

[ORIGINAL.]

CURIOSITY SATISFIED;

OR, THE WAY TO INITIATE THE LADIES.

"Good morning, Mrs. A—; not being particularly engaged this morning, I have just dropped in to consult you upon a subject in which I am convinced you take as lively an interest as myself; and before proceeding any farther I may mention that I have already had an interview with Mrs. Able and Mrs. Fearless, and have, without any trouble, succeeded in enlisting them in my cause. But, dear me, you need not become so nervously agitated, as I am not an agent for any of those begging societies which are constantly harrassing us for contributions, in aid of some visionary scheme of universal philanthropy. Perhaps it would be as well, however, in place of telling you what my business is not, to tell you what it is. What do you think, then, of this new society which has recently sprung up amongst us, called the Independent Order of Odd Fellows; and which bids fair to rival, if not to supplant us, in the affections of our husbands? I declare the devotion with which my husband attends its frequent meeting is quite insupportable."

"Why, my dear Mrs. D—, after your long winded preface, I must say I begin to breathe a little more freely, and indeed, to tell the truth you have touched upon a subject which has been daily absorbing more and more my thoughts for some time past. I cannot say that my reflections have brought me to any decisive conclusion, or that my plans of operation have assumed any definite shape; but I am decidedly of the opinion that we have an indisputable right either to be admitted as members of their body, or at least to be correctly informed by our husbands of their doings. For my part I cannot imagine what they do at their nightly meetings, and I really believe if I were to die with curiosity, all my importunities for my husband to initiate me into their secrets would be unavailing. I have approached him in every variety of manner, sometimes in suasion, and sometimes in storm, and as he is given to holding imaginary conversation in his sleep, I have had hopes that in some of his nocturnal wanderings, he might lead me into the arena of their Order. But it is all to no purpose. My husband always smiles, and says 'you know ladies cannot keep a secret; and if any of you were to gain admission into the precincts of our hall, the name of secret society would soon cease to be urged against it by those who consider that as an objectionable feature of our association.' Now this is ——, but here I am running on without waiting to hear your views, and to see what remedy you have to propose for our common grievance."

"Why, my dear Mrs. A—, I am delighted to find such a ready response in one whose talents and standing in society will procure for us at least a respectable hearing and a dignified answer. I know what you would have said when you interrupted yourself. You were about to observe that this reproach of a want of secrecy, so frequently urged against our sex, is altogether an erroneous conclusion, based upon error and prejudice, which every day's observation proves incorrect."

"Exactly, Mrs. D. And as this is the age in which those errors which, having had their origin in the days of darkness and superstition, are fast crumbling to the ground, it is high time this foolish prejudice against the female sex, and imaginary superiority of the other should be consigned 'to the tomb of all the capulets;' and that we should assert our rights, and claim, if not prerogatives, at least equal privileges with these self-styled lords of Creation."

Such was the strain in which these two female reformers ran on, discussing the rights of women generally, until they came to the firm conclusion that they should be admitted to the enjoyment of the elective franchise— be eligible to office, and gain admission into the halls of Odd Fellowship. It would be useless to go over the whole train of argument, and examine whether it would stand the test of sylogistic analysis—suffice it to say that their reasoning was conclusive enough to satisfy them on these three points, and more; but especially on the last. Their enjoyment of the right of suffrage would not, they concluded, alter materially the result of the ballot box. And as to the holding of office, although they would not waive their right to that privilege, they agreed that it would be attended with more trouble than profit and solid satisfaction. But that their husbands should meet, night after night, and enshroud themselves and their doings in the dark and mysterious vale of secrecy, and then do what? Aye, echo answers what? The boundless conjectures of a disturbed fancy and an insatiable curiosity answered, what? This, this was more than they could any longer submit to. They would assert their rights, long neglected, abused, and trampled rights. They would go to the hall door in a body, and there, not in the soothing, supplicating tone of those who crave a favor, but in all the majesty of insulted, injured womanhood they would demand admittance. Nor were they backward in carrying their singular purpose into execution. At the instance of Mrs. A—, a meeting was called of all such aspiring sisters as courted the honor of Odd Fellowship.

Numerous plans were proposed and abandoned at this meeting, whilst sipping the inspiring imperial beverage. Discussion upon discussion followed, resolve upon resolve, with as much solemnity as those which preceded the Declaration of Independence. And truly a Declaration of Independence followed in this case, for it was unanimously resolved that all present should present themselves at the hall door of the ——— Lodge, during one of their meetings, and demand admittance on equal footing with members of that body.

Notwithstanding their first resolution enjoined strict secrecy on all present, the object of their meeting, its various proceedings, and final result, did, *somehow or other*, leak out, and created no little curiosity and anxiety among the members of the said Lodge, at their next meeting, as to what would be the effect of this influx of new and unexpected members.

After all the regular business of the Lodge had been transacted, the subject was gravely and formally stated to the presiding officer. It was a new case, and one for which their constitution and by-laws had failed to provide; consequently it gave rise to much doubt, hesitancy, and discussion how it was to be disposed of. The most feasible plan appeared to be to refer it to a committee; and this was at length adopted by appointing one with plenary powers, to declare war, conclude peace, make alliances, and perform any other act of sovereignty which might tend to shield the brethren from the impending evil.

Time passed, and the evening at length came round on which the novel experiment was to be made. As quietly as usual was the business of the night being transacted, when a noise of an unusual character attracted the attention of the Warden. Well instructed as to the course he should pursue, he awaited their approach, and gave an apparently attentive and respectful ear to the demands of the ambitious matrons, who presented themselves with an ill concealed feeling of fear and curiosity.

They are shown with great pomp and ceremony into the ante-room, and requested to await the arrival of the committee of reception.

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"This, then," continued Mr. R., the leading member of the committee, "is to be your ordeal. We have as a body been deeply influenced by the new and imposing feature which would be added to our Order by the admission of the fair and more lovely part of creation; to participate with us in all our various social enjoyments, and heaven-born offices of charity. Remove by this test the long standing reproach which, whether founded in truth or prejudice, has obtained universal assent—"the inability to preserve inviolable secrecy," and wide open shall the doors of this hall be thrown to every fair member whose deportment shall render her not an unworthy member of this honorable and ancient fraternity. We are putting you to no severer trial than is usually practiced here. To your care we entrust this small jewelled casket. One week is your probation. Return it unopened at the end of this period, and we shall be satisfied that your curiosity and secrecy will stand the more severe trials to which you may hereafter be subjected within these walls."

The casket, or small jewelled box, was unique in every respect. Covered with curious devices and inscriptions, calculated solely to tempt their characteristic inquiring propensity.

Pleased with the success which had thus far attended their efforts, and gratified by an opportunity of disproving these injurious suspicions, they withdrew to their place of assemblage. The box was placed on a table in the centre of the room, and around it were now seated the fair and wondering applicants.

"I wonder what *is* in it?" says one.

"Dear me, how I should like to know. Listen! I declare if it aint alive," and all ears were put as nearly in contact with the box as practicable.

"Bless us! perhaps there is a *young man* in it," says a young lady trembling with emotion.

"What *is* it? What *can* it be?" Deep, abiding and intense grew their curiosity, until every other faculty became absorbed in that one desire to know the contents of the box.

Gradually the crowd of heads thickened over the top of it; and gradually the lid was almost unconsciously withdrawn by the champion of female rights, Mrs. A., until the little prisoner within saw a chance to regain its liberty, when away darted a little bird into the air, as much pleased to regain its liberty as our fair applicants were chagrined, mortified and self-condemned at the unexpected finale.

But the effect of the simple stratagem was not lost. Convinced that they retained to much of mother Eve's overweening inquisitiveness, they came to the reasonable and philosophical conclusion that they had better remain in the sphere in which nature had placed them, and as long as their husbands and brothers should continue to fulfil, with so much fidelity, in all their social, civil, and religious capacities in which they were called to act, it should only incite them to be better wives, better sisters, and to qualify themselves to become better mothers. And had the good ladies known the vast amount of good, the restraining and the regenerating influence exercised over the members by the salutary and excellent principles imbibed at their frequent meetings, they would not have ceased to invoke continual blessings upon such charitable and highly moralizing institutions. M.

McConnelsburgh, Penn.

WHAT ARE THE CLAIMS OF ODD FELLOWSHIP.

This world to all, regarded as a whole, is at best a wilderness. Through its umbrageous and thorny paths there is but sparcely scattered, here and there, an oasis to cheer the drooping and way-worn traveler. And however one may rejoice in the pride of health, and vigor of manhood—however stores of wealth may have been poured out profusely at his feet—however often the sunny smiles of near and dear relatives greet his aching heart, or the soothing caresses of a doating mother, or the anxious cares of a fond father light up a glow of placid and serene satisfaction for the passing moment, yet pain and misery, tears and sorrow, heart-throbbings and achings, too often supervene, mar and blight the present, and blast and scathe the future before him. Man at best, like the wise king of Israel, when he surveys the prospects of the future, or gropes in retrospective the mazy labyrinths of the past, must arrive at the conclusion, "that all is vanity and vexation of spirit." In relation to the world around him, he is a creature of circumstance; feeble and dependant as the ephemera of a summer's day; fragile and transient as a passing shadow. He shudders at the realities of this startling picture, and instinctively feels and admits, that all his sources of pleasure, of happiness, of interest, whether mental or physical, are closely blended and inseparably interwoven with those of his fellow-beings around him—that his nature is social; that the adverse pressure of the external world is such, that it would be the height of folly, and the desperation of a madman to attempt to stem the storms and tide of adversity unaided and alone. The great and all-important inquiry, how shall I best add to my comforts, and smooth the rugged path of life—how combat successfully the storms and frowns of fickle fortune, is a problem he most anxiously seeks to solve. It is clear that friendless and alone, he can accomplish but little. It is clear that in the constitution of his nature he is essentially dependant, and measurably helpless. It is clear that he is constitutionally and pathologically social and wonderfully sympathetic. Hence we infer, that in order to promote his happiness, develope his resources of enjoyment, and accomplish the end of his being, it is essential that social compacts should be formed, the domestic relations exist, families, communities, neighborhoods, states and nations. The arts and sciences lend their aid to contribute to his physical comforts and enjoyments; ethics and revelation come with their mighty sanctions to mould, modify and direct his propensities and elevate his sentiments. He easily learns and readily admits, that the precepts inculcated in the moral code, whether with relation to his God or to his fellow man, are self-evident axioms, grounded upon the rock of truth: that his own happiness essentially depends upon and is interwoven with that of his fellow in the same journey of life—but unhappily the regulations of society, moral and municipal, are so general and so broad that they become most lamentably too inefficient and feeble to accomplish the end desired. Hence the necessity and superiority of communities and associations, circumscribed in extent, based upon a reciprocity and community of interests. Thence the necessity, if we would cultivate, strengthen and call into active existence the too often dormant virtues of his moral being, to ground an appeal on the first motive principle of his nature. It is a fact to be deplored, yet not the less true, that the holiest and finer feelings of our nature—those which adorn frail humanity, generally have their beginning, and date their existence in self-love, the ruling passion of all. And indeed the very constitution of society is such, that it seems almost improbable, and hardly possible, that a man can act otherwise. This arises more from the conventional rules and regulations of society, which separate by their laws the interests of all, in *every thing* which affords an incentive to action, than to the perverse organization of man. It follows, that whatever has a tendency to break down this barrier, by blending the interests of man, in relation to all subjects that call up into active existence the sleeping virtues and tender sympathies of his nature, is productive of great good to the individual affected thereby, and confers a lasting benefit upon the world at large. Odd Fellowship is most happily designed and adapted to effect this great object. Its fraternal bands, scattered here and there, circumscribed in numbers, based upon a reciprocity of duties towards each other, and to the world without, their interests, in relation to the moral world, so intimately interwoven and blended, that all feel the existence of the community, and readily bear their proportions of the burdens, and contribute with a glad heart and ready hand to carry into practice the principles they profess —with Friendship, Love and Truth their motto—Faith, Hope and Charity their watchword, the bands of fraternal affection are made strong from a consciousness, that they are reciprocally binding upon all—the confidence of an affectionate family necessarily exists, and I believe we shall not err when we say that the bonds of the brotherhood are so firm, confidence so deep and abiding that we may safely challenge, even the domestic relation of families, to furnish brighter examples of the effects of fraternal affection. The fond father, when he looks upon the dear pledges of his love, budding and blossoming into life, sporting and gambolling in the innocence of joyous childhood; his heart swelling, and expanding, with all the delicious reveries of a doating parent, feels, that he has a most precious guarantee, a sure pledge in the hearts of Odd Fellows, that his prattling babe, if left an orphan, will not be turned loose upon a cold and callous world; perhaps to drag out a miserable life in infamy and crime; or be left to the too often heartless relations, to torture into manhood, a disgrace to his name. The unfortunate brother, who lies wasting away by disease, his pillow wet by the bitter tears of sorrow; his emaciated frame, struggling for life, with the cold hand of death; poverty, want, and the grim, wo-begone visage of famine staring him fearfully, whithersoever he turns his aching brow, is cheered by the ministering angel of charity, speeded on her errand of mercy and love by the brethren of the mystic tie. The griping hand of meagre poverty is arrested, his wants liberally supplied, messengers of mercy watch around his couch of pain, smooth his sleepless pillow, and if the angel of death is commissioned, they pour the balm of holy sympathy into his bleeding bosom—watch the fast flickering ray of the lamp of life, until his suffering spirit shall have winged its way "to that bourne from whence no traveler returns."

Nor is this all—the kind offices of fraternal affection follow the departed brother to the bosom of his mother earth, and there leave the last memento of kindred love. The bereaved widow, though suffering under the keenest affliction that falls to the lot of humanity, is blessed with an inheritance in the fraternal family of which her dear departed husband was a member. Its fostering care, like the wings of a cherub, encircle her about; while with munificent hands her wants are all supplied. The way-worn pilgrim on the journey of life, in a foreign and a strange land, if the cold hand of adversity overtakes him—if he has to cross the Sahara of cheerless poverty—if bitter suffering and sorrow press heavily upon him, turns to the right and to the left, the callous-hearted and selfish world mock his distresses, and lend a deaf ear to his tale of wo. The busy, bustling and heartless multitude pass by him without a pang; all are as cold and unfeeling as a marble statue; but the good Samaritan, the brother, flies to his relief, hears his sad story, binds up his broken heart, whispers peace to his disconsolate bosom, administers to his necessities, cheers his drooping spirits, and sends him on his journey with "God-speed thee my brother." These are some of the effects of Odd Fellowship in the world. Ought it not then to be cherished as the apple of the eye? Is it not above price? Surely we may say it is the hand-maid of Mercy—the angel of Love.

And are these the wild vagaries of a distempered fancy? The distorted effusions of a fevered brain? No! but the unvarnished realities of sober truth. And when we have searched the records of the past; remembered the startling instances upon the page of history; called to mind the numberless deeds of mercy that swell the historic record of our own favored land, we may exclaim with the far-famed queen of Sheba, "the half has not been told us."—*Covenant.*

◆

Love is to the spirit what sunshine is to the flower—luring the fragrance from its bosom, and bringing out the energies of its young nature.

They who talk degradingly of women have not sufficient taste to relish their excellencies, or purity enough to court their acquaintance.

Franklin says, "He who has a trade has an estate," and never was a more true and useful maxim uttered even by that great man.

ORIGINAL.

TO LUCY.

Why, Lucy, hangs the tear upon thy cheek?
  Why flows the liquid crystal from thine eye?
'Tis pity draws it—'tis compassion speaks
  In lucid pearl, and in the gentle sigh.

How sweet the sigh—how beautiful the tear
  That virtue breathes—that pitying virtue sheds!
Dearer than gems—than Indian pearls more dear,
  Than all the plumes that wave round honor's head!

hen, Lucy, weep! so lovely art thou not
  As when the tear of pity fills thine eye.
Tears are enchantment when by beauty bro't
  To win the heart and teach the breast to sigh.

Bellefontaine, O. B.

ORIGINAL.

A FRAGMENT.

It is gratifying to every true and zealous Odd Fellow to behold with what a healthful influence our Order is spreading throughout the length and breadth of the land.

While in the political world, all is contention and strife—each grasping for power over his fellow man, and willing to sacrifice every thing to satisfy his ambitious appetite for office—while the crowned heads of monarchical governments are trembling on their thrones, or being exiled from the country they have so long ruled—while Europe is convulsed from verge to centre with civil commotion—amidst all this turmoil in the outer world, the star of Odd Fellowship is in the ascendant. Like the Sun at early dawn, its course is onward and upward, diffusing its genial rays and scattering them broadcast over our happy land.

The vast cities with their immense population, and larger towns with their never failing enterprise, are not the only places to look for our Lodges. Go to the quiet village—even the little hamlet—and there you will find a little band of brothers combining together—some noble spirits, who meet each other as brothers, and join in the alleviation of misfortune. When the hum of business is over—when the Sun has performed his daily watch over the busy world, and sank below the horizon in the west—when the shades of evening have set in, and all nature seems hushed in deep repose—the Lawyer leaves his favorite Blackstone—the Merchant closes his Ledger—the Artizan lays aside his implements of labor—the Farmer quits the plough—and even the Clergyman retires from his studies—then all, *all* meet together in one social band, "and in communion sweet the hours employ." Here all distinction is laid aside, all meet on a common level to consult upon measures touching the general welfare of members, and the good of the Order.

Should a strange brother present himself, no matter whether Jew or Gentile, if he prove worthy, he is admitted, and if in distress his wants are relieved.

Can any one wonder why such zeal is shown for the cause of Odd Fellowship?

Can any person, possessing any of the warm, sympathizing spirit of philanthropy, hesitate to acknowledge the importance of maintaining an institution of this character?

Odd Fellowship, like "the tie that binds two willing hearts," cements and strengthens by age, and in adversity becomes one of the best safeguards for the ills of life.

With a view of making Odd Fellowship appear in its true light before the gaze of the public, and a determination to keep its lofty banner unscathed and untarnished, it is necessary to be careful in selecting members—restrain every improper sentiment—be candid with all—doing our duty to one another, and to the world, meting out even handed justice to all mankind, thereby making even our enemies admit that our institution is observant of the laws of the country, of the rules of society, and not regardless of the common weal.

B.

THE FRATERNITY.

BY LAURA EGGLESTON.

Behold, a brilliant circle,
  Around a golden shrine!
Whose mantles rich do sparkle
  With precious jewels fine!
Wide they unfurl their pennons,
  On sympathies' pure air;
While notes as sweet as Memnon's,
  Are softly floating *there!*

Lo! comes an army glorious,
  From noble, sacred war;
Triumphant and victorious,
  With trophies on their car!
They come to cheer our borders,
  And light their golden shrines,
And seal with Friendship's orders,
  Ten thousand noble minds!

On Charity's blest mission,
  United, firm they move;
Their motto wrought in heaven,
  Is "Friendship, Truth and Love!"
In want, the widow falters—
  They come with *timely* aid;
And place on life's dim altars,
  The lamps that will not fade!

On, on! with footsteps *tireless*,
  They prosecute their deeds;
Their charities are noiseless
  As love's transcendant meeds!
Heaven bless their mission, ever—
  The noble Brotherhood—
Their triplet chain, forever,
  Shall sparkle strong and *good!*

CHARITY.

Charity in its broad, far reaching influence is the master spirit of Odd Fellowship, as it is the soul and essence of Christianity. If it was the test by which the Founder of the Christian religion knew his followers, "by this shall all men know that ye are my disciples, if ye love one another," it is equally the distinctive and significant badge of every good Odd Fellow. What is the knowledge of all our secrets—the impress of all our official instructions and "lectures," our tinsel array and waving banner and nodding plume without it? They are but as sounding brass and empty bauble. This heavenly virtue denotes a regard to our neighbor; it enjoins upon us the duty of regulating our feelings and actions in such a manner that we can discover traces in all our fellow-men worthy of the exercise of our charity. Crime has debased humanity, and to all appearance the hand-writing of God on the soul seems obliterated and extinct. The reckless victims of lust and sensuality are all around us, and it is sometimes asked, who has charity for them? Have they not forfeited all claim to its hallowed accents, its sweet breathings, its generous benefactions, its subduing tones? But who are these doomed, degraded subjects, covered with shame, stung with remorse, and despised of men? They are *men* with all their vices; they are the children of our sires; they have been cradled in the bosoms of our matrons; they are creatures of God, live on his bounty and his arm sustains them; they are our brethren. Has God rejected them? has his vengeance or his exterminating hand blasted them? No. How then can we imitate God by casting them away as worthless, incorrigible, lost? Our Order is charged with having no power to reclaim this class of our race. It is said that we talk much of charity and pretend to be based on "charity which thinketh no evil," and yet we reclaim no one from the deep pits of moral degradation; we receive none into our community and fellowship that are base and abandoned. But we ask, has the church itself so broad a mantle of charity that it will receive into its bosom the wicked and degraded? The influences which she exerts, the reforming power that she wields, must be felt and heeded by bad men before they can receive her sympathy and fellowship and highest love. It is so with our Order; we profess to have charity, to employ it, to be guided by it; and let men, even the debased and the guilty, learn to fulfil its high behests; let the knave or the profligate look at our deeds of charity, and catch the fervor of the spirit by which we act; let them become honest, trusty and virtuous, and we will lead them with a warm heart and willing hand to the inner sanctuary of our temple. Let us not be complained of because we do not bring back to the path of truth and righteousness those whom the Gospel trump has not as yet awakened from the stupor of moral contamination. We shall move onward, setting examples of that "charity which is kind, that thinketh no evil;" we shall set our faces as a flint against immorality and vice; we shall not, *knowingly*, fellowship any bad men, and we shall earnestly and frequently tell our fellow-men that they must purify themselves before they approach our altars. What general going to war would select the lame, the halt, or the blind, to fight his battles? If our institution is based on charity, its members must wear its insignia; they must be clad in its mantle; they must be soldiers, able and qualified to fight our battles, or there will be an inglorious defeat. We do not by any means expect to exert the power of a long established and influential ministry; but from the four winds of heaven our standard-bearer is shouting, "without charity we are as a sounding brass and a tinkling cymbal." Come with us every man whose heart is glowing with its celestial fire, and ye who despise God and trample on his laws, who are rebels to heaven and righteousness, come throw aside your follies, wash your hands from the defilements of transgression and go forth with honest hearts and true, to the abundant spread and holy aspirations of that charity which surrounds with ineffable lustre and glory the throne of the Eternal.

Speak the Truth in Love.—I am sure that truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not made of one mind, is that we are not more of one heart. How soon those who feel heart to heart begin to see eye to eye. The way to think alike is first to feel alike; and if the feeling be love, the tho't will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would always love one another.—*Dr. Nevins.*

Benevolence.—There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator, by doing the most good to his fellow creatures in this sublunary world.

ORIGINAL.

ILLUSTRATIONS.

In giving illustrations of the *practical* relief and benefits afforded by the institution of Odd Fellowship, it is not to be supposed that we can approach any thing towards the thousandth part of the instances wherein it has performed its errand of mercy. Let no one suppose any thing of the kind. Our object in the main is to give a few cases among the many that have come to our own knowledge; and the relation of these is not so much designed for the perusal of the Brotherhood as for the benefit of those who war against secret societies, and denounce Odd Fellows as selfish beings.

If any one should be curious to know how much relief is obtained by members in the course of a year, let him imagine the expenditure of the sum of *three hundred thousand dollars* in a single year—[in 1847, the sum of $302,243 was expended for relief in the United States]—and he may perhaps be able to form some idea in regard to it, and with a little reflection obtain a slight clue to the benefits of Odd Fellowship.

A brother has placed in my hands a number of an Odd Fellow's Magazine printed in the year 1843, from which I beg leave to copy an extract, giving a very striking and truthful instance of the ministry of Odd Fellows.

"In the year 1840 a gentlemen from the interior of one of the Northern States, unfortunate in business and actuated by a desire to make a comfortable provision for his family removed to one of the Southern States. In the midst of the troubles and perplexities incident to a residence in a new and strange country, he was taken sick—his scanty means were soon exhausted, and his family reduced to a state bordering upon starvation. The wife, an industrious, frugal woman, bore up under the circumstances until the last hope was gone and grim want had crossed the threshold. Two days had elapsed without food, and the last flickering flame of life was slowly going out with the sick man. On the afternoon of the second day, a neighbor on his way to the town, about one mile off, called to water his horse at the well of the sick man, hearing of his illness, he on his arrival in town mentioned it to a physician, who immediately rode out to see him, and in the course of conversation remarked that he would mention his case to the *Odd Fellows*. The sick man requested his wife to hand him his pocket-book, from which he gave the doctor a small paper. No sooner were his eyes cast over it than he grasped the hand of the sick man with the fervor of a friend, and leaving him immediately, returned to town. In that evening a cart containing an abundant supply of needful articles came out from town attended by four gentlemen, who assisted during the night in nursing the sick. For four or five weeks, the sick man seemed standing upon the verge of the grave, but good nursing and the presence of every thing he needed, succeeded at length in restoring him to health. The assistance of his kind friends continued—they assisted him in business—his affairs improved—and he is now living in the enjoyment of a competency, near the town of ——.

"The emigrant was an Odd Fellow, so was the doctor—the paper he gave was the *card*—the friends that assisted him were Odd Fellows, and members of —— Lodge."

We have met with another very apt and not uncommon illustration of the world and Odd Fellowship, in an instance which we subjoin. It has possibly been published before, but as *all* have not read it, its re-publication will do no harm.

"In 1840 a gentleman from the North, who was an Odd Fellow, came South on some urgent business; on his way down the Mississippi he fell dangerously sick of the typhus fever. The captain, crew, and boat physician despaired of his life, and being desirous to get rid of such a charge, determined to thrust the sick man ashore. On reaching the landing, the mate and hands were ordered to take him off upon a litter, and put him in one of those miserable doggeries which, to the disgrace of civilization, infest nearly all our river towns. The rude hand of the mate upon the wasted frame of the stranger, and his gruff voice as he bellowed out, "Go ahead!" partly aroused him from his stupor, and he faintly asked what they would do with him—he was told they were putting him ashore at ———. He inquired, are there any Odd Fellows here? A brother, standing on the wharf, who had been gazing on the inhuman scene, replied, instantly, "Yes there are many and true." "Then," said the sick stranger, "put me down, put me down right here. I shall be taken care of." He was taken care of; though a stranger in a strange land, ready friends clustered around him—they tested him, he was an Odd Fellow, and in good standing in his Lodge; it was enough; he was taken up by brothers' hands—supported on friendly bosoms—he was provided a place in the best hotel, the best medical aid was called in, he was nursed by friends whose eyes never slept over the couch of anguish. For many weeks his case was considered as hopeless, but by strict attention he got well. He returned home to gladden the eyes of his aged mother, and to infuse new joy into the warm heart of his young and beautiful wife."

During the year 1845, two young men became acquainted on board of a steamboat descending one of our Western rivers. They were both from the Eastern States. One was a clergyman and the other a physician. The former was on his way to take charge of a congregation in Missouri, and the other was going out to "settle himself" and practice his profession. They soon became intimate, and their intimacy ripened into friendship. The physician was an ardent and devoted Odd Fellow, but the clergyman did not belong to any secret society. He had been prevented from becoming an Odd Fellow from the opposition of his parents and the principal men of the church, to all secret associations. He admired the institution, and could see no harm in it—believed its principles were correct, that it was doing good, &c. He regretted that he was not not a member, for he thought it might be of advantage to him among strangers. He was, it is true, a member of a Christian church, and a minister commissioned to call sinners to repentance; still he was free to confess that the christian charity taught to the churches by one of old was too much neglected in our time.

On their arrival at St. Louis, both were unwell. The physician sought a good hotel, while the clergyman went to look for a gentleman, (an elder of the church,) to whom he had letters of introduction. He found him—complained of being unwell—regrets were expressed that he could not be invited to make the elder's house his home—was recommended to a *genteel* boarding house, where he lay for nearly four weeks, at the point of death, as little cared for as if he had been the veriest pauper in the city.

Our young brother was seized with a violent attack of fever, and as soon as he found himself completely prostrate, and in want of attendance, he produced his traveling card, that never-failing Talisman of the Odd Fellows. Soon he had the best of medical attendance, an attentive nurse, and every night during his illness two Brothers were at his bedside. During the day-time kind friends visited him, and kind voices inquired for his welfare. With such attention, he "weathered the storm," and in something more than three weeks, was able to go about the city. His first thoughts were of his young friend, the clergyman. With some difficulty he found him, in the condition above described. The case was stated to the Brothers, and immediately a collection was made among them, good medical attention, and a nurse procured, and the young clergyman was raised from his sick bed—from where he himself had given up all hope of ever leaving. He recovered, joined his congregation, is a faithful and pious minister of the gospel, and, despite of the opposition of ill-directed sectarianism, he is a devoted Odd Fellow.

It is not many days since a case was related to the writer, wherein a Brother obtained relief under circumstances which should make some of the opponents of Odd Fellowship blush for themselves and their *professions*. It is a case of peculiar hardship. A Minister of the Gospel, a member of the Order, had received a "call" from a congregation in one of our Western States, which promised a more comfortable "living" than his present location. It caused him to remove some one hundred miles. He rented a dwelling, commenced his labors as pastor of the congregation; but strange to say, those most anxious to have him preach were the very slowest to pay their subscriptions, and the minister's family were compelled to live in the most scanty manner—in a manner at once disreputable, (to use the mildest term,) to the congregation. His rent become due; he had not the means to pay it. The landlord was a modern Shylock; he was inexorable. The church members knew their pastor's situation. Did they step forward to aid him in this his hour of need? Did they make an appeal to the neighboring and more wealthy churches of the same denomination for assistance? None of it! and to save his little household property from being levied upon and sold for rent, he was compelled to apply to his brother Odd Fellow's for assistance. Of course it was granted; and the minister returned to his former residence.

Now, "hard a case" as the above is, it is a matter of fact, and names and places could be given, if necessary. In the common phrase, "comment is unnecessary." Every reader will draw his own conclusions. The denomination to which the minister belongs is one of the wealthiest in the United States.

In the year 1844, a Brother removed from Ohio to Illinois, and settled in one of the flourishing towns of that State. He was an industrious young man, a carpenter by profession, with a wife and two children. His wealth consisted in a robust constitution, industrious habits, and an affectionate wife, with two beautiful "pledges of affection." He had not been long in his new home until he was attacked with a fever, which, however, soon gave way to active medicines, but before he had sufficiently recovered he was again at the plane, determined to make up for lost time. This produced a relapse, and but a few days intervened until he was conveyed to that "bourne from which no traveler returns." The widow was left in destitute circumstances, among strangers, with debts unavoidably contracted during her husband's illness, which she was unable to liquidate. But he had told her to apply to his Lodge, in case of his death, and herself and children would be provided for. This was a consolation in his dying hour. She wrote to the Lodge of which her husband was still a member. The means necessary to pay all funeral and other expenses, together with sufficient to bring her back to her former home, were at once forwarded by the Lodge. She is now with them; her children are sent to school, and the Lodge has shown itself to be what the Order professes—the widow and orphan's friend.

It is customary for journeymen of various trades to visit the Southern cities in the fall and winter months, where wages are always higher than in the "upper country." They generally return to their Northern homes as soon as the warm season sets in. Those who remain seldom escape the attacks of the epidemics peculiar to that region, and to which the unacclimated are subject; but those who are Odd Fellows in good standing, are always taken care of. The amount expended in aid of the sick by the Lodges in the city of New Orleans alone, is very large; and it would require volumes to narrate the multitude of instances wherein timely and efficient relief has been afforded to the sick and distressed brother in that city. Besides "visiting the sick, relieving the distressed, and burying the dead," stranger brothers who are in want are furnished with the means to return to their families and homes.

Such are the daily ministrations of Odd Fellowship! These are but the shadow of what the institution is hourly performing, *secretly* it is true, for the distressed of its great family. And what Odd Fellow does not secretly exult in the thought that the small mite contributed by him, (and which is never missed,) aided in raising the means to accomplish such noble purposes! A.

OUR SECRETS AND SYMBOLS.

An objection brought against Odd Fellowship is that it is a secret association, and consequently cannot be brought for judgment before the tribunal of the public. To this charge I would reply, Odd Fellowship is not, and never has been a secret association. Its principles and its objects are written in letters of light, and are as plain as noonday. What is there about it that is secret? It is not secret that the Order is founded for charitable purposes. It is not secret that it helps its members in sickness and distress—that it buries the dead—supports the widow and protects and educates the orphan. It is not secret that it inculcates the sentiments of love and sympathy. The constitution and by-laws of every Lodge are printed and disseminated throughout the community. There is nothing secret there, and no individual need say that he joins the society ignorant of its entire object and purpose. What then is secret? Its forms, the internal regulations of a Lodge, and its passwords. These secrets, a moment's reflection will show, are necessary for the preservation of the Order. If all the manner of proceeding were known and the passwords not kept secret, nothing would prevent a stranger from entering a Lodge, as a member, and thus impose upon the association. Its whole intent and purpose would be a mere dead letter. The secrets of the Order are merely secondary and subsidiary. No one can with reason object to them, for they cannot alter in the slightest degree any object or purpose of the association. Even if they do no good in promoting the objects of the society, they can do no harm. And it is often well for some people to learn "to keep a secret," even if effects no direct benefit.

Another objection is that it makes use of symbols. This to my mind is the most beautiful and striking characteristic of the Order. It speaks a symbolic language. It addresses the heart through types and forms—in the spirit of poetry—in the gorgeous language of silence. It is the most impressive language that can be spoken. The poet who

> "Finds tongues in trees, books in the running brooks.
> Sermons in stones and good in everything,"

draws his sentiments from the ever inspiring symbols of nature. They all read to him an impressive lesson, and his mind is made serious by the symbolic language with which Odd Fellowship speaks to its members. In what, to the unitiated, seem mere trappings and gewgaws, the Odd Fellow reads a lecture, big with importance to the principles of the Order.

OFFICES—BY WHOM TO BE FILLED.

It is to be feared that some Odd Fellows aspire to the offices of the Lodge, merely to have the honor of having "passed the chairs," without any desire to promote the interests of the Lodges or the Order. But if, unhappily, any such have been elevated by the members, and have grovelled through their term of office, without interesting the brethren, or profiting the Lodge—without impressing upon the minds of the brethren, especially the newly initiated, the high moral and benevolent principles and requirements of Odd Fellowship, the Lodge has, in a measure, become less attractive, and inattention on the part of the members to the interests and duties of the Order has been the result.

In such cases the Lodge should learn the important truth, that if a brother will not be zealous for the honor of the Order, while in a minor office, little can be expected of him in a higher station, and not to trust *him, as a presiding officer*, who was not a faithful subordinate. If integrity and faithfulness is not found in the Secretary, and honor and justice in the Treasurer, they surely should not be trusted to *declare the law* and enjoin its requirements upon the newly admitted brother, lest by their own inattention and want of care, they make the law of none effect, and cause others to regard it lightly. But after they have done this, if they ascend the next step, and take the chief government of the Lodge, manifesting that they care for none of the things of moment thereto, but rather to have and receive the *titles*, they do an injury to the body, which will require one or more faithful administrations to rectify.

It is devoutly to be wished that improper motives may never induce an Odd Fellow to aspire to an official station in the Lodge. Evil is sure to proceed from such an unnatural ambition; and yet the rapidity with which numbers of young men rush into the Order, gives place for it to be exercised.

If unqualified, office is rather a disgrace than an honor; for it is not easy under such circumstances, to conceal ignorance or draw a veil over imperfection. If too negligent and inattentive, it will be apparent to all, and a drone will receive their execrations. An exhibition of incapacity in those who are expected to instruct and lead the brethren to a knowledge of truth, and the performance of duty, excites the feeling of pity, if not of contempt, in the brotherhood. While, on the other hand, when the chair of the Noble Grand is filled with ability and zeal, respect and approbation are insured; the laws of the institution are observed, the words of wisdom fall, like the dews of heaven, from the lips of the instructor, and are eagerly imbibed by the gratified brethren—improvement in the theoretical and practical knowledge of Odd Fellowship augments; the membors emulate the accomplishments of the Noble Grand; and the triumph of virtue, morality and brotherly love, becomes visible to the world, although the world out of the Lodge is ignorant how the noble attainment has been achieved. So true it is, that "the light shineth in darkness, but the darkness comprehendeth it not."

In every Lodge there are brethren who love the principles of Odd Fellowship, and are zealous in their inculcation and defence—brethren, who advancing step by step, know the duties of the different stations, and who have zeal according to knowledge, and a devotion that wearies not. In the hands of such, the interests of the Lodge—the benign principles of "Friendship, Love and Truth" will be guarded, fostered and promoted to almost an infinite extent.

Brethren, let such men be selected for officers of Lodges, for depend upon it, they may be trusted! Then

> The sacred Lodge of care devoid,
> From strife and malice always free,
> Shall, by *their aid*, be still employ'd
> In social love and harmony.

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REFLECTIONS.—As in review we look back on our past lives, we regret many a bargain we have made, and many a step we have taken. Here we went too fast, there too slow; one day we lost by our folly, and the next day by our pride and extravagance. In reviewing the past we thus see the cause of repentance. But there is one thing we are never sorry for, let us live long as we may—we never mourn mourn a correct and virtuous life. When pillowed for the night we have no reproaches for a good deed or a kind suggestion.

When the world has no attraction for us—when its prospects and its glories are fading from our gaze, and the visions of an eternal state are bursting upon us, it is then we love to think on an honest and upright life. Who, with the hour of death in view, would perform a wicked act? One hour of serious reflection will unfit us for any vicious society or unholy career. How strange it is that, amid the dying and the dead, mankind will so far forget themselves and their Creator, as to serve a career of folly and crime, when the next breath of desease may sweep them to distruction.

BROTHERS.

BY J. BATCHELLOR.

We all sprung from one common source. The God who created me, also created the wild untutored child of the forest, the sable African of Ethiopia, and the pale Laplander of the cold, barren waste of the northern regions; the beggar and the king; the high and the low; the rich and the poor; the wise and the foolish. We are informed by that good old book, which we are accustomed to read in, sometimes, that "God hath made of one blood ALL nations of men, to dwell on the face of the earth." We are, surely then, the offsprings of one common Father, who watches over us with a sleepless eye; providing liberally and abundantly, for every desire, which he, in the plentitude of his rich love and mercy, has implanted in the bosoms of all his children.

It must be self-evident to every reflecting mind, from the above remarks, that we are all brethren, of one vast family. Subject to the same laws and regulations — subject to the same changing vicissitudes, and the peltings of the pitiless storms of sad adversity and misfortune; and, equally cheered and consoled by the same bright and deathless Hope, which springs eternal in the human mind.

Then, indeed, we *are* all brothers. What meaning and significance in that word! Yet how few there are who, fully and understandingly comprehend its ample meaning. What endearing associations are brought, vividly, to our minds, when we hear that simple, yet magic word spoken! It calls forth, spontaneously, the pure, gushing and tender sensibilities of our better feelings — of the inward man — of our heaven-born nature; that nature divested of low, grovelling and corrupting propensities. By its mighty influences, we are led to behold in our fellow man, a kindred spirit, who is traveling the same road we are, in the great journey of life; and by its power, and its sublimity, we are restrained from doing him any harm. If we should see a fellow man in distress, by its guiding star — by its kindly and benevolent influences, we would succour and assist him. When we saw him persecuted and defamed, we would defend him from the vile attacks of his enemies. If we should see him in tribulation and anguish, prostrated on the earth before us, like the good Samaritan of old, we would bind around his bleeding heart, the joys and sweet consolations of kind acts and generous deeds of goodness, making his soul to be glad and rejoice. If we should see him departing from the pleasant paths of rectitude and virtue, plunging deep into the dark labyrinth of sin and pollution, we would be bound by every tie in nature, by every consideration of justice and mercy, by every feeling of generous humanity, by the pure promptings of heaven-born charity, by the lovely and gentle spirit of forgiveness, to endeavor to reclaim and restore him to a virtuous course of conduct, and bid him "go and sin no more." Thus would every one act, if they fully realized the truth, that we were all brethren.

If the moral and sublime sentiment universally prevailed, that we are all brethren, this wide world would be turned into a blooming paradise, fit for the residence of angels. War, strife, discord and treachery would be banished from the universe. Injustice and dishonesty and oppression, would no longer walk abroad, triumphant over creation, while honest integrity, and true goodness — the poor defenceless widow and the forsaken orphan, were groaning in wretched despair, under the cruel oppression of those who had wickedly deprived them of every comfort. No longer should we hear the plaintive voice of mourning and lamentation. No longer should our ears be pained with the unearthly sounds of huge prison doors and ponderous bolts, or the rattling of the galling chains of criminals. No longer would the wild and startling war-cry be heard in the land, nor its beacon-fires be lighted upon the hill-top. Murder and rapine, robbery and plunder, seduction and suicide, devastation and violence, would no longer find an abiding place in our midst. The iron-fetters of the oppressed would be stricken off, the wretched captive would be set free; and the deep and dark superstition and prejudice of mankind would be broken up, and a jubilee of peace, and joy, and gladness be proclaimed with a loud shout through the earth; and all the members of God's vast family, would be united in the strong bonds of holy affection and brotherhood. They would dwell together in the spirit of unity and brotherly love and benevolence. Then, every one would use their utmost exertions for the good of their fellow beings; and hatred and selfishness would be banished from the breast of every one. Then, would the heavenly spirit of love divine, in all its mighty and powerful energy — in its softening and subduing influences, reign in all its pristine glory and beauty, supreme; transforming hatred into love, enemies into friends, jealousy into confidence, falsehood into truth, sorrow into joy; pride and arrogance into humility and condescension; wickedness and fraud into righteousness and honesty; cruelty and oppression into humanity and sympathy, and vice in all its frightful forms into virtue. The sable horrors of bitterness and woe and deep and chilling despair, would flee away, like noxious mist before the mid-day sun; and all voices would join in one universal song of acclamation, to the prevalence of peace on earth, and good will to men. There would be no more need of our work-houses, our poor-house and our asylums for the ignorant, for their places would be occupied by stately edifices, where knowledge and learning would be imparted to its inmates; and ignorance and poverty and deep distress would not be known. Temples dedicated to the worship of the Universal Father, would rear their lofty spires, from amid the crumbling ruins of jails, penitentiaries and prison-houses.

Oh! what a joyous, what a delightful sight to behold, universal man, imbued with a deep realizing sense of brotherhood.

"Man to his kindred man more true,
Would mortal faults forgive;
And bonds of endless peace renew,
And all like brothers live.

"The rays of knowledge then would spread,
Embracing every shore;
And Love and Truth together wed,
Would leave the world no more."

This spirit is diffusing itself wide over the world. We see bright and cheering evidence of its wide spreading influence, in the different societies and associations, which are springing up around us in the land, whose great professed object, is the relief of the sorrowing, the down cast and the despairing of the children of men. It is the great leading divinity of the age.

Now, we sincerely and truly believe, there is no human society or association, that is better, if as well, calculated to bring about this desired state of things—to impress, indelibly, upon the plastic mind of man, the great and glorious truth, that we are all brethren—that we all belong to one universal brotherhood, than the Institution of Odd Fellowship. Its doctrines are broad and far-reaching in this respect. It inculcates the pure principles of charity and love to all mankind, teaching its members to forgive those who in their blindness may have injured them, and to throw over their follies and imperfections the broad and ample folds of that charity which is from above. It promulgates benevolence and good will to all, telling its votaries, in language that cannot be misunderstood, to relieve the wants of the destitute child of humanity, as far as in their power lies, without stopping to ask to what sect, nation or country he may belong. It has a mighty and all powerful influence, in breaking down the middle wall of partition, which exist and has for ages, between man and man, between neighbor and neighbor, between nation and nation.

For the truth of what we have asserted, we would, proudly, point you to that neighborhood, or to that village, where a Lodge of Odd Fellows has just been instituted. A few short months before, many of its citizens would pass and re-pass each other, without scarcely a nod of recognition, although living in close proximity to each other—now when they meet the hand is quickly extended, and they can chat and talk upon different subjects, as though they had actually been warm friends for many long years—they begin to feel a deep and an abiding interest in each other's welfare—they forget their former animosities—they forget one another's peculiar views and faith in politics and religion, and have learned that highly important lesson, that love to one another is the highest and best zest to our enjoyment, while here below. And, wherever Odd Fellowship is introduced, you will see the same happy result. We need not point you to this or that place, for the truth of what we assert; your own observation and good sense, will and must convince you of the fact.

My dear reader, whoever you may be, whether rich or poor, high or low, are you an Odd Fellow? If you are, have you considered well the great mission of Odd Fellowship? Have you used the powers and faculties which God has given you, for the wide diffusion among mankind, of the beautiful and brotherly principles which Odd Fellowship inculcates? Have you given to the world, bright and glowing exemplifications, of its mighty power and influence over you in kind, generous and benevolent acts of goodness? Have you learned and practiced the Golden Rule, in doing unto others, as you wish to have them do unto you? If you have, well—if not, you have yet to learn the rudiments of Odd Fellowship—you have yet to learn, that one of its fundamental principles—one of its greatest objects is to inculcate, to spread abroad into the world, by precepts and examples, the great and glorious truth that we all belong to one vast brotherhood, consequently we are all BROTHERS.—*Gavel.*

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In doing what we ought we deserve no praise, because it is our duty.

ODD FELLOWSHIP.

The following paragraphs are extracted from a well written article in the Telegraph, published at Bath, Maine, in reply to some objections urged against our Order.

It has been said that the laws of Odd Fellowship are made one with the selfishness of those members who are induced to acknowledge them from personal consideration alone. This is a very one-sided and unfair view of the subject. We might with equal justice say that the doctrines of the church are selfish and bad, because selfish and bad men outwardly acknowledge them: or say that all civil laws are selfish and should not be tolerated because many sustain them from no other consideration than self-protection. The fundamental principles acknowledged in Odd Fellowship are designed to teach all those who submit themselves to their influence, the practical importance of the broad and comprehensive command above cited, "*Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*" Thus it contemplates and enjoins the strictest care and watchfulness over its members, both physically and morally:—the body must be cared for as well as the mind, and it is this caring for the body, and that some men take it upon themselves to care for another man's body, for the purpose of having their bodies cared for in return, that the institution is denounced as selfish. The great laws of Odd Fellowship comprehend the all of the civil and moral law, brought down into a form where they are made more immediately effective on those who require law to prevent them from doing evil, and prompt them to do good. Thus they absolutely forbid the doing of all outward forms of evil, and are more immediately applicable to some forms of evil which are not usually reached by general civil law—such for example as *slander*, *drunkenness* and *gambling*.

These evils particularly, with every other form of evil, are absolutely forbidden, and he who violates the laws respecting them, must suffer the penalty. The above enumerated forms of evil, we know, are not usualy reached by the general civil laws of our country, or civil law is not made to bear upon them, except that of slander when it occurs in so called "high places," and this is not designed for the benefit of the offender, but to redress the wounded pride of some self-constituted lord of creation. Now if these evils can be corrected, if at first only by external restraints, is there not something gained? If man can be kept from wicked acts, is he not more likely to come into a state to see that the desire to do evil, from which the outward acts are derived, are equally sinful, and are as necessary to be shunned? We believe that no difference of opinion can exist on this point. But we have said that the laws of Odd Fellowship not only forbid the doing of all outward evil acts —thus caring for the mind, but require, also, that all who acknowledge them should do positive good—thus caring for both body and mind.

These laws require that every member in his turn should watch over the sick and afflicted, and contribute daily to their support. But it is said, that this is done because like favors are expected in return, under like circumstaces. Is the selfishness of the man who expects all this, to do away with the justice and utility of a law which requires that man shall be in the exercise of these offices of good to the neighbor? Is it not good for a man to compel himself or if he will not, to be compelled, by certain laws, to come into an association with the sick and afflicted—watch over them and contribute to their support, if he will not do it willingly? Who believes that he is not in a more favorable position to become better by constantly doing these good offices, even if he come under obligations to do them from selfish considerations? or who believes he is made worse? Many who have become Odd Fellows, had never before given the wants of their fellow beings hardly a passing thought, until compelled to watch by the bedside of a suffering—perhaps a dying brother. Think you not that this is a position to draw out the sympathies of the soul, though we consented to do at first from personal consideration alone? In what position would a man be more likely to be affected than in this? But says another, 'it is giving up one's freedom to bind one's self to do these things.' Does the law respecting theft infringe upon the freedom of him who has no desire to steal? But if he has, the law is for him, and not for him who has no such desire. And, further, would it take away the freedom of the inhabitants of a country or kingdom, if such inhabitants were to pass laws against murder, theft and adultery, because some of the inhabitants have a love for those evils? No one would pretend to say that this would destroy liberty, but would rather promote true freedom. The same thing holds good in Odd Fellowship, for truths there are the same as everywhere else; only in Odd Fellowship they are made more immediately effective in certain cases than they are anywhere else. Odd Fellowship is calculated to make men more observant of moral and civil laws, because they are lead to see their more immediate effects in restraining the disorderly conduct of brothers of the Order; and thus men are made better husbands—better citizens and better friends.

A GLANCE AT ODD FELLOWSHIP.

Among the various societies which have for their object the happiness and well being of mankind none stands on a higher eminence than Odd Fellowship, if we except Christianity, of which it is the antitype. Does Christianity teach us that there is a Being who is the rewarder of the good and virtuous? Odd Fellowship follows close in its footsteps by endeavoring to impress on the mind that the All-Seing Eye is upon us, and watches our every action and thought. Does Christianity teach us to be subject to the powers that be? Odd Fellowship yields its due obedience to every law of the land, rendering tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Does Christianity teach us to relieve the wants of the distressed, to visit the widow and orphan in affliction? Odd Fellowship's peculiar sphere is to visit the bedside of the helpless invalid, and administer consolation by all the means in the power of mortal. Nor does it stop here: if by the decree of the Eternal he is summoned from this probationary state of existence, the last sad tribute of respect is paid to his mortal remains by seeing them deposited in the silent grave; and if a widow and fatherless children are left to mourn his loss, Odd Fellowship extends the hand of Friendship, impelled by the indwelling principle of Love. And can it be supposed that a Society having such ends in view, should be opposed by some whom we are accustomed to number among the good, and virtuous, and intelligent of community—by some of the friends of humanity—by some of the followers of the meek and lowly Saviour, who went about doing good? Yet it is so! Bigotry, with its own peculiar spirit of intolerance, yet stalks abroad in this land of liberty, making giant strides to overcome what may not be in exact accordance with its own self-willed notions of what is right. But thanks to a kind Providence who has given us our being in a land, as yet free to every one to pursue his own happiness in any way he may think best, recognizing this Heaven-born principle, that all men are created equal.

The past has taught us that opposition has ever been manifest towards any society, however beneficial it may be in its designs and results, and is it so very surprising that Odd Fellowship should have its opposers? Were it not so, it would be an anomaly probably beyond the comprehension, and require more sagacity of mind than has fallen to the lot of mortals, to find out the cause. We are confident that opposition does not prove that a society is wrong, but on the contrary, generally implies that it is right. All the arguments against Odd Fellowship take for granted that its principles of action are good, and they endeavor to detract from its merits by saying we are not guided by those principles, which, if we were disposed to manifest a busy, intermeddling spirit, might be reiterated with equal propriety, and probably with a greater degree of justice, against any society of which these very objectors are members. But Odd Fellowship is not so contracted in its views; it allows to every society its just tribute of respect; it says go on in your own way for the accomplishment of any good to the children of men, and let us have the same right; we give you our best wishes with a God-speed, and if we cannot see eye to eye, let it not call forth your execrations upon our heads.

A Beautiful Thought.—Life is beautifully compared to a fountain fed by a thousand streams, that perishes if one be dried. It is a silver cord twisted with a thousand strings; that parts asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they all perish suddenly at last. We are encompassed with accidents every day, to crush the mouldering tenements that we inhabit. The seeds of disease are planted in our constitution by nature. The earth and the atmosphere, whence we draw the breath of life, is pregnant with death. Health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth so palpably confirmed by the daily examples before our eyes, how little do we lay it to the heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our tho'ts that our knell shall, perhaps, give the next fruitless warning to the world!

The Ark.

ALEX. E. GLENN, Editor.

REGALIA.

The Golden Rule of the 3d of June, contains an article on the subject of the *Regalia* of the Order, from the pen of the Rev. Bro. A. B. Grosh, of Reading, Penn., which, meeting with our views on many points, and believing it a matter worthy of the attention of the Brotherhood, it is subjoined.

We should be much pleased to see our Regalia more clearly defined, and rendered less liable to be construed to please the fancy of those who may be disposed, (as we fear too many are,) to make it a mere show on public occasions. It cannot be denied that there are such, though it is to be regretted.

There are those too, who, ever ready to make something out of Odd Fellowship, manufacture Regalia, and sell it to those who are not aware of the true meaning of the law, and have Regalia put upon them they are not entitled to wear, having confidence in those who sell them the article. If our Regalia were more clearly defined, and a severe penalty affixed for its violation, especially by manafacturers, we should, in all probability, have little or no difficulty in regard to it hereafter.

The suggestion in reference to separating the Encampment Regalia from that of the Subordinate, we think a very good one. We never could see the propriety of permitting Encampment Regalia to be worn by a member, visiting or otherwise, in a Subordinate Lodge.

But at present we shall say no more than to call the attention of the Order to the following remarks:

Our regalia is not only our uniform, to use a military term, but is to us what no uniform is to a soldier. Each part is emblematic, as well as denotive of the rank of the wearer. The colors of which it is made, or with which it is trimmed, speak the *principles* of the degrees to which the wearer has been advanced, and mark the office through which he has passed, or which he holds, in Lodge or Encampment. The language of our regalia should, therefore, be clear and explicit—and should be uniformly the same, throughout the Order; that the traveling brother from Canada or Maine, when he reaches Florida or Oregon, may read and be read correctly, when he clothes himself in regalia and enters a Lodge of brethren. This, I regret to say, is not now the case in many sections of our land.

I have always regretted the want of precision in the 25th By-Law of the G.L. of the U.S., which, in defining the regalia of a P.G. to be "a sash *or* a collar," prescribes about as much uniformity, as to say of the uniform of a corps of soldiery, they shall wear "a frock-coat *or* a round-a-bout." Again—"a white apron trimmed with red, or a red apron trimmed with white," is another departure from precise uniformity. Allowing R.P. degree members to trim a Past Grand's scarlet regalia with *gold* lace or fringe, is mingling the colors of the two branches in a confusion which also destroys uniformity—besides violating the *general usage*, which forbids members of Encampments to wear the Encampment Regalia in their Subordinate Lodges—a usage certainly founded on good cause; for the N.G., I.G. and Warden of a Lodge cannot be presumed to know, or be capable of ascertaining, whether the wearer of Encampment regalia is *entitled* to wear the same. Every portion of an Encampment Regalia is, therefore, out of place in—presumed to be unknown to—a Subordinate Lodge—the *gold* lace and fringe, as much as the *black* apron, or the *purple* collar. Cannot this want of precision and discrimination in that By-Law be remedied?

If it be objected, that many brethren would be subjected to great inconvenience and increased expense by any alteration, let the alteration be made *prospective*, so as to allow time therefor. Suppose, for instance, that it be enacted, that from and after January, 1852, *all* regalia *shall* be made to conform to the new regulations; and that, from the present date, any one *may* wear regalia according to the new regulations—and I can see no difficulty as great as that which now exists. We would, it is true, have great irregularity for a few years more—perhaps greater, in *some* sections, than at present—but before 1852 arrived, there would be very few brethren out of uniform; and *after* four years, we would have due simplicity, and uniformity.

But if the present law be continued, brethren will not only avail themselves of the alternatives *allowed*, but will very gradually go from these to others *not* permitted. For instance, I know *many* P.G. Regalias, the aprons made of *white* (allowed) trimmed with *gold* lace or fringe, (allowed) with a *red* emblem in the center (*doubtful* whether that can be called *trimming*,) and a strip of *purple* velvet passing around the bottom and sides. This latter is, certainly, *not* allowed. Now, if by "trimmed with *red*," be meant the fringe, or quilted ribbon, around the edge of the apron, as I suppose, then here is a P.G.'s apron of *white not* "trimmed with *red*," as prescribed, but with *gold* lace and bullion—and bordered with a color (*purple*) not known in, or allowed to, a subordinate. The next departure from this, which I have seen, is a P.G.'s collar of white satin, with a strip of *red* running around the edge, ornamented with *gold* stars, and trimmed with *gold* fringe! And the next step, (which I have also seen,) was a *white* satin apron, with a similar *red* strip all around, *gold* lace and fringe, ornamented with a *gold tent*, *crossed crooks*, crossed arrows and bow! I only wonder that a *purple* strip was not added to the apron, and the eagle, compass, and square to its decorations. Such are the results of the first deviation from a rigid uniformity—and no one can say where, or in what, they will end, if not checked in due season. Colors, emblems, and badges, under this state of affairs, will soon cease to be of any use or meaning, and degenerate into mere show and tinsel, marking no grade or office, and speaking only to the eye.

Some of your readers who may be inclined to laugh or wonder at these singular P.G.'s collars and aprons, may rest assured that I speak of tangible and visible facts. I have also seen a Grand Lodge Banner trimmed with *gold* bullion fringe—a *slight* departure you may say; but it was followed by its Subordinates, in trimming *their* banners with *gold* fringe and lace, also; and decorating them with *gold* eagles, arrows, &c. And lastly, a banner made for a Subordinate, under the supervision of a Grand Lodge member, and with the knowledge of the Grand Lodge and its officers, is of scarlet silk velvet, embroidered with *gold*, trimmed with *gold* fringe, decorated with *gold*, and surmounted with *crossed crooks*, *gilt*—and was supported in procession of the Order, by supporters clad in *Encampment Regalia!* Where these departures will end I know not, unless in the assumption, by new initiates, of the colors and emblems of Grand Lodge and Grand Encampment officers. If the G.L.U.S. adopts a regalia for her members, very possible, *that may* be held sacred to the use of the N.G.'s and V.G.'s of Subordinates! But really, if a remedy is not soon applied in high quarters, and proper examples set by our superiors in station and power, we may as well abolish our regalia entirely, so far as any utility is concerned.

For these and other considerations which I have not room to name, I could wish to see, at an early day, an entire revision of the subject of regalia and emblems—and a careful defining of the whole, that it may be known precisely what colors, emblems, &c., each degree is entitled to wear—and a law passed forbidding positively, any and every departure from such regulation. I consider uniformity, strict, rigid uniformity in these matters, next in importance to a strict uniformity in the work of our Order. A want of it endangers revelations to brethren who are not entitled to colors and emblems worn by them, which may be injurious to our welfare; and thus destroy the ease and confidence which a proper regulation would inspire. Besides, a feeling of dissatisfaction is generated among those who adhere to the proper landmarks, against those who depart from them by assuming badges and emblems and colors to which they are not entitled; which may, in time, grow up into yet worse feelings, and endanger the harmony of the Lodges and the Order. I confess that I have already seen things of this kind, which have caused me some uneasiness looking at the future. And I see no remedy for it, but in the prompt and decided action of our G.L.U.S., followed by a corresponding action in our State Grand Lodges and Encampments.

GRAND ENCAMPMENT OF OHIO.

The Right Worthy Grand Encampment of Ohio held its annual communication at Cincinnati, on the 3d of June. Among the business transacted was the election of the following officers:

Albert G. Day, M.W. Grand Patriarch.
Rev. S. L. Adams, M.E. Grand High Priest.
John H. Layman, Grand Senior Warden.
Timothy Kibby, Grand Scribe.
D. T. Snelbaker, Grand Treasurer.
Wm. Chidsey, Grand Junior Warden.
John Brough and Wm. B. Chapman, Grand Representatives G.L.U.S.

We understand that there was little business of general interest transacted. A committee was appointed to revise the Constitution of the Grand Encampment.

"REMINISCENCES."

We commence in this number the publication of the early reminiscences of Odd Fellowship, which originally appeared in the Covenant, and which, we presume, is from the pen of its then editor, Bro. JAMES L. RIDGELY, although no credit is given, nor does it appear among the editorial matter.

We shall give further extracts from these "Reminiscences," as they may appear to us to be interesting to our readers.

It will be perceived that the writer does not lay claim to any great antiquity for Odd Fellowship as it now exists among us. We believe he is correct, for we do not think that our institution is very musty with antiquity—nor have we ever been among those who desired to hunt up the musty records of the past to give our Order a reputation and a claim upon the affections of the people. Antiquity does not, and should not be the only recommendation of any institution. It must have something more substantial about it—something of more real intrinsic worth than mere antiquity!

It is so with Odd Fellowship. If it sprung into existence at the first dawn of creation, and was destitute of the real worth it now possesses, its antiquity would be of no value. It might answer as a subject for antiquarians about which to puzzle their brains, and that would be the end of it.

Age may aid in giving character to an institution whose principles are of doubtful utility, and where the scrutiny of time may be required to test those principles. But the principles of Odd Fellowship need no such test. We care not if Odd Fellowship existed but since yesterday, we know that its principles are as eternal and as immutable as the everlasting hills. We know that they will withstand the "test of ages and the scrutiny of talents and of time." We care not how strong the opposition, it will outlive it, and rise superior to every effort aimed at its demolition.

For the few years that the Order has existed on this Continent, it has spread with a rapidity with which no similar institution bears a parallel. And yet no other institution has met with more determined opposition. Still, it triumphed! It triumphed, because its principles stood the test of the most fiery trials—because its principles were of that pure and enduring character that must ever triumph over opposition of whatsoever kind.

Within a few years, from "a little spot not larger than a man's hand," Odd Fellowship has spread over the length and breadth of the land—her beacon-lights have been kindled upon our mountains and in our valleys—on our hills and over our praries—from the Northern Lakes to the Southern Gulf—from the Atlantic to the Pacific—"over the hills and far away." Nor has the boundless waters stayed its onward march; for it is to be found in foreign lands, and in the Islands of the Sea.

> "No pent-up Utica contracts our powers,
> "For the whole boundless continent is ours."

And it is that all-enduring PRINCIPLE which characterized the Order since its institution, which has caused it thus to extend, until thousands upon thousands worship at its shrine, and bless the hour that it sprung into existence, without stopping to enquire whether it originated in the camp of the Cæsars, in the valley of Judea, on the banks of the Nile, or in some more modern time. And so it will continue to "go on," for its principles cannot die. They will outlive the "wreck of matter and the crush of worlds;" and so long as time rolls on, so long will men of all tongues and creeds and nations, be continually gathering beneath its banner-folds.

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CELEBRATIONS.

A number of the Lodges in this State have already had celebrations the present year. We are unable to give an account of but few of them, no one, except in a single instance, having written us any thing in regard to any one of them. What we have, we have mostly gathered from the newspapers. *Short* accounts of celebrations will always be inserted with pleasure. Our pages will not admit of much detail.

Charity Lodge, No. 7, at Lancaster, had a celebration on the 25th of May. A large number of brethren were in attendance from abroad. The address was delivered by P.G. James Sheward of Somerset, and it is spoken of by those who heard it, in the highest terms. Bro. Sheward is a young mechanic, a self-made man, and a worthy Odd Fellow. It is gratifying to see such put forward to explain and defend the principles of our Order.

Tecumseh Lodge, No. 80, at Chillicothe, had an anniversary celebration on the 18th of May. The procession was quite a large one, many visitors being in attendance. The address was by Bro. D. W. C. Johnston, of Hillsboro,' and was, of course, able and appropriate, as no one is more capable of delivering a good address than Bro. J. We are pleased to learn that the Order is highly prosperous in Chillicothe.

Bro. Baldwin, of Bellefontaine, furnishes us the following account of the Kenton celebration on the 15th of June:

"About 150 (some say more) Odd Fellows were in procession, among whom were 8 or 10 Encampment members from Tiffin, Springfield, and other places. The procession was headed by the Tiffin Brass Band, who did honor to their calling, and added much to the interest of the exercises. The meeting was held in a beautiful grove, west of town, and the address was delivered by Rev. Bro. Samuel L. Adams, who, though *always happy*, I think on this occasion made one of his *most* happy efforts. Methinks it would have done your soul good to have listened to the eloquent strains that echoed through that forest.

A good deal of opposition has existed, I am told, among the people of Hardin county against Odd Fellowship, but I think that Bro. A's. address will dispel the mists of prejudice that ignorance and superstition had created. His exposition of the true principles of the Order, its real position in reference to society, and the nature and weight of the influence it is destined to exert in a moral and social respect, cannot but awaken the citizens of Hardin to a just appreciation of the value of our comparatively young but growing institution. After the exercises at the grove we were marched to the warehouse of Mr. Henderson, where a dinner was served up by Bro. Campbell, that would have invited the taste of the most fastidious, and was highly creditable to the brethren who got it up.

Amicitia Lodge is in a flourishing condition, and as I am informed now numbers upwards of 50 members, all good men and true."

G.L.U.S.—This body will convene in Baltimore, on the third Monday, the 18th of September next. Already several of the Grand Bodies have chosen their Representatives, and among them we recognize a number who have already served in that capacity. Among them may be named Griffin of Georgia, Robinson of Virginia, Marshall of Kentucky, Holmes of Missouri, Winder of Michigan, DeSaussure of South Carolina, Smith and Theobald of Maine, &c. These are among the foremost men of the States they represent, and foreshadow an able and talented body. Our own State will not fall behind any one in point of ability, for the Grand Encampment has elected two of her most talented and worthy members; and the Grand Lodge cannot fail to make choice of good men from the candidates now before her Past Grands. Ohio, then, will be certain of sending a delegation which will be an honor to the State.

The next session of the G.L.U.S. will be as important a one as has ever convened, and will have to settle the most important question that has yet arisen amongst us. We allude to the New York difficulty. Our ardent hope is that it may be settled on just principles, and in a manner that may tend to heal the unfortunate breach which has taken place.

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THE NEW YORK DIFFICULTIES.—The Grand Lodge of Ohio, at its meeting last April, very properly, as we conceive, declined any expression of opinion in regard to the New York difficulties, although communications were presented from both bodies claiming to be *the* Grand Lodge of that State. It is a difficulty, the settlement of which belongs only to the G.L.U.S., and the action of State Grand Lodges in the premises could do no good, while it might tend to widen the unfortunate breach now existing.

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☞ The articles in the present number on the duties of the Relief and Investigating Committees, are copied from the Gavel, and are from the pen of Bro. Batchellor. They commend themselves to the attention of Brothers serving on these important committees.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio will hold a stated quarterly meeting on Thursday, the 20th of July, instant. The session commences at 10 o'clock, A. M.

This meeting we conceive will be one of the most important to the Order in Ohio that has taken place for a long time, inasmuch as amendments to the Constitution, changing in some measure the constituency of the Grand Lodge, will be acted upon. As it is a measure of great interest, we hope the meeting may be a full one; and we would urge upon Past Grands the necessity of a general attendance from all parts of the State, in order that a full and free expression of opinion may be obtained. We know in many instances there are obstacles in the way to prevent members from attending at any great distance. In such cases, we think Lodges should give some assistance, and not require their Past Grands to make too much of a sacrifice of time and means, when the interests of *all* are to be promoted.

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MISSOURI.

We return our thanks to P.G.M. Veitch, (now Grand Sec'y) for a copy of the proceedings of the Grand Lodge of Missouri at several special sessions, and at the annual communication in April last. These proceedings possess more than ordinary interest, and we may take occasion hereafter to copy one or two very able reports.

The following extracts are from the report of the Grand Master:

"The past fiscal year, (embracing a period of fifteen months,) has been one of unparalleled prosperity to the Order within this State; an increasing interest in, and devotion to, the Order, is manifest by those identified with it, and it is evident that, out of the Order, its principles are being better understood and appreciated; prejudice and bigotry are rapidly giving way before truth and good works, and Odd Fellowship has now assumed a high position in the confidence and esteem of our fellow men.

"It affords me pleasure to state, that preparations are in progress to establish a little band of Brothers at several points hitherto unoccupied, and we indulge the expectation that, ere long, we shall have a Lodge in every town in our State.

"The Reports of the Subordinates, up to the 31st Dec. last, indicate that all the Lodges, with one or two exceptions, are enjoying prosperity and harmony. The following synopsis of the returns, will exhibit the condition of the Order in the State, on the 1st of January last, for the six months previous: Initiations, 258—Revenue, $8,230 23—Relief, $2,002 30—Contributing members, 1,285.

"During the past year, *twelve* new Charters have been issued, and one Lodge has surrendered its Charter, leaving the number of Lodges, now working under your jurisdiction, *thirty-two!*"

The following resolutions were adopted during the session:

Resolved, That the thanks of this Grand Lodge are due, and are hereby cordially tendered, to P.G.M. Issac M. Veitch, for the able and highly satisfactory manner in which he has performed the duties of Grand Master of the State of Missouri, during the past fifteen months.

Resolved, That the thanks of this Grand Lodge are hereby presented to P.G. Sec'y., P.G.M. G. B. Allen, for the able and efficient manner in which he has discharged the duties of G. Secretary, during the past year.

Resolved, That the use of Books shall be entirely dispensed with in the work of Subordinate Lodges; and it shall be a requisite qualification for any office, that the candidate shall have the charges appertaining thereto, so as to deliver them without the Book, previous to installation.

During the session a gold watch was presented to P.G.M. Gerard B. Allen, by order of the Grand Lodge, as a testimonial of the regard of that body, and the estimation in which his efficient services as chairman of the Building Committee of the Odd Fellows' Hall, in St. Louis, were held.

A resolution was adopted recognizing the Grand Lodge of New York, of which Joseph R. Taylor is Grand Master, as the legitimate Grand Lodge of that State. This is what is known as the minority Grand Lodge.

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Six months' term.—The Grand Lodge of Missouri has adopted a resolution instructing her Grand Representatives to vote for a repeal of the six months' term, and in favor of a return to quarterly terms.

KENTUCKY.

We have received the proceedings of the Grand Lodge of Kentucky, at its annual session in May last, for which we return our thanks to the friends who sent them.

We have examined these proceedings with much pleasure, though we find little of general interest, the legislation being chiefly local. The Grand Master, in his report, says "it is a source of peculiar pleasure to be enabled to congratulate the Grand Lodge upon the very flattering prospects of the Order in that State. Harmony and good feeling pervade every department."

During the year, the Grand Master officially visited 39 of the Lodges of that State, and regrets that unforeseen circumstances prevented his visiting all. He recommends that these visits be continued, as they are productive of much good.

It affords us pleasure to append the following resolution, which was, we believe, well deserved. It was unanimously adopted:

Resolved, That the members of this Grand Lodge, fully sensible of the efficient manner in which P.G.M. John Fonda has discharged the arduous duties of Grand Master during his term of office — of the ability and impartiality exhibited by him as presiding officer of this Grand Lodge, as also his eminent services to the Order in this State, hereby tender him their thanks; and instruct the Grand Secretary to fill a blank diploma with this expression of the Grand Lodge, and present the same to him.

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☞ Our thanks are due to the few, *the very few*, who have paid any attention to our urgent, but *reasonable* request, made in our last No., for delinquents to remit us the amount due. It can't be possible that so few are able to raise but the small sum of one dollar! but *it is true* that but a very few out of a very large number that owe us, have sent us the dollar. We submit to their own sense of right and justice whether we have not a right to expect better things.

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☞ The address of Bro. Morris, published in this number, will repay an attentive reading. It is an excellent production, from the pen of a talented and worthy Brother.

THE WAY WE GET SUBSCRIBERS.—We take the following extract from a letter from one of our very best friends and Agents. He alludes to a Brother whom he had persuaded to subscribe for The Ark. The remainder will be understood. It shows the difficulties we have to encounter in getting subscribers from the impositions practiced by Eastern publications:

"When it came on he refused to take it out of the Post Office. The ghost of the defunct Talisman had haunted his recollection, and he denounced all such publications as humbugs and impositions. In vain I assured him that The Ark was not of that class, and how long it had been in existence. Finally, I told him as it had come on, if he would take it one year I would take the subscription of him in trade, and advance the money to you; and further, if at the end of the year he would say that he had not been benefited to the amount of his subscription, I would take the Nos. back and refund him his money. Now he admits it is a good thing. There is no telling how much the circulation of The Ark has been injured by Theophilus Fisk imposing upon the fraternity with his Talisman. I know a member of our Lodge who is zealous in the cause and fond of reading on the subject. He subscribed for the Talisman, paying in advance cheerfully and promptly. Now no persuasion can induce him to take any other periodical on the subject."

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THE GAVEL.—We mentioned in our last issue that a change was to be made in the publication of the Gavel, by removing it back to Albany, &c. Since then we have received the June No., which contains an address to its patrons, saying among other things that it will be "*the best publication devoted to the cause of Odd Fellowship in the country.*" This is the old story over again. Those who subscribed for the Talisman, Iris, and such kindred prints, "will take notice and govern themselves accordingly."

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☞ Our best thanks, together with those of our little household, are tendered to our worthy friend and brother Cook, of the Henrie House, Cincinnati, for a good supply of early and excellent vegetables, received the latter part of May. Altho' late in acknowledging their receipt, we assure him we had not forgotten the favor.

ber of Lodges and members had taken place during the past year, there was doubtless a full attendance. The newly organized Board of Directors had conducted its functions with great prudence, having added more than £100 to the permanent fund by the profits they had realized in their infant scheme. A Corresponding Secretaryship was instituted to enable them to facilitate the business of the Movable Committee, and generally to meet the continued growing prosperity of the Order. The price of initiation, which had hitherto been regulated by the caprice of Lodges, was fixed as follows: under the age of 40 years, £1 1*s*—above 40 and under 41, £1 13*s*—above 41 and under 42, £2 8*s*—above 42 and under 43, £3 4*s*—above 43 and under 44, £4 2*s*—above 44 and under 45, £5 5*s*—and no person over 45 years was eligible for admission. A correspondence was directed to be opened between England and America, for the purpose of promoting uniformity in the work of the Order, and G.M. Wildey, of the United States, was, by a vote of the committee, constituted the corresponding agent in America. The minutes of proceedings of the Quarterly Committee were required to contain a detail of the accounts of the Firm, or Board of Directors—a tax of one shilling was levied upon each newly initiated member, in aid of the fund, or capital, of the Board of Directors; and each Lodge was required to return the same under a penalty of a forfeiture of one guinea—and be it said, to the honor of the Dudley Annual Committee, that in consequence of the irreligious practice which had prevailed in some parts of the district, of assembling in Lodge rooms on the Sabbath, they enacted, "that any Lodge who should initiate a brother on that day should be subjected to a fine of five guineas." A wholesome regulation was adopted in this year which might, with great benefit be adopted in this country we think, of withholding a dispensation for the opening of a new Lodge unless the Lodges in the vicinity of its proposed location recommended its establishment. The power of issuing dispensations for the opening of new Lodges, which had been exercised by subordinate Lodges for several years past, was now vested in the Quarterly Committee. The duration of the term of office of the three principal officers of a subordinate Lodge was fixed at 13 Lodge nights, exclusive of special meetings—and the G.M. and D.G.M. were made ineligible if other qualified brethren were willing to serve.

In 1829 the most numerous body of delegates which had ever met together assembled in Annual Movable Committee at Sheffield, on the 8th, 9th, 10th and 11th days of June. Joseph Barnet was elected Grand Master to succeed Mark Wardle, who had presided over the Order in 1828. Ninety-nine deputies were in attendance. This session was one of unusual interest to the Order. From the P.G.'s Degree, which had been introduced from America, P.G. Lodges had been constituted in the vacation of the Movable Committee, and the subject of their authorization came up for consideration, which ultimated in the entire abolition of the innovation, and the revocation of the dispensations which had been issued for that purpose. The reports from all quarters of the Unity exhibited the most unexampled increase and prosperity. In view of the scattered extent of the jurisdiction of the Manchester District, which, notwithstanding the great increase of Lodges, had still been maintained within its original bounds, it was suggested to divide it into seven districts. This proposition led to an angry controversy, and was not finally adopted until the next Annual Committee, which assembled in 1830, at Leeds, on May 31st, 1st, 2nd and 3d days of June. This Committee was opened by an eloquent address from G.M. Barnett, and transacted a large amount of business—one hundred and one deputies attended, and now it became evident that Odd Fellowship was destined not only to cover the whole kingdom, but to unfurl its banner throughout the habitable globe. The Board of Directors, as the important fiscal agents of the Order, having now become one of its most valuable auxiliaries and responsible trusts, continued their exertions with indefatigable energy, and by great prudence and economy had swelled their amount of capital to £1000 sterling, in the short period of three years from the original establisnment of the penny fund. The Order having penetrated Wales, the entire work was translated into that language. The number of Lodges had increased to more than five hundred, and the districts under the jurisdiction of the Manchester Unity to sixty-five. John Church was now chosen Grand Master of the Order.

The following year was one of great prosperity to Odd Fellowship in Great Britain. One hundred and seven deputies assembled at Liverpool in Annual Movable Committee on the 23d, 24th, 25th, 26th and 27th days of May, and organized the meeting by choosing G.M. Ashurst to preside. Wm. Gray was elected Grand Master. The permanent fund, as exhibited in the account of the Board of Directors, had increased to £1400 sterling—a progressive accession had been made to the number of Lodges, and unexampled prosperity prevailed throughout the Unity. Among the most interesting incidents of this session was the reading of an affectionate advisatorial letter from P.P.G.M. Renie, of the Monmouth District, a veteran in the good cause, well designated by an eloquent member "as one of the brightest stars that ever made its appearance in the firmament of Odd Fellowship." The love, regard and respect entertained for this truly great and good man in the Order was universal, and at the close of the session, as an evidence of the esteem in which the beloved brother was held, the committee unanimously resolved, in compliment to him, to hold the next Annual Committee in Monmouth, the city of his residence: but alas!

"Like the spirits more blest than the planets of ev'n,
Who mount to their zenith, then melt into heaven,"

this venerable and beloved brother was not permitted to witness the assemblage about to be convened in honor of his character and services in the city of Monmouth—he died a few days before the time appointed for the meeting of the Annual Committee in 1832.

The committee assembled on the 11th of June, and their first act was to evidence their love and affection for the memory of this deceased patriarch by every token of honor and respect which was due to so distinguished a brother; a voluntary subscription, exceeding £100 was collected, and in the most delicate and touching manner presented to his widow and children. So great was the gloom which overspread the feelings of the assembled deputies at the sudden extinguishment of this bright light in Odd Fellowship, that but little business appears to have been transacted. The various reports exhibited a steady increase of the Order, and of the permanent fund in the hands of the Board of Directors. Robert Naylor was duly elected Grand Master of the Order for the ensuing year.

The next Annual Committee convened at Bury, on 27th May, 1833, when 101 deputies assembled. John R. White was chosenGrand Master of the Order. At this session the laws of the Order underwent an entire revision. The permanent fund had been so much augmented that the tax of one shilling upon newly initiated members was entirely remitted.

In 1834 the committee met at Hull, on the 19th, 20th, 21st and 22d of May, to the number of 105 deputies, and organized by the election of John Ormond as Grand Master. At this session the lecture book was revised, and a very great change made in the signs and work of the Order, producing almost an entire difference in the work from that hitherto known and for no good reason that we can learn. One certain ill effect of this movement, and a source of profound regret is, that it constituted Odd Fellowship in England anew and entirely distinct from the work as practised in America. There is nothing that has ever overtaken the Order, looking to the establishment of its universality throughout the world, that can be regarded as so great an evil as the legislation of this session in relation to its work. There is no means of restoring the unity that should exist, except by the adoption on the part of the Grand Lodge of the United States, of the work as it now exists in England, of which there appears to be no probability.

In 1835 the committee renewed their labours at Kendal—ninety-seven deputies were present, and held their session in a new and splendid Hall which had been erected by the brotherhood in that town. The balance-sheet of the Board of Directors shewed a capital of £3108 sterling as the permanent fund. The number of districts had increased to 115—the Lodges now numbered 800; fifty-five thousand contributing members were reported in full compliance, and 3000 copies of the magazine were printed and sold. The laws of the Order were again subjected to revision, and much labour and anxiety were bestowed in attempts to perfect a system of general regulations. The triumph of the Order was now complete—not a speck of insubordination was visible anywhere throughout the entire kingdom to the Manchester Unity, and the richest reward every where attended the efforts of the Movable Committee. After a general thanksgiving the committee closed their session, to meet at Derby in 1836. James Mansfield was chosen Grand Master of the Order.

The Derby Annual Movable Committee accordingly convened in 1836 on Whitmonday, one hundred and fiftyt-wo delegates were present. This was the most numerous assemblage which had hitherto been had of the Movable Committee, and the fact itself may well serve to shew the vast increase which the Order was making. One hundred and twenty-seven districts, comprising one thousand and two working Lodges, with sixty-eight thousand members in strict compliance, were represented at Derby. This gratifying augmentation of the strength of the Order during the past year, was a source of just pride to the assembled Deputies, more especially as universal peace and brotherly love prevailed throughout the Unity. The Derby Committee regarded with great earnestness the important responsibility of their office, and looking to the vast constituency spread over so extended a jurisdiction, for whose interest and harmony they were assembled to legislate, they considered the public business which was brought before them with great attention. Among the most important results which attended the deliberations of this body was the establishment, upon a firm basis, of a "*Widows' and Orphans' Fund*," an institution which may justly be regarded as an evidence of the increasing practical utility of the Order, and as a source of pride to every Odd Fellow throughout the globe. Many and various efforts had been previously made to perfect a scheme so commendable, and destined to reflect so much honor upon its founders, but the triumph of the measure was reserved to the generous and intelligent spirits of the Annual Movable Committee, by whom the plan was digested, and the ways and means suggested of insuring its stability and prosperity. This fund was secured by appropriating the profits of the magazine, which had been taken under the fostering wing of the Order, exclusively to this object. At that time the circulation of the official magazine was, comparatively to the strength of the Order in Great Britain, very limited, and many deputies who doubted the feasibility of the scheme of a general "Widows' and Orphans' Fund" altogether, were induced to support the plan adopted, under impressions, that the magazine would yield no profit whatever and that the scheme would necessarily fail. The very small circulation of the magazine, which did not exceed five thousand copies, as has been remarked, favoured the idea. How greatly those who entertained such an opinion were destined to be disappointed, and how abundantly were the hopes of the friends of the fund realized may be seen from the practical working of the scheme. At each succeeding session of the Annual Movable Committee, the patronage of the official magazine gradually increased until, at the meeting in 1840, its subscription list had swelled to 17,000, and was continuing to increase in proportion as the Order was spreading throughout the country. Thus was one of the most beautiful and interesting features of the Order originated, and cherished into active being. Nor could the ingenuity of the committee by possibility have devised any plan which could have been more successful. It addressed itself to the constituency of the Order as an instrument of two-fold beneficence—affording, on the one hand, a valuable miscellany of literature and official statistics, and on the other, dispensing the fruits of the first, in the succour of the widow and the education of the orphan, and as inseparably blended with these objects was the welfare and interest of the Order at large, vastly to be promoted by the circulation of a magazine designed to disseminate its true principles throughout the entire kingdom. It is not therefore, surprising that with such an impetus in its cause, the "Official Magazine" was so liberally patronized by the brotherhood, and the permanency of the Widows' and Orphans' Fund became so thoroughly secured. "Funds" had been previously instituted "for the relief of the sick, the burial of the dead, in aid of the distressed, and to assist the traveler and sojourner;" but there was wanting a remaining link to complete the chain of benefactions of Odd Fellowship in England; this was nobly supplied by the Derby Annual Movable Committee, who have given to the Order the brightest attribute that adorns its character. It would have been gratifying to have gleaned from the British reports some information as to the present aggregate amount of this fund, but the references within our reach do not furnish this interesting detail. The sum must doubtless be very large, since the profit from so large an edition of the official magazine has been entirely appropriated to that object for several years past. The officers at large, who had been previously chosen by a subordinate committee, were by a resolution adopted at the Derby Committee to be elected thereafter in the body of the Annual Movable Committee, and William Gray, P.G. Master, was accordingly chosen by the Deputies, Grand Master of the Order.

To be continued.

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A Kind Act.—How sweet is the remembrance of a kind act! As we rest on our pillows, or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tear. How sweet the thought! There is a luxury in remembering the kind act. A storm careers above our heads; all is as black as midnight; but the sunshine is in our bosoms; the warmth is felt there. The kind act rejoices the heart, and giveth delight inexpressible. Who will not be kind? Who will not do good?

LOVE.

BY P. G. WILLIAM H. CRANSTON.

"Let brotherly love continue."—HEBREWS, XIII. 1.

Love is the chord that binds on earth
Two living hearts in one;
It came from Heaven, the gift of God,
When his first work was done;
It dwelt in Eden's sacred bower,
While holy angels spread
Their wings above a perfect world,
And all their radiance shed.

And still that sacred link exists,
Pure, in the sinful heart;
Though deeds of darkness stain our lives,
It bears a noble part;
Its power is keenly felt by all,
From infancy to age—
While naught can so triumphantly
Life's bitter griefs assuage.

Hail! holy passion, gift divine!
A pure and perfect love;
The theme that angels dwell upon,
In raptured bliss above.
Reign thou in triumph here below,
Though we by storms are driven,
And guide us in the sacred path,
That leads to rest in heaven.

Bright link within the mystic chain!
That soon will span the world,
While in the breeze with joy we see
The flag of Peace unfurled,
Its ample folds will wave o'er all,
Of every name and tongue;
A song of triumph here will rise,
That mortals ne'er have sung.

The saints in rest will catch the strain,
And their sweet harps attune,
For God will then, as oft of old,
With his loved ones commune;
And heaven and earth will echo loud,
Songs of a world redeemed,
For love will reign below, as once
On Eden's guests it beamed.

Strive, BROTHERS, for this glorious work,
And seek this tranquil end,
Then shall we find in every man,
A brother and a friend;
Our mystic rites will then be lost,
And we shall cease to teach—
Our ransomed spirits then will learn
To practice ALL we preach.

SECRET SOCIETIES.

BY BRO. F. H. DAVIDGE.

The present would seem to be the age of excitements; and among the many which have been conjured up for the advancement of public and private purposes, few have obtained wider circulation in this country than the outcry against Masonry and secret societies in general. However plausible some of the arguments advanced by the opponents of these associations may be, it will, as we conceive, only require a little examination and reflection to be convinced that, under popular political institutions they not only become perfectly harmless, but may be made the instruments of conferring widely spread blessings. Under monarchical governments, where the interests of the privileged ranks have been regarded as antagonist to those of the mass of the population, secret societies have been carefully prohibited, for the plain reason that they afford opportunities to the lower classes to come together and confer with one another on topics of common interest, and thus open the door to combinations which may prove destructive of the monopolies of power that spring from the *divine right* of kings. In such cases there evidently exists a pretext at least on the part of the *few* who possess power, to protect themselves against the *many* whom they affect to regard as the legitimate subjects of their control and born only to obey the will of those whom chance or usage may have constituted their rulers. Under institutions such as those of our own country, the position of affairs is entirely different. In free governments, springing immediately from the people, and founded upon popular opinion, there can never exist any diversity of interest between the governors and the governed; inasmuch as the former are merely the servants of the latter, employed to discharge specific functions, and accountable to the community for the faithful performance of the duties allotted to them. In this case the people are the sources of power, and however it may be delegated to such persons as they may choose as the depositories of their authority, the *right to govern* can never be alienated from them, except with the concurrence of a majority of those to whom it attaches, in virtue of the social compact to which they are parties. In a word, the people combine in themselves the relations of *governors* and *governed*, and cannot therefore be suspected of designs which, if injurious in their effects, must inevitably and immediately react upon those with whom they have their origin. It is this union of relations which, whilst it constitutes the essential difference between governments purely monarchical and those of a popular caste, must necessarily prevent any of the mischiefs that, under different circumstances, might spring from the formation of secret societies. To say that an association may be formed and can institute schemes for the subversion of order or the destruction of the public welfare, when every individual in the country has ready access to membership, and where the laws of the land must be the acknowledged limit within which the purposes of the society must be circumscribed, is to imagine a condition of things from which common sense recoils; and would be just as rational as to suppose that the other parts of the human system could unite to destroy the action of the heart without, at the same time conspiring for their own destruction. The truth is, that a secret society, in the strict sense of the term, cannot exist under a popular government; because, to acquire numerical strength, it must be accessible to all, and being so becomes subject to the inspection and control of the very persons upon whom it is intended to operate. Of this we have an illustration even in England, a limited monarchy, where the institution of Freemasonry has always been regarded as harmless, because the agents of the government, by becoming members, could gain possession of its secrets, and it is with a view to do away any unfavorable impressions on this score, that it has been customary to invest some one of the reigning family with the highest dignity of the Order.

Having offered the above remarks with reference to secret societies in general, we will now turn our attention to the association of which our publication proposes to be the organ, and endeavor to present, so far as may be consistent with propriety, a practical view of its operations. The Independent Order of Odd Fellows, in its practical effect is nothing more or less than a Beneficial Society, instituted by its members to promote their good fellowship and comfort, and effect a *mutual assurance* against the ills and vicissitudes to which human nature is heir, under the guidance and direction of an all wise and beneficent Creator. With the ceremonies and symbols of the society we have at present nothing to do, inasmuch as they are matters reserved for the especial government and enlightenment of its members, and constitute so many distinctive peculiarities by which they may be distinguished from the mass of the community. Constituted, as it is, of persons taken from every rank in life, but chiefly from the productive classes, this institution presents a scheme in which thorough reciprocity of benefit constitutes the most prominent feature. Its honors and distinctions are awarded with a view to merit and faithful performance of duty; or in other words, the practical observance of the charities that should govern man in his intercourse with his fellow-man. In the bestowal of membership no distinction is recognized, save that of moral worth; a gem which is sought amidst the humbler or more exalted walks of life without discrimination, and is esteemed as equally precious, whether it be in the possession of the sunbrowned honest laborer, or that of the more favored advocate, physician, statesman or wealthy merchant. At the threshold of the Hall the distinctions of artificial society are laid aside; and, entering its sacred limits on the fair footing of *equality of contribution*, the brothers of the Order meet together in the proud consciousness of a thorough and entire equalization of right. The conditions of admittance being the same to all, the benefits of the communion are equally within the reach of every worthy member of the Order; nor are its charities sullied by the consciousness of unbecoming subserviency, or the humiliating feeling of self-abasement. If under the pressure of circumstances, a member becomes dependent on the common fund, he does so as a *joint stockholder and contributor*, and receives readily and without shame, a portion of that of which he has been the giver, in common with those to whom he is united by the sacred ties of good feeling and mutual love. However "odd" or unlike each other may be the conditions of the sons of the Order, within the walls of their temple, dedicated to good will and beneficence, they become, in the strongest sense of the term, "fellows" that match well together in promoting brotherly love and universal philanthropy. Sprung from one common source they look to the Author of their being as the equal dispenser of his blessings amongst all of the children of his goodness, and recognize no distinctions save those conferred by superior usefulness in improving the condition of the great human family. As the "Odd Fellow" feels that so long as prosperity may attend him, he is bound to contribute to the comfort of those whose way through life is cheerless and dark, so in the event of necessity he has no hesitation in becoming a participator in bounties, to the procuration of which his own liberality has been the willing minister.

It will probably be urged against the society, that it is exclusive in its operation, and draws an unworthy distinction between men who should be alike the objects of the charity of its members. The answer to this objection is as simple as it is satisfactory. Whilst the associations recognizes in their full force the mutual obligations incumbent on all men, and its members are just as ready as others to listen to the appeals of distress; they cannot be blind to the injury inflicted on society by the liberality which is squandered indiscriminately, without reference to peculiar worthiness. Possessed of modified capabilities of doing good, they are willing that their means shall be appropriated in such a manner as to prevent imposition and consequent mischief; and it is therefore that they deem it proper, in assuming additional and voluntary obligations, to protect themselves against fraud, by securing the best access to accurate information. To this end the peculiar ordinances of the brotherhood have been instituted, and in their operation cannot, of right, lessen the more general claims of society upon the services of men, whose love of their kind has induced them to *increase* instead of diminish their sphere of usefulness. That "mystic tie which binds" Odd Fellowship together, consists in nothing else than the unseen but irresistable impulses that interweave themselves with all the nobler charities of life, and impart force and efficiency to energies which, without their invigorating and enlivening influences, would remain torpid and inefficacious. To the heart of a member of the Order the symbols and ceremonies which, in the estimation of the unenlightened are idle mummeries, speak a language the truthfulness of which has been illustrated by the world's experience from the earliest ages, and will continue to be felt so long as time shall endure. They remind him of good deeds, the authors of which have been for ages on ages gathered to their fathers, and of feelings and affections that have shed their blessings on the human race during every period of its existence. Like the sun and the lesser lights of heaven, they impart their cheering influences wherever *man* has been known, whether it be amid the burning deserts of the torrid zone or the ice girded mountains of the frozen regions; pointing out to him the way in which he should go. They present to the eye of memory the history of the human heart and shadow forth its workings under every variety of circumstance and every change of dispensation. In a word, they tell him that man, as he came from the hand of his Creator, is bound to love and cherish and protect his fellow-man, alike under the wild imaginations of Pagan idolatry, the overshadowing solemnities of Jewish theocracy, the bloodstained dominion of Mahometan violence or the cheering and consoling assurances of the Christian faith.

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Great men are common property. They form a solar system in the world of mind, and shine equally for the benighted of all nations.

ORIGINAL.

STANZAS TO ——.

Muse! come help me with thy numbers,
And inspire my gentle lay,
While my fair so sweetly slumbers—
Haste! or it will soon be day!
But tell her while she e'en yet dreams—
Spirits, sweet, we know are near—
What one, though strangely it still seems,
May not whisper in her ear!

And need I tell thee this is—what?
That this heart beats but for thee?
Oh! maiden fairest, I will not;
Ask what else ye may of me;
And yet my soul, like some old tree,
Blasted, and his leaves all dead,
Mourns for some vine—I may for thee—
To twine 'round his lonely head!

Ah, yes! those beauties and those charms,
Undisputed as the rose,
Bring to this breast those fond alarms,
That a lover only knows!
Still, like the evening's brightest star,
That the pensive love so well,
Oh! have I worshipped thee afar,
Dreaming what I might not tell!

I found thee as a queenly flower,
Fair to all—more so to me!
But never, ah! for one short hour,
Did I hope one smile from thee;
And in the summer of thy might,
When the Spring is blooming fair,
This humble song I sing to night—
Gentle zephyr! waft to thee!

But, my muse! we must not linger;
Quick! for it is now quite day—
Touch the lute once with thy finger,
Yet be soon!—away! away!
Now will she think it but a dream,
When the day doth greet those eyes—
Eyes! whose lustre well may seem
To rob breasts of more than sighs!

Columbus, 1848. ORION.

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Truth Dreads Nothing.—He who worships at the shrine of Truth cannot be bigoted. He knows Truth can never suffer from investigation. It is Error that loves the night, and gloomy caverns. Her dress is dark, her countenance is dark, and, in short, there is nothing but darkness about her. Darkness is her mother: and she is akin to nothing that is bright, glowing and beautiful. But Truth courts investigation. Her dwelling place is in the light. Her mild, glowing countenance blushes not at the most scrutinizing gaze. While Error lies trembling lest reason should make new discoveries that will weaken her, Truth stands and gives man a smile of approbation for his encouragement. If you love Truth, be not afraid to investigate. If you entertain opinions that you dare not risk against the attack of their opponents, it is good evidence that they are unsound.

ODD FELLOWSHIP EXPLAINED.

An Address delivered at the celebration of the second anniversary of Telula Lodge, No 2, I. O. O. F., at Helena, Ark., on the 3d of June, 1848.

BY BRO. MATTHEW F. WARD.

Citizens, Friends, and Brothers:

The world, in her ceaseless revolutions about yon glorious god of day, has twenty-nine times rolled round the 26th of April, since it was made illustrious in the history of Odd Fellowship, as the birth-day of our Order in America. On the 26th of April, 1816, in the "City of Monuments," were assembled that immortal five, whose names are now set in the record of Odd Fellowship like stars in heaven, to establish that Order, whose happy extension we are now met together to commemorate.

Thomas Wildey was the founder of our Order in the United States. These simple words pronounce his eulogy. No human eloquence can heighten the magnitude of his services. He needs no storied slab—no monumental urn to tell the simple tale of his life—to recount his deeds in the cause of charity. His name shall live in the hearts of the widow and the orphan—the needy and the destitute—it shall be the watchword of virtue throughout the Western World. No human gore stains the laurel wreath that is twined about his venerable brow, and the tears of the widow and orphan that bedewed its leaves, are those of gratitude, and not of mourning o'er husbands and fathers lost. And when the fame of other heroes is lost, and the records of their warlike exploits forgotten, the names of WASHINGTON and WILDEY shall be reverenced by every virtuous freemen, as the fathers of liberty and Odd Fellowship in America.

Like the dove from the Ark, the illustrious Wildey left the parent Lodge of England, and bent his course across the waste of waters, that he might find, in young America, a resting place for his Order. He found it, and years afterwards had the satisfaction of bearing back the olive branch of assurance to the Brothers he had left in England. In the city of Baltimore, under the name of Washington Lodge, No. 1, he first planted the principles of Odd Fellowship in the genial soil of freedom; and from that little seed it has now grown into a mighty tree, that stretches its protecting boughs o'er every state in the Union—and from that small original number, five, it has insreased to 150,000 members, with an annual revenue of near half a million of dollars. Such is the brief history of Odd Fellowship in our country—but who shall give the recital of its countless deeds of charity? This is a proud duty, reserved for no mortal lips, but for the recording angel above, who, to the assembled hosts before the throne of God, shall read the record of our charities.

The increase of Odd Fellowship in our country, has been without a parallel. The very name of its first Lodge, WASHINGTON, seemed a happy augury of its success. To me there seems to be something in the attributes of Freedom and Odd Fellowship that causes them to embrace and support each other—and in tracing the brilliant course of Odd Fellowship I cannot but be reminded of our own history as a nation. Like Odd Fellowship, she too can point to the day of her birth. On the 4th of July, 1776, the eagle of young America, phœnix-like, rose from the ruins of despotism, fully fledged and plumed for her glorious flight. Unlike all other nations, her birth and origin are not hidden under a mass of legends, nor buried in obscurity. She had no infancy—she knew no days of weakness, but like "the first man," she stood in all her strength and fair proportions. Like Odd Fellowship, her growth has been without example. Not quite seventy two years ago the signers of the Declaration committed the safety of liberty and themselves to the keeping of four millions of freemen. But now, upon the recurrence of the 4th day of July, *nineteen millions* of free hearts joyfully beat as one, with grateful recollections of the past and proud hopes of the future. Our Union, though but a nation of yesterday, has long been numbered among the first Kingdoms of the earth in wealth, power, and intelligence. Her shipping is second only to that of England—her ships crowd every harbor, and her merchandise floats on every sea. Young as she is, she has already produced Generals and Naval Commanders, whose names might proudly adorn the army and navy lists of any country, in any age. It is with pride and pleasure that we can hail the happy dawning of literature in America; the names of Halleck and Longfellow, Cooper and Irving, Bancroft and Prescott, have not only gained wide-spread celebrity at home, but are already honorably known to fame in every nation of Europe, in which letters are cultivated. And in the wide field of science we have not been idle. Fulton's application of steam to navigation; Franklin's discoveries in electricity, and of the lightning rod, and Morse's wonderful invention of the telegraph, by which space is annihilated, and men are enabled to think aloud, as it were, to each other, though thousands of miles asunder, are discoveries which must not only give immortality to their authors, but reflect the highest distinction upon the land that gave them birth.

It is my hope and my prayer, that our Order and our country may continue as they have commenced, to advance, hand in hand, till they have arrived at the highest pinnacle of human greatness.

Our Saviour has commanded "thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy might." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets; and on these also do we base the broad principles of Odd Fellowship, and the time is not far distant when those principles shall embrace the world as the glorious rainbow "based on ocean, spans the sky." It would be useless for me to descant upon the purity and numerous virtues of our Order; it would be alike vain for me to dwell upon the good that has been done—the grateful cry of the orphan—the voice of sickness soothed—the tongue of suffering relieved can more eloquently tell of the charities of Odd Fellows than any words of mine. The general benefits of our Order must be evident to all. But in addition to these I contend that it does inestimable service in tending in a powerful and eminent degree to the preservation of our free institutions, and to the support of freedom. The genius of a republic is *virtue.* I use the word in its widest sense—I mean that great moral quality, made up of every virtuous action and charitable deed, and our Order most widely disseminates all those high moral principles which form the component parts of this wide spreading virtue I allude to.

However laboriously the structure of a republican government may be reared—with whatever ornaments of wisdom and beauties of philanthropy it may be adorned, it must fall, its strong columns must crumble into dust, unless the vital spirit of the people themselves cherish and sustain the presiding angel of the place. Who can preserve the rights and liberties of the people when they are abandoned by themselves? Who shall keep watch in the temple when the watchmen sleep upon their posts? What constitution so perfect—what safe-guards so strong, as to maintain the freedom of a nation when *virtue* no longer prompts them to regard it as a blessing.

The chief attributes of Odd Fellowship are Benevolence, Charity and Brotherly Love. Virtue is the heart of a republic; charity and good-will towards our fellows is the spirit that gives to the heart pulsation and life, and when that seat of life shall cease to be animated by the exalted principles in which Heaven has clothed it, when it shall no longer beat with the noble impulses by which God himself has marked it as an attribute of his own, liberty will perish—freedom will be no more.

The history of the past is crowded with examples eloquent of the truth of what I affirm. Look back to the little Grecian republics, in ancient days the admiration, in modern times the models of an astonished world. Whilst they contented themselves with the watchful preservation of their rights and the cultivation of the arts, they regarded virtue as their greatest good, and proud independence remained. But that very strength which was first developed in repelling the insolent Xerxes from the pillage of their homes, was doomed to be their ruin. When the victories of Marathon, Salamis, and Platæ had taught them how to conquer, they in turn sighed for dominion in foreign lands. They invaded Persia, and in a few brilliant campaigns tumbled into ruins that mighty kingdom which once had aspired to the empire of the world. In the train of conquest came wealth, and with it luxury, that pest so fatal to manly and patriotic virtues, that minister to corruption so dangerous to liberty, to feed like a canker upon the fair proportions of the republics. It undermined their integrity—corruption was abroad—their virtue fell, and their independence was laid prostrate by its side. Though their youth were still trained to arms, and yet boasted of the chivalrous deeds of their ancestors and loudly talked of their freedom; though the arts were still encouraged; though the schools of philosophy flourished, and eloquence had reached the highest pitch of perfection; yet virtue, the breath of liberty, had gone, and liberty herself was but an inanimate corpse, which they in vain attempted to galvanize into unnatural exertions against their conquerors.

Odd Fellowship commands us to be just—to be temperate, and to be loving. Justice is the base of all societies; but there is something in her rugged, inexorable countenance peculiarly in accordance with the plain, unadorned manners and customs of a republic. The cultivation of this virtue we should regard as our first duty; but we are further commanded to be temperate and loving, thus bringing in mercy to soften the native austerity of justice, and to render the judgments of our earthly tribunals humble imitations of that high tribunal in Heaven.

> "For earthly power doth then show likest God's,
> When mercy seasons justice."

Look at Rome, the proud mistress of the world, in her palmiest days, the last days of the republic. Justice had been hurled from her seat, temperance was forgotten, and brotherly love crushed amidst the fierce factions that distracted the state; and though the wealth of the universe was poured into the lap of this victorious republic; though the conquered spoils of every nation, and the rarest productions of every clime were made by her to minister to the magnificence of freedom's worship; though in her name nations were enslaved, and for her adornment kingdoms overthrown, yet amidst all this splendor and magnificence, virtue pined and died, and into her grave sank her twin sister, liberty, leaving ambitious Cæsar to make their tomb his throne. "The pride, the pomp, the circumstance" of the republic, were there, but its vital spark had fled forever. For what though the high priests of freedom still remained, and her temple yet stood in solitary grandeur when the sacred fire that burned upon the altar was extinct, her rites had become a mockery—liberty was no more!

Our laws enjoin upon us temperance, sobriety and chastity: and, if obeyed, they cultivate our household virtues—they elevate the mind and enlarge the affections. Drunkenness is the vilest, most pernicious of all vices; it is the fruitful source of every evil. By it the most spotless virtues may be sullied, and the proudest genius overthrown. By its influence the mind will but too often give up the real happiness of a virtuous life, to pursue its delusive phantom down "the road to ruin." But in yielding to the high principles of temperance, sobriety and chastity, the human heart is weaned from "the soft, voluptuous ways of vice," and like the sober silk-worm, when it has outlived the lightness and frivolty of its butterfly existence, it will weave about itself the dear and endearing ties of home and domestic love.

A nation may be cowardly—it may be weak—but *cowards* grow brave, and *weakness* becomes strong when an enemy dares to trample upon "those thrice hallowed shrines of the heart's intercourse—our own fire-sides." This love of home, of which patriotism is the offspring, is the strongest support of a republic which exists but in the will and power of the people. And who that remembers the pure delights of childhood, or now lives amidst the rich harvest of domestic love, can doubt its influence. Home! that word sums up all man knows of happiness—it is the seat of every earthly enjoyment—it contains the cream of human bliss. I care not how hardened the human heart may become by vice—I care not how much its strings may be overstrained by vaulting ambition, let that magic word be breathed upon it, and it will give forth notes of harmony, sweet as music of Æolian harps, stirred by summer winds—though to every other touch it may be "all jangled and out of tune." I care not whether that, about which nature has twined all the endearing ties of our hearts, be a palace or a cot—whether it be surrounded by a wilderness of waving woods; be placed amidst the glittering beauties of the meadow, or in the desolate immensity of the desert, there are times when the lonely wanderer's heart will be flooded with tenderness at the thoughts of home. Though triumph may attend him into foreign lands—though nations may rise to do him honor, and every laughing pleasure, every high excitement called in to beguile the sadness of his exile, there are times at twilight when her soft shadows have drawn a veil between the bright world and him, or at "the witching hour of midnight," when the revel is over and his companions gone, that his heart will sicken and pine for the dear lost faces he left *at home.*

And woman! home's natural ornament, the angelic dispenser of every joy that claims its birth in heaven; she, too, is influenced by the high moral principles, inculcated by our Order, and in turn assists us in our work. The virtue which it is our duty to implant in the hearts of men, protects woman's private rights from violation, and elevates her public position. Compare woman's position among us, where she is the cherished idol of every domestic circle, with that which she occupies in Turkey, among the Indians, or other barbarous nations. Among them she is but the degraded minister to man's passions; alternately the unfortunate object of his caprice and his cruelty. But with us she is the esteemed companion of our joys, the sharer of our sorrows, and fulfills that high destiny that heaven has marked out for her. Her mild influence, her virtue and reliance on the support of an over-ruling Providence, the devotion she inspires in the minds of her children, are all-powerful in rearing our youth to be brave citizens and good Odd Fellows. Woman, through this influence, has more to do with forming the character of the nation, both for intelligence and morality, than all our schools, than all our churches.

And what would the world be without her when "*Eden* was a desert till *woman* smiled." How much do we owe her as Odd Fellows and Americans. How much should we prize and cherish that fairest work of Nature, when God himself reserved her for the last, that he might linger with delight o'er the lovely workmanship of his own hands. When I think of all her charms and all her purity, and remember her noble attributes, it seems to me that when heaven expelled our first parents from Paradise, she must have brought with her into the world some of Eden's dearest delights to console man for the ills her own fault had entailed upon him.

Odd Fellowship is "but the humble handmaid of religion"—on the performance of the sacred offices of our Order it is our duty to protect the orphan, to visit the sick, bury the dead, and perform other kindly duties to our fellow men, which Christianity but seriously recommends to her professors, as being virtuous and charitable. A man cannot become an Odd Fellow unless he believes in his Creator, and is faithful to his country. Our Order inculcates a veneration for religion, and subordination to civil government; it enjoins it upon us as a duty to reverence the eternal, infinite, and incomprehensible Being, the Creator of all things, and inspires, even when religion itself is absent, a religious feeling inestimably valuable to every free government. A people's reverence for an all-wise God naturally begets a respect for the constitution and government; the obedience of his commands cools their passions and bounds their desires, and their fixed belief in His existence curbs that insatiable longing for change which a great doubt is apt to favor in the minds of a free people. Had the spirit of Odd Fellowship pervaded France during the bloody revolution of '93, when religion was overthrown with royalty, many of the frightful scenes which now stain the pages of that country's history, would never have been enacted. The image of liberty, begrimmed with gore and stamped by cruelty, would not have so nearly resembled despotism—rivers of blood might have been stopped at their source, and the names of Robespierre and his vile associates would never have blurred the fair record of humanity.

France has achieved another revolution; but it was commenced on a more auspicious day—on the birth-day of Washington, on the anniversary of Buena Vista—on the 22nd of February did this chivalrous nation commence a last struggle for her rights—and may its termination be glorious as its commencement has been successful—may France quaff the full cup of liberty without its dregs—may she know freedom without licence, and enjoy free institutions without bloodshed. And may those glorious principles of equal rights, which not a century ago arose in America, and have taken root in France, spread to the north and south, to the east and west, till the whole world shall learn how sweet a thing it is *to be free.*

It has been objected to our charities that they are confined within the narrow limits of our Order; but because we, in our infancy, are unable to illuminate the whole world with our good deeds is no reason why we should hide our little light under a bushel. It is better to do a little good than none at all. Justice demands that we should repel false accusations, but we seek not the applause of the world—charity carries with it its own reward. "It is thrice blessed—it blesseth him that gives and him that receives."

> "'T is a little thing
> To give a cup of water—yet its draught
> Of cool refreshment, drained by fevered lips,
> May give a shock of pleasure to the frame
> More exquisite, than when nectarine juice
> Renews the life of joy in happiest hours;
> It is a little thing to speak a phrase
> Of common comfort, which by daily use
> Has almost lost its sense—yet on the ear
> Of him, who thought to die unmourned, 'twill fall
> Like cherished music—fill the glazing eye
> With gentle tears, and relax the knotted hand
> To know the bonds of fellowship again."

Such are the modest duties of Odd Fellows. Proud must be the ambitious hero's moment of triumph when victory has perched upon its standard. "He has dared to pave his way with human hearts—to what? a dream alone." The successful patriot's heart may be drunk with delight, when the approving plaudits of thousands ring in his ear—yet nations have proved ungrateful. But the reward of the Odd Fellow is more lasting than these: the recollection of a well spent hour falls upon his soul, "as the gentle rain from heaven upon the place beneath." The consciousness of a good action floods his heart with quiet delight in this world, and gives his soul assurances of a reward in heaven.

The real beauties of our Order are only developed by adversity. When sickness comes to try the soul—when sorrow is at hand to ring the heart, or death overtakes the stranger in a foreign land, then the pure spirit of Odd

Fellowship goes forth to smooth the feverish pillow, to console misfortune, and to minister to the stranger's slightest wants while living, and to bury him when dead. Odd Fellowship gives to the wearied wanderer a resting place, and to the stranger friends; and the uplifted sword is arrested in its descent—the tumult of the battle is hushed, and murderous rage yields to the mild influence of *friendship* and *brotherly love.*

Fault has been found with us because our society is a secret one. Bound together by the ties of honor and morality, as well as humanity, we encourage no secrecy as a cloak for evil; nor do we keep any thing hidden, except what is necessary to give efficacy to our works and permanency to our Order, by preserving its unity and guarding against impositions. We war against vice—the gentle influences of love supply the weapon—truth consecrates the victory. When the grim monster shall be overthrown; when desolating wars shall cease, and human contention forgotten, there shall be peace upon earth; and when Religion, Liberty, and Odd Fellowship shall reign triumphant throughout the globe, and all the nations of the earth shall be gathered into one great Republic, leagued together for the happiness of the human race, the world will stand "redeemed, regenerated and disenthralled" by the universal spirit of "*Friendship, Love* and *Truth.*"

Brothers, there are times when the tongue refuses to give utterance to the ready coinage of the brain. There are times when imagination no longer soars—when fancy pauses and eloquence itself is dumb; such a time is the present. I am overwhelmed by the high compliment you have paid me; I lack words to thank you, as I ought, for this unlooked-for mark of your confidence. I must trust to that silent language of the heart, which we all understand, and which will breathe my gratitude, when a florid display of words might fail. I care not in what distant region the whim of destiny may cast my lot; I care not what brilliant success may attend my course, the 3d day of June, 1848, shall ever be remembered as the proudest and happiest day of my life.

Brothers, I have done. May your lives ever be animated by the pure principles of Odd Fellowship, and may your deeds "in the good work" be such as to give your names living monuments in this world, and your souls robes of righteousness in the world to come.

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Nothing is profitable which is dishonest.

THINGS FOR BROTHERS AND LODGES TO REMEMBER.

1. That a full and punctual attendance of the members on each regular meeting adds much to the interest and prosperity of the Lodge.

2. That a hasty increase in members does not always indicate a healthful growth.

3. That in the admission of new candidates who are worthy, the mere personal prejudices of a few should not frustrate the will of the many.

4. That those who can merge their private feelings in a desire for the general good, are generally promoters of peace and true friends of the Order.

5. That those brothers are apt to make the best officers who are influenced by an ambition to be useful, rather than a hankering for honor.

9. That no members should be appointed on Committees where inexperience or unwillingness to serve, render them incompetent to attend to the business awaiting their action.

7. That the duties of the sick committee are among the most important, and should be performed in a manner at once prompt and acceptable to all concerned.

8. That we should not always wait for a formal application before assistance is rendered to the Widow and Orphan.

6. That great care and discretion should be observed in the examination of visitors.

10. That whenever relief has been extended by the Lodge to a visiting brother, the amount given should be endorsed on the card and notice thereof forwarded to the Lodge of which he is a member.

11. That every Lodge is more or less liable to impositions.

12. That the stability and usefulness of a Lodge depend greatly upon the proper management of its financial affairs.

13. That courtesy and kindness are due from one brother to another, whether within or without the walls of a Lodge room.

14. That it is always safe for each member to be familiar with the lectures, lessons, &c., of the degrees he has taken.

15. That the essential perpetuity of the Institution will always depend upon the character and conduct of its supporters.

16. That to preserve inviolate our engagements and fulfill our duties with fidelity, should be the aim of every Odd Fellow.

17. That a faithful adherence to the principles of our Order will facilitate our admission into all other good societies, and enhance our usefulness in all the relations of life.

Conn. Odd Fellow.

ODE.

BY BRO. BENJ. A. G. FULLER.

CHORUS.

Hail to bright Friendship and Truth from above!
By Honor united they blend into Love.
[*Repeated with each stanza.*]

Widely the fame of our Order is spreading,
Though far in dim ages it claimeth its birth;
And soon shall its virtues in mildness be shedding
Their pure, hallowed lustre abroad o'er the earth.

No longer the pilgrim, in foreign lands straying,
Unheeded and cheerless a stranger shall roam;
For the warm hand of Friendship, a true heart betraying,
Shall lead to the joys and the solace of home.

Beside the pale form of the bleeding and dying,
Kind Sympathy watches, unwearied by care;
And smooths the sad couch where a brother is lying,
And ministers balm to his spirit—in prayer.

Gladly the desolate widow is telling
Of comforts which Charity's hand doth bestow;
And the heart of the orphan is gratefully swelling
With thanks to the source whence his blessings do flow.

Our secrecy aims not to cloak our transgressions,
But make us more faithful, united and true;
While Faith, by our emblem, e'er points the confession,
The All-Seeing Eye holds us ever in view.

Then wide let the fame of our Order be spreading,
Though far in dim ages it claimeth its birth;
And soon may its virtues in mildness be shedding
Their pure, hallowed lustre abroad o'er the earth.

◆

THE FRUITS OF ODD FELLOWSHIP.

Go to the couch of sickness when the demon of disease has shaken pestilence from his wings, and even consanguinity shrinks from the contagion, whose hand is that which wipes the death-damp from the brow and presents the draught to the parched and thirsty lips of the sufferer? An Odd Fellow's! Who, alone, in the silence of the death-chamber, when stricken affection has sunk beneath the blow, has received the parting breath and closed the dying eyes? An Odd Fellow! Who, when the widowed heart has had no hope but the cold charities of an unpitying world, has stepped forward to sustain her faltering steps, and cheered her with the voice of friendship and protection? The Odd Fellow! Who, when the orphan has no protector, and the alms-house and the prison has frowned before him, has stepped forward, taken him by the hand, and guided him in the right way? An Odd Fellow! Who, when murder has stricken down a stranger, in a strange city, far from his home and his friends, has laid his mangled body in a decent tomb, and nerved the arm of justice to vindicate the insulted law! Odd Fellowship! What scheme of good, what plan of usefulness, born and nurtured on these shores for the last thirty years, that has not been aided and strengthened by the hand of our Order? It has aided in giving the Bible to the world, the Gospel to the poor; it has assisted to build up cities destroyed by fire, and extended help to the sufferer by flood. These are the deeds of its heaven-born charity. And all this has been done amid the opposition of the bigot and the traductions of the ignorant. In the beautiful thought of Coleridge, "with tears it was planted, it was rocked in the tempest—the goat, the ass, and the stag gnawed it—the wild boar of the forest has whetted his tusks on its bark, the deep scars are still extant on its trunk, and the path of the lightning may be traced among its higher branches, and even now, when its height reaches to heaven, and the sight thereof to all the earth, the whirlwind of prejudice often attempts to force its stately top to touch the ground. It has been bent like a bow, but it has always sprung back like a shaft and spreads far and near the rich foliage of its umbrageous branches as a shelter, beneath which the wretched and sorrow-stricken may repose." The past has been a period of activity and toil. The future, with the numerous agencies developed in the present, is before us as a more extended theatre of action, and the parent of mighty results. The shadows of glory are already darkening the horizon with their splendor, but it entirely depends upon the present fashionings of times whether those shadows shall envelope in the darkness of a money-loving selfishness, or a noble and expansive liberality moving on in their light work out the problem of man's moral delivery. I see in the diffusion of our principles of Friendship, Love and Truth, valuable auxiliaries in bringing about the reign of the affection and of thought. I look down the vista of coming time—I see the grim phantoms of war and wasting disappear from the earth—the chain of the oppressor broken and the captive free. I see the triumph of popular rights and the reign of moral freedom. I see the banner of Odd Fellowship glittering in the beams of our country's stars while pure religion, national liberty and universal fraternity is proclaimed by every song of peace and love which breaks up from the hill tops and valleys of a regenerated and disenthralled world. I see the lofty form of that future all sparkling with the laurels of Truth and Love. I look until dazzled with its immensity, I am constrained to cry, "Visions of glory spare my aching sight."

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Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

ASSOCIATION.

The necessities and weaknesses of man, if not the very instincts of nature, have led him in every age to seek the aid of his fellows, in order to overcome by a combined effort, difficulties insurmountable to a single arm. This necessity and weakness originated the principle of association, or at least gave opportunity for the developement of the natural instinct in which it has its foundation. By them it has been sustained, perpetuated and enlarged in the sphere of its operation until it has become the "lever that moves the world." If we might be allowed a supposition, it would be, that associations commenced on the voluntary principle. Individuals found themselves involved in difficulties or beset with dangers, which single and alone they could not resist or overcome, and they were thus led to form alliances with others for interest or defence. Having found it easy by a united effort to overcome an enemy or meet and obviate a difficulty, they naturally enough sought to extend their power by extending the circle of their associated action. As in all associations some must lead and others follow, so the directing power began to concentrate, and ambition and avarice would turn the principle to their own personal aggrandizement. Thus thrones were built and nations established, and thus what originated in man's weakness came to be his greatest power, in fact the *source* of all human glory. The greatest nation, the most mighty empire the world ever saw, is but an association of individuals, and associated, too because of their own individual weakness. So of the greatest monarch that ever lived; he is in himself feeble as the humblest of his subjects, and he owes all his power to the single fact, that chance, accident, fortune, or the energies of his own mind, have placed him in position where he could associate his fellow-creatures, and give direction to their united efforts. We look back and gaze at an Alexander, who strode in the might of his power over the oriental hemisphere, and caused an abject world to bow down and do him reverence. We talk of his mighty deeds, and his glorious victories, as if he was a god sent down to shake the earth with his single hand. But it is not so. He was but one man, and of himself feeble as others. He was the mere centre around which gathered the power of others, rendered great only by association. By fortune, or if you please by his own talents, he became the leader of others, and was able to combine, associate and direct their action, and hence all his greatness. The mighty deeds attributed to him were done for him by the united and associated action of others. It was not Alexander alone that conquered the world. But it was Alexander associated with his fellow-men.

So of Napoleon, upon whom the world looks as a huge Colossus, towering far above the stature of men, and to whom crowns were toys, and kings but humble subjects. We gaze at his deeds and call him great. And so he was, but not of himself alone. Quite likely there were a thousand soldiers in his camp any one of whom would have been an overmatch for him in single combat. But he acquired (no matter how) the ability to combine and direct the united action of others, and to this he owes his greatness. The real power by which his victories were won, and his name made a terror to the dominions of the earth, was in the stout hearts and strong arms of the men of France. It was scattered all abroad over her vine-clad hills and through her sunny vales. Napoleon could call out that power, give it form and body by association, and direct its movements. He could do no more. Behold him in the height of his glory, the idol of his country, and the wonder of the age. The young of France with light hearts and sinewy arms rush to his standard, and ten thousand swords leap from their scabbards and flash together in sunlight at his word. All Europe trembles at the nodding of his plume or the neighing of his war-steed. But look at him again, and he is pining in solitude and in silence on the lonely rocks of "sea-girt Helena." He is the same Napoleon still. His intellect is as capacious, his arm as strong, and in himself all that he ever was. But he can no longer command the associated action of others, and like Samson shorn of his locks, he is helpless as a little child and none so poor as to do him reverence. *This* is Napoleon alone. *That* was Napoleon associated with his fellow-man.

So of our own beloved Washington. We sing his praises, and laud his name, who in comparative poverty and weakness, met and conquered the most mighty nation of the earth. We would not pluck one laurel from his brow, nor take one star from that crown of honor, that an admiring world has so justly awarded him. But we love his name because it is associated with our country, and truth bids us remember that the real power, by which the victory of our freedom was won, was in the indomitable spirits and iron nerves of those dauntless men, who hung their sickles upon the wall and left their ploughs in the furrow at the call of their country, associated for its defence, made Washington their leader, and with one heart and with one mind fought by his side, or died together in the breach. It was the principle of associated action, devoted to a glorious cause, and its fruits we are this day reaping. By this all human progress and improvement have been effected. The barbarian, wandering in nature's wilds, plucking the fruits as they grow, or destroying the game for his meat, and quenching his thirst with the waters of the gurgling rill, may furnish the poet with a theme for a pean to the Goddess of Natural Liberty; but he will be a barbarian still, and his children after him will roam over the same uncultivated wastes, and sleep in the same caves and dens, until they learn to associate with others and combine their efforts for mutual good. Then, and not till then, will the march of improvement commence. Then, and not before, will green fields smile where the dense forest stood, and cheerful, glad voices be heard where now the wild beast howls and seeks his prey. Rome in her glory, seated upon the throne of nations, was but one vast association, and robber as she was she derived all her glory from the circumstance that she could concentrate the power of her millions in strong and resolute action to a given end. So of all the nations of antiquity and their works. Stupendous as those works must have been, they owe their existence to the weakness of man alone and his power when organized and associated with others. Wonderful and almost incredible to an individual are these works.

A solitary traveler, as he stands upon some pyramid of old, whose top like the brow of a huge mountain is reared high towards heaven, and whose giant form sits amid solitude and ruin, may well wonder how human power could raise that mighty pile, which seems like an attempt to rival the eternal hills moulded in the hand of the Almighty himself. But let him go back through the dusk of ages past, and he shall see that solitude thronged with active life. The hum of busy workmen, the click of ten thousand hammers, and the creaking of ponderous engines shall break upon the ear and the principle of Association shall reveal a power which laughs at impossibilities, and is fully adequate to rear that massive structure, which has stood through long ages the wonder of the world. Though the name of the builder has perished with the marble on which it was sculptured, yet, the work remains; and grand, solemn and silent it sits there, a memento of the past, like the skeleton of a worn and wasted momument, at an unknown grave, to herald the glory though it cannot tell the name of him that sleeps at its base. It was built by the power of asssociated action, perhaps by the weakest of all action of this kind, that which is compulsory. Such is the power of the principle.

It may be hailed as one of the most auspicious signs of the times that whereas mad ambition, pride and avarice have hitherto wielded most successfully the power of the principle, benevolence has at length commenced manifestations of its power, and is gathering her forces and mustering her armies for a mighty effort for the melioration of the condition of oppressed, down-trodden, suffering humanity. The tempest of war is not now the signal for men to associate, that they may go out with a stronger hand—to win laurels in the tented field, to strew the ground with the bones of the slain, and fill the earth with widows and orphans. But the wail of suffering man is borne upon the air of heaven; it strikes upon the listening ear, it thrills through every artery, and vibrates upon every nerve of the great soul of humanity, and brings out the earnest question, what can be done to afford relief? Happily the world is beginning to find an answer in the great principle of associated action—a principle akin to omnipotence itself, but hitherto too often employed to extend the empire of tyranny and oppression. On this principle our Order is founded; in its power it has done much. Let the bonds of union be strengthened, and their lines extended, and we shall go on to new and more glorious conquests.

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The following facts in regard to the number and increase of the Independent Order of Odd Fellows, were stated at a late celebration at Quebec.

"This Lodge," the speaker remarked, "although only twelve months in existence, has already enrolled in its books two hundred and forty members, and each Lodge night adds to the number;—the increase is proportionate in every part of Canada; while in England it has attained an extent almost beyond belief—there, the members exceed 400,000, the funds of the Order amount to £1,000,000, its annual income exceeds £270,000, and the relief distributed annually averages £230,000 sterling. In the populous parts no village is to be found without its Lodge, and the extent of its popularity may be inferred from the fact, that in one city a fourth of the male adults are Odd Fellows."

ORIGINAL.

LINES WRITTEN IN AN ALBUM.

BY MISS M. E. WILSON.

Erato should alone
Inspire the lute that drops a chance note here;
Her ruby lips should ever whisper near,
And guard each tone,
That fairy-like soft flowers may spring,
And o'er each page their beauties fling.

The eyes that soon
Will rest upon each leaf of now unsullied white,
They, too, are languishing, beautiful and bright,
And in their bloom,
Young, rosy love peeps out the while,
In dimple soft, and balmy smile.

Then utter words
Of gentleness—theirs is a soft and holy spell,
And o'er the young heart as magic dwell,
And from its chords
Waken music sweet that long had slept,
And brighter eyes that too had sadly wept.

These are the lays
That must be offered! they can only now
Shed gladness o'er the heart and brow;
Then other days
Will be recalled in each soft music tone,
And all that blissful past will be thine own.

Lexington, Ky.

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ODD FELLOWS' LIBRARIES.

BY BRO. I. D. WILLIAMSON.

Among the many ministries of good promised by the institution of Odd Fellowship, the enlightening of the understanding is by no means the least important. And yet we fear, there is no department of the vast field of labor before us, which has been so much neglected. Hitherto our labors have been devoted mostly to the relief of the *bodily* sufferings of our members, and their widows and orphans. Our Order has seen the stranger, far from his home in distress, and has ministered to his wants. She has seen the strong man become helpless as a little child, with no means to procure the comforts of a sick chamber. She has seen him go down to the grave, and has listened to the cries of the widow and the fatherless, as out of the depths of their distress, they have called for some friendly hand to guide them thro' the perilous journey of life. This she has seen and heard, and she has put forth her power for the rescue. She has provided a home for the stranger—she has gone into the chamber of sickness, and soothed the feverished brow of the emaciated sufferer, fed his children, and administered the balm to a disconsolate wife. And she paused not here, but when death has closed the scene, like some guardian angel whose birth-place is in the skies, she has lingered around the house of mourning, and done all that human power and sympathy could do, to wipe the tear from from the eye of the widow, and hush the moan of the fatherless children, and through long years she has continued to cherish and bless them. All this has been done, and well done. But in the overflowings of benevolence, it seems to have been forgotten, that we might greatly benefit our own minds and understandings, and that too without at all interfering with our efficient labors for the relief of the physical sufferings that surround us. It may be time to pause and ask, whether the mind, the nobler, better part of man, should not receive a greater share of our attention? And whether we ought not more fully to discharge that part of our duty which bids us enlighten the darkness of the human understanding.

In this work the organization of our Order gives us facilities, that are not yet half developed or appreciated; and our present object is, to direct the attention of our brethren to the establishment of libraries, as an excellent means of promoting our mental improvement, and thus carrying out one great object of our institution.

The utility of a well selected library in our Lodge rooms, free of access to all our members, and their widows and orphans, cannot be doubted for a moment. Reading is one of the best methods of mental improvement; and to cultivate the habit of reading, where it exists, and induce it where it does not exist, is to do a very essential service to our members. There are comparatively few who are able to purchase for themselves a good and suitable library, and hence the propriety of associated action in this respect. Two or three hundred individuals may purchase at a small expense each, a good library, which will be to every one, for all practical purposes, as useful as if it were his own. To secure this end our Order has peculiar facilities, some of which we will name.

1. It is already an associated body, bound together by such ties as are not likely to be sundered. So that we are relieved from the necessity of raising a new organization, and measurably free from the danger of dissolution, which threatens all associations united merely for a single purpose.

2. Our Lodges are generally in possession of a room, in all respects suitable for a library, and where it can be kept without additional charge. This is an important point, and will save much expense.

3. Our Lodges have their regular meetings, affording the best possible facilities for receiving and returning books, and transacting all

necessary business, without the loss of any considerable time to any of the members. With such facilities as these, there can be no doubt of our perfect ability to possess ourselves of all the advantages of a well regulated library, and that too, at the least possible expense. Let us see how easily it may be effected. We assume as the basis of our calculation, the situation of the Lodge to which we are attached. It meets in a hall with two others, numbering in all about eight hundred members. Now suppose each member of these Lodges should contribute the apparently insignificant sum of one cent per week. It would amount in five years to, say, two thousand dollars; a sum amply sufficient, with economy in purchasing, to procure a well selected library, of from fifteen hundred to two thousand volumes. And this may be done, and thus each member may secure to himself for life, and to his family, access to a good library, at an expense less than the *annual* subscription price of admission to institutions of the sort. How can we appropriate the like sum to a more useful purpose? How can we better advance the interests of our own members, or of the widows and orphans, who are left dependant upon us, than by opening to them the fountains of useful knowledge, and the sources of mental improvement? How can we better cheer the widow in the loneliness of her destitution, than by placing in her hands a pleasing companion in the form of a useful book, to store her mind with knowledge, and prepare her to endure the ills of life with fortitude and composure? We are pleased to know that the attention of our Order is being called to this subject; and that Maryland, the first in age, and ever the first in carrying out the benevolent principles of our Order, has engaged in this enterprise, and has already her library in a flourishing condition. We trust our Lodges throughout the Union will follow her example; and we hope the time is not far distant, when a well assorted library will be deemed a necessary appendage to every Lodge room. In the mean time, if any of our Lodges are already engaged in this work, we should be pleased to hear of their progress.

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Childhood is like a mirror, catching and reflecting images from all around it. Remember, then, that an impious or profane thought, uttered by a parent's lip, may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust, which many years of after scouring may not efface.

OUR DUTIES.

Our Order is now enjoying a signal degree of prosperity. It is extending itself with unparalleled rapidity. It has secured a wonderful degree of favor in the mind of the community. No institution of its character in relation to what are termed its secrets, has ever stood so high in public estimation or among those not connected with it, as the Independent Order of Odd Fellows.

It becomes us to see well to it, that this favor and confidence is not betrayed by us. But, is it not manifest, that very many of the members but imperfectly understand the duties and obligations imposed upon them, in becoming Odd Fellows? Or if they understand these things, must we not, after the utmost stretch of the broadest charity, conclude there are some who are troubled with a disease worse than ignorance.

No doubt exists that a great portion of the violations of the principles of the Institution, come from the want of a better instruction in them, and it is to be feared that enough is not thought of the importance of becoming well instructed in these things, and therefore, many brothers seldom give the subject a moments thought or take any measures to obtain instruction relative to their duties and obligations. Is there not danger in this? If it is not corrected, have we not reason to fear that it will eventually bring about a state of things, which will impair public confidence in our Institution, and put an end to the popular favor we now enjoy, and turn the world's smiles into frowns. Institutions having their meetings guarded as our's are, ever have been, and ever will be, watched with a jealous eye, and it will take but few wrongs to injure its fame and influence.

The circumstances of the institution, it will be seen, imperiously demand, that our principles and our duties as Odd Fellows should be well defined, and earnestly enforced upon all the members. Let every one maintain the honor and usefulness of the institution, and preserve for it the good will of mankind.—*Symbol.*

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Humble-Mindedness.—Humility is the most beautiful garment of the Christian. It is pleasing to the sight of God and man. When he puts off this garment, which is the distinguishing mark of his profession, he offends all, and is liable to be wounded by an adversary whose shafts could not penetrate its foldings. It is an armor as well as a mantle.

NEAR THEE.

BY CHARLES SWAIN.

I would be with thee — near thee, ever near thee —
Watching thee ever, as the angels are —
Still seeking with my spirit power to cheer thee,
And though to see me, but as some bright star,
Knowing me not, but yet oftimes perceiving
That when thou gazest I still brighter grow,
Beaming and trembling — like some bosom heaving
With all it knows, yet would not have thee know.

I would be with thee — fond, yet silent ever,
Nor break the spell in which my soul is bound;
Mirror'd within thee as within a river;
A flower upon thy breast and thou the ground!
That, when I died and unto earth return'd,
Our natures never more might parted be;
Within my being all thine own inurn'd —
Life, bloom, and beauty, all absorbed in thee!

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A GOOD STORY
OF
"TRUE LOVE AND A HAPPY HOME."

The following, although not an "Odd Fellows story," nor a "tale of Odd Fellowship," yet it shows what all Odd Fellows and Odd Fellows' wives should be; and we have no doubt it will be read with much interest by all who have not heretofore met with it. The ladies especially, (and there are a very greater number of them who read The Ark,) will be pleased with it, we know. The tale is not new, and was written we cannot tell how long ago, by the graphic and ever-ready pen of WASHINGTON IRVING, and may be found in his Sketch Book.

THE WIFE.

The treasures of the deep are not so precious
As are the conceal'd comforts of a man
Lock'd up in woman's love. I scent the air
Of blessings, when I come but near the house.
What a delicious breath marriage sends forth!—
The violet bed 's not sweeter. *Middleton.*

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding with unshrinking firmness, the bitterest blasts of adversity.

As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection. "I can wish you no better lot," said he, with enthusiasm, "than to have a wife and children. If you are prosperous, there they are to share prosperity; if otherwise there they are to comfort you." And, indeed, I have observed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding, that tho' all abroad is darkness and humiliation, yet there is still a little world of love at home, of which he is the monarch. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

These observations call to my mind a little domestic story, of which I was once a witness. My intimate friend, Leslie, had married a beautiful and accomplished girl, who had been brought up in the midst of fashionable life. She had, it is true, no fortune, but that of my friend was ample; and he delighted in the anticipation of indulging her in every elegant pursuit, and administering to those delicate tastes and fancies that spread a kind of witchery about the sex. "Her life," said, he "shall be like a fairy tale."

The very difference in their characters produced an harmonious combination: he was of a romantic and somewhat serious cast; she was all life and gladness.

I have often noticed the mute rapture with which he would gaze upon her in company, of which her sprightly powers made her the delight; and how, in the midst of applause, her eye would still turn to him, as if there alone she sought favour and acceptance. When leaning on his arm, her slender form contrasted finely with his tall manly person. The fond confiding air with which she looked up to him seemed to call forth a flush of triumphant pride and cherishing tenderness, as if he doted on his lovely burthen for its very helplessness. Never did a couple set forward on the flowery path of early and well-suited marriage with a fairer prospect of felicity.

It was the misfortune of my friend, however, to have embarked his property in large speculations; and he had not been married many months, when, by a succession of sudden disasters, it was swept from him, and he found himself almost reduced to penury. For a time he kept his situation to himself, and went about with a haggard countenance, and a breaking heart. His life was but a protracted agony; and what rendered it more insupportable was the necessity of keeping up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news. She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled sighs, and was not to be deceived by his sickly and vapid attempts at cheerfullness. She tasked all her sprightly powers and tender blandishments to win him back to happiness; but she only drove the arrow deeper into his soul. The more he saw cause to love her, the more torturing was the thought that he was soon to make her wretched. A little while, thought he, and the smile will vanish from that cheek—the song will die away from those lips—the lustre of those eyes will be quenched with sorrow; and the happy heart, which now beats lightly in that bosom, will be weighed down like mine, by the cares and miseries of the world.

At length he came to me one day, and related his whole situation in a tone of the deepest despair. When I had heard him through, I inquired, "Does your wife know all this?" At the question he burst into an agony of tears. "For God's sake!" cried he, "if you have any pity on me, don't mention the name of my wife; it is the thought of her that drives me almost to madness."

"And why not!" said I. "She must know it sooner or later: you cannot keep it long from her, and the intelligence may break upon her in a more startling manner, than if imparted by yourself; for the accents of those we love soften the harshest tidings. Besides, you are depriving yourself of the comforts of her sympathy; and not merely that, but also endangering the only bond which can keep hearts together—an unreserved community of thought and feeling. She will soon perceive that something is secretly preying upon your mind; and true love will not brook reserve; it feels undervalued and outraged, when even the sorrows of those it loves are concealed from it."

"Oh, but, my friend! to think what a blow I am to give to all her future prospects—how I am to strike her very soul to the earth, by telling her that her husband is a beggar! that she is to forego all the elegancies of life—all the pleasures of society—to shrink with me into indigence and obscurity! To tell her that I have dragged her down from the sphere in which she might have continued to move in constant brightness—the light of every eye—the admiration of every heart!—How can she bear poverty? she has been brought up in all the refinements of opulence. How can she bear neglect? she has been the idol of society. Oh! it will break her heart—it will break her heart."

I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. When his paroxysm had subsided, and he had relapsed into moody silence, I resumed the subject gently, and urged him to break his situation at once to his wife. He shook his head mournfully, but positively.

"But how are you to keep it from her? It is necessary that she should know it, that you may take the steps proper to the alteration of your circumstances. You must change your style of living—nay," observing a pang to pass across his countenance, "don't let that afflict you. I am sure you have never placed your happiness in outward show—you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged: and surely it does not require a palace to be happy with Mary—"

"I could be happy with her," cried he, convulsively, "in a hovel!—I could go down with her into poverty and the dust!—I could—I could—God bless her!—God bless her!" cried he, bursting into a transport of grief and tenderness.

"And believe me, my friend," said I, stepping up, and grasping him warmly by the hand, "believe me, she can be the same with you. Ay, more: it will be a source of pride and triumph to her—it will call forth all the latent energies and fervent sympathies of her nature;

for she will rejoice to prove that she loves you for yourself. There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity; but which kindles up, and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."

There was something in the earnestness of my manner, and the figurative style of my language that caught the excited imagination of Leslie. I knew the auditor I had to deal with: and following up the impression I had made, I finished by persuading him to go home and unburden his sad heart to his wife.

I must confess, notwithstanding all I had said, I felt some little solicitude for the result. Who can calculate on the fortitude of one whose whole life has been a round of pleasures? Her gay spirits might revolt at the dark downward path of low humility suddenly pointed out before her, and might cling to the sunny regions in which they had hitherto revelled. Besides, ruin in fashionable life is accompanied by by so many galling mortifications; to which in other ranks it is a stranger. In short, I could not meet Leslie the next morning without trepidation. He had made the discolsure.

"And how did she bear it?"

"Like an angel! It seemed rather to be a relief to her mind, for she threw her arms around my neck, and asked if this was all that had lately made me unhappy. But poor girl," added he, "she cannot realize the change we must undergo. She has no idea of poverty but in the abstract; she has only read of it in poetry, where it is allied to love. She feels as yet no privation; she suffers no loss of accustomed conveniencies nor elegancies. When we come practically to experience its sordid cares, its paltry wants, its petty humiliations—then will be the real trial."

"But," said I, "now that you have got over the severest task, that of breaking it to her, the sooner you let the world into the secret the better. The disclosure may be mortifying; but then it is a single misery, and soon over: whereas you otherwise suffer it in anticipation, every hour in the day. It is not poverty so much as pretence, that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show that soon must come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting." On this point I found Leslie perfectly prepared. He had no false pride himself, and as to his wife, she was only anxious to conform to their altered fortunes.

Some days afterwards he called upon me in the evening. He had disposed of his dwelling-house, and taken a small cottage in the country, a few miles from town. He had been busied all day in sending out furniture. The new establishment required few articles, and those of the simplest kind. All the splendid furniture of his late residence had been sold, excepting his wife's harp. That, he said, was too closely associated with the idea of herself; it belonged to the little story of their loves; for some of the sweetest moments of their courtship were those when he had leaned over the instrument, and listened to the melting tones of her voice. I could not but smile at this instance of gallantry in a doting husband.

He was now going out to the cottage, where his wife had been all day superintending its arrangement. My feelings had become strongly interested in the progress of this family story, and, as it was a fine evening, I offered to accompany him.

He was wearied with the fatigues of the day, and as we walked out, fell into a fit of gloomy musing.

"Poor Mary!" at length broke, with a heavy sigh, from his lips.

"And what of her?" asked I: "has any thing happened to her?"

"What," said he, darting an impatient glance, "is it nothing to be reduced lo this paltry situation—to be caged in a miserable cottage—to be obliged to toil almost in the menial concerns of her wretched habitation?"

"And has she then repined at the change?"

"Repined! she has been nothing but sweetness and good humour. Indeed, she seems to be in better spirits than I have ever known her; she has been to me all love, and tenderness, and comfort!"

"Admirable girl!" exclaimed I. "You call yourself poor, my friend; you never were so rich—you never knew the boundless treasures of excellence you possessed in that woman."

"Oh! but, my friend, if this first meeting at the cottage were over, I think I could then be comfortable. But this is her first day of real experience; she has been introduced into an humble dwelling—she has been employed all day in arranging its miserable equipments—she has, for the first time, looked round her on a home destitute of every thing elegant,—almost of every thing convenient;

and may now be sitting down exhausted and spiritless, brooding over a prospect of future poverty."

There was a degree of probability in this picture that I could not gainsay, so we walked on in silence.

After turning from the main road up a narrow lane, so thickly shaded with forest trees as to give it a complete air of seclusion, we came in sight of the cottage. It was humble enough in its appearance for the most pastoral poet; and yet it had a pleasing rural look. A wild vine had overrun one end with a profusion of foliage: a few trees threw their branches gracefully over it; and I observed several pots of flowers tastefully dispersed about the door, and on the grass-plot in front. A small wicket gate opened upon a foot-path that wound through some shrubbery to the door. Just as we approached, we heard the sound of music. Leslie grasped my arm; we paused and listened. It was Mary's voice singing, in a style of the most touching simplicity, a little air of which her husband was particularly fond.

I felt Leslie's hand tremble on my arm. He stepped forward io hear more distinctly. His step made a noise on the gravel walk. A bright and beautiful face glanced out of the window and vanished—a light footstep was heard—and Mary came tripping forth to meet us; she was in a pretty rural dress of white; a few wild flowers were twisted in her fine hair; a fresh bloom was on her cheek; her whole countenance beamed with smiles—I had never seen her look so lovely.

"My dear George," cried she, "I am so glad you are come! I have been watching and watching for you; and running down the lane, and looking out for you. I've set out a table under a beautiful tree behind the cottage; and I've been gathering some of the most delicious strawberries, for I know you are fond of them—and we have such excellent cream—and every thing is so sweet and still here. Oh!" said she, putting her arm within his, and looking up brightly in his face, "Oh we shall be so happy."

Poor Leslie was overcome. He caught her to his bosom—he folded his arms round her—he kissed her again and again—he could not speak, but the tears gushed into his eye; and he has often assured me, that though the world has since gone prosperously with him, his life has, indeed, been a happy one, yet never has he experienced a moment of more exquisite felicity.

WHAT WILL MAKE A GOOD ODD FELLOW.

We fear many persons do not understand what is meant by the term Odd Fellow; or if they do they sadly neglect the means of becoming what it implies. To become an Odd Fellow, seems with very many persons to mean simply initiation into the Lodge, and the reception of a weekly benefit when sick. A more injurious error can hardly be fallen into. A true Odd Fellow is made, not born; he is the full ripe fruit of a proper and careful culture; he grows out of the study and practice of principles; he is the effect of well applied means, and means of a certain character only. But in order that this may be done, several things are necessary, among which the following are prominent:—

1. The regular meetings of the Lodge must be punctually and faithfully attended. Such attendance only will bring the initiate into the school where the principles of the Order are chiefly taught. It is there he must learn that the principles of the institution are not more well-sounding names; but living things which are to temper and sway his heart and life. By absence from these meetings he shuts himself out from nearly or quite all the actual manifestations of the expansive spirit of Odd Fellowship, and reduces the whole institution, to himself at least, to a thing of scarcely more social and moral import than an ordinary health insurance company. To have principles instilled into him, so as to inform his character, to become a part of himself, so that he shall live them in all his outward life as easily and naturally as he breathes or sleeps—he must go often where they are talked about and their spirit exhibited;—must see them laid open, and detect their nature, and not only see but feel their workings;—must not only hear them regularly hinted at among the thousands things that float loosely before the mind, but must put himself immediately under their most potent and active influences. And this work must be constant and long-continued. It will not do to go occasionally, and at the same time, carelessly. As well think to make an astronomer of a boy by sending him to the school where it is taught once or twice a year. Miserable astronomer such a course would produce. But are the great principles of benevolence, truth, friendship, fraternity, because they are moral and belong to the highest part of our nature, less easily cultivated, mastered, made completely our own, than the doctrines and facts of science? For ourself, we frankly say, do not

see how it is possible for one to become proficient in the doctrines and practices of Odd Fellowship, without a faithful and studious attendance at the school where they are chiefly taught. Hence, if Odd Fellowship is what its disciples claim for it—if its principles are so admirably calculated to "make men social and humane"—if its holy and benignant spirit tends to link in far sweeter and brighter than golden links, man to man and heart to heart—if its heavenly working disposes the soul to blessed sympathy and the hand to deeds of pure and willing charity;—surely every one who gains admission into the mysteries of its glorious temple should be constant in his attention upon the only means which can culture and develope him into the true and perfect Odd Fellow.

2. But he must not stop with attending the Lodge meetings. We press this attendance as one of the first, if not indeed the first duty of the Odd Fellow which he cannot innocently neglect, since in doing so he does wrong to himself and injustice to the institution; but then he should also do more than this—he should, he must go farther and seek to be guided by the principles which he there learns, in all his conduct out in the world. What he learns at school should be rendered practical, even to the most minute details of its application in life. It were a useless expenditure of time to attend the weekly meetings of the Lodge, if none of the sacred and sanctifying influences of its doctrines, if none of the holy spirit of its pure and broad principles, were never to be carried beyond the walls of a Lodge-room into the busy, wicked and suffering world. It is the power of using what we learn that makes knowledge valuable. So it is the practical carrying out of the principles of the institution. An institution which can exist only in theory, so far as the actual welfare of the world is concerned, is no better than an illusion. Besides, it is a well known fact, that principles will not long exist in the mind, in a healthy and active state, unless they are brought into frequent and vigorous exercise. Hence, in order that Odd Fellowship may be truly represented in its disciple, its spirit must be witnessed in his daily life. He must strive in every place, and under every circumstance, to show himself beyond the possible reach of corruption, a man of honor, of benevolence, of truth, of integrity, of charity. And unless this be the case, he is certainly not true to the principles of the institution.

To us Odd Fellowship has a moral significance; and it is this most of all which weds us to it. Surely if we did not think, if we had not the strongest reasons for believing, that it tended directly, and with a great deal of force too, to make men better in feeling, thought, sympathy, action—better as members of the human family—we should not long continue our connection with it. But what we have personally seen in the past history of the institution, has given us strong hope for its great and increasing usefulness in the future. If only those who become its disciples will properly do their duty, put themselves in the way of letting it do its whole work upon them, converting the eloquence of the tongue into shining moral beauty of the life—what is now our hope will speedily become the gladness and praise of millions, who are yet wondering what all this talk of "Friendship, Love and Truth" can mean.

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GOOD COUNSEL.

Never be cast down by trifles. If a spider break his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing and you will do it. Fear not, if a trouble comes upon you; keep up your spirits, though the day be a dark one.

Mind what you run after! Never be content with a bubble that will burst, or firewood that will end in smoke and darkness. Get that which you can keep, and that which is worth keeping.

Fight hard against hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try him again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed; and so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way every where. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

ORIGINAL.

"INITIATION FEE AND PRICE OF DEGREES."

In the June number of The Ark I find an article on the subject of Initiation fee and the price of Degrees. This at the present time is a matter of great importance for the good of the Order in the State of Ohio. I should regret as much as the writer to see the Order become "a common or a cheap concern," but differ with him respecting the means that will cause such a result. I am much in favor of allowing Lodges, with *certain limits*, to fix their own price of initiation, for several reasons. One important one is that each Lodge can judge better for their own interests than persons at a distance, and it appears less despotic. This is no new system; it is customary in other States, and works well.

Many a good man, fond of social life, seeing his associates in the Order would be very likely to join them at five dollars, who now casts the idea from him, as ten dollars is quite a sum, at least to us at the North, who labor some time for that amount. But one who we cannot exactly impeach as dishonest or immoral, and yet is not respected by any one either in or out of the Lodge, such a man would not hesitate paying ten dollars to get into good company; and also he who takes a mere dollar and cent view of it, and joins it as a mutual insurance association, will not hesitate paying the higher price; and it is a poor institution if the dues will not pay the benefits. In that case one or both should be altered.

It is not in my mind the amount of wealth a man may possess, nor the sum he may pay that will keep it from becoming "a cheap or common thing," or unclean. This depends more particularly upon the investigating committee. If they always attended strictly to their duty, we should not have it said in a sneering manner there goes one of your brothers.

Yet the initiation fee I do not think even of as much importance to us as the price of degrees. In our own State (Ohio) how few in comparison to the whole do we find scarlet degree members? This in a very great measure is owing to the price of degrees, and somewhat to their being obliged to wait so long before they are allowed to take them. An old citizen, one known and respected by every member of the Lodge, who would like to take his degrees, must wait six months. In New York, Connecticut, and other Eastern States, we see but few except scarlet degree members. There they can take the five degrees for six dollars, (the price of the fifth degree with us,) and that within thirty days from the time he is initiated. With us a man is allowed to lose what little interest he at first felt by being kept back instead of being encouraged in going on, *progressive*. After visiting Lodges in Syracuse, Geneva, Hudson, New London, New Bedford, and other Eastern places, where the initiation fee is five dollars, and the degrees six dollars, and all taken within thirty days from the time they are initiated, and then visiting our own Lodges, some of the most prominent of them where the initiation fee is ten dollars and the degrees fifteen dollars, and the term of probation six months, I feel fully justified in the conclusion that the system is bad, and that it does not work well.

This too affects our Encampment very seriously. With us in the North part of the State, as far as I am acquainted, not one eighth part of the members of the Order belong to the Encampment. This I know from observation is mainly owing to the price of degrees, and somewhat to the six months system, instead of being able to join sooner. And in my humble opinion it is the duty of every Patriarch in the State to take the subject into serious consideration.

No one must think that it is my object to find fault with the G. Lodge of our State, but to draw their attention to a subject which I am not alone in having considered for a long time—an injury to the Order, and which in this section is becoming a matter of deep interest. I am fully aware of the difficulty of legislating to please the many, yet men are liable to err in judgment, and look at things in a different light when brought before them in a different light, so as to seriously reflect upon them, and feel confident that members of the Grand Lodge will not take it amiss that members of the Order should avail themselves of their privilege in speaking freely their minds, so that they do not forget themselves, but do it in a respectful manner. DUTCHESS.

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TRIALS.—Every day has its trials. In the morning we may arise, and with the face of nature rejoice; but ere a few hours have passed away, we meet with a disappointment, a rebuke, an unkind word, if nothing more serious pains our heart. At night, who can look back upon a day, when he is free from pain and sorrow? The man is not living. Man is born to trouble as the sparks fly upward. But happy is he who lays not the little vexations of life at heart.

The Ark.

ALEX. E. GLENN, Editor.

REDUCTION OF BENEFITS.

A paragraph in a recent number of the Boston *Odd Fellow*, says, "it is clearly established that the Lodges will have to reduce the amount of their benefits, or they will soon be in a condition not to pay at all." This much to be regretted state of affairs is accounted for in the same article, from the fact that "in some Lodges there has been an extravagant expenditure of money in fitting up halls, and for other purposes, which will hasten the crisis of an exhausted treasury." It is also stated that "where there has been the strictest economy practised, the same result cannot be avoided."

We confess that we cannot receive such an announcement without pain, and could ardently hope that the fears of our Boston brother may not be realized. There are certainly grounds for the results mentioned, or they would not be thus publicly proclaimed; and we allude to it only to call the attention of the Lodges and the Brotherhood, within the sphere of our circulation, to the announcement, and to caution all to be on their guard at an early day against a result which would be the most dangerous to our institution—fraught with more evil consequences than any other we can well imagine.

An empty treasury! If it has been brought about by profligacy, extravagance or bad management, those who controlled such a Lodge were not the men in whom to confide a charter. They do a double injury. They injure the Order not only in their own vicinity but elsewhere.

Much has been written and published in reference to the exercise of due economy in the expenditure of Lodge funds; and yet there is room for much more to be said. The subject should never be lost sight of—it should be constantly kept before the Brotherhood. Our funds are the life-blood of our institution—without them we cannot carry out our principles to their fullest extent. We may visit the sick, and by our presence and brotherly affection, cheer up the afflicted and desponding; but without funds we cannot bury the dead, relieve the distressed, and educate the orphan.

The heaviest expenditure of Lodges are in fitting up Halls; and while we have ever been the advocate of a neat and tasteful room, we have opposed useless extravagance. In many instances, in towns and cities where it may be necessary to have more than one Hall, a spirit of rivalry has sprung up in fitting up Halls, and the result has been a wasteful and very unnecessary expenditure of money; and it has been carried to the same extent in reference to regalia and other fixtures. This, too, has been the case with towns in the same region or neighborhood. And who of us has not heard the boast that *our* Hall is superior to any in the State? Our carpets, our sofas, our chairs, our regalia, etc., are the best in the West? We have heard this but too often; and we have wondered if Lodges could sustain themselves under such heavy expenditures.

Lodge rooms should be comfortable and neat. We like to visit a Lodge where every thing is clean—a good carpet, and a good seat. These tend to attract the attendance of members. But keep us away from Halls besmeared with tobacco juice, and blackened with the fumes of tobacco smoke—where the seats are covered with dust, cobwebs hang upon the wall, the drapery "all tattered and torn," and every thing else to correspond. There may not be, and it is probable there are not many such. We have been merely picturing the extremes.

But we have digressed. Strict economy can be exercised without parsimony, and where such is the case we apprehend but few, very few Lodges will be reduced to the straits of calling for a reduction of the weekly benefits—a calamity which it seems is threatened to our Eastern brethren. Let Lodges take due caution from this and manage their fiscal concerns accordingly. We trust the time may be distant, far distant, when with us we shall be compelled to reduce our weekly benefits. Throughout the West, so far as our knowledge extends, the sum paid weekly is three dollars, without regard to the rank or progress the Brother has made in the Order. This we believe to be about right and fair, all matters considered; and works well.

In some of the Eastern States, Degrees are obtained at a very low rate, compared with our charges, and benefits paid according to the Degrees received. The initiation fee in some of them is also much lower than in the West.

There is one other matter connected with this subject to which we must allude. The vast majority of the members of the Order are young men, and men in middle life. In a few more years, these will be growing old, and many of them will be "passing away," leaving families to be cared for. Our funeral benefis and relief appropriations bear no comparison now to what they must be as a matter of course in after years; and the Lodge which now, in its days of prosperity, so shapes its course as to be ready to meet the calls which must inevitablyc ome upon it, will have adopted a wise policy, one worthy the cause, and the great objects for which our institution is designed. How many of us thus look towards the future? We fear not many. If any Lodges have now a superabundance of funds, and no benefits to pay, let the funds be husbanded, and not squandered, for there is a day coming when they may be needed.

It had never occurred to us that a reduction of benefits might become necessary, for we can imagine no good reason for such a result. If such should ever be the case, it must arise from causes already mentioned, namely, a wasteful expenditure of funds, and a want of due economy in managing the financial affairs of the Lodges.

Calamities, it is true, may visit us. We may provide against losses by fire, and no Lodge exercises due caution unless it insures its furniture; but we cannot stay the breath of pestilence, nor prevent the ravages of contagious diseases. We are liable to these at any moment; and should be prepared at all times to meet them. It is at such times that the true principles and benefits of Odd Fellowship are put to the test. Lay up your funds, and be ready to meet any calamity with which it may please Omnipotence to visit you.

We might continue this subject at great length, but at present we shall say no more. Enough has been said to awaken attention, and to arouse the reflecting portion of our members to a consideration of the great importance of the subject.

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THE NEW YORK DIFFICULTIES.—The Golden Rule of July 8th, in a short article in reference to the troubles in New York, has these remarks—"The Odd Fellows of our State are divided into two great and powerful parties, and we have no doubt that most of them, whatever party they may sympathise with, are influenced by the best of motives, and cherish the most righteous intentions. Nay, it is impossible that a body of intelligent men, like either of the parties in question—whether old or new Constitution men—should be moved by motives wholly base, or entirely unjust." * * * * "The breach will at length be healed—the difficulties will be adjusted—the differences settled, and peace and harmony will again visit our distracted borders."

Most sincerely and devoutly do we hope for the consummation of the prediction at the close of the above quotation. All Odd Fellows beyond the limits of New York, would rejoice at such a result. And it is to be ardently hoped that no body of "intelligent men like either of the parties in question," will ever again permit so much dissention in the ranks of our Order.

We had come to the conclusion that the breach would not be healed, and shall rejoice to find we are mistaken. Our opinion was formed from reading articles in the Golden Rule, in relation to the difficulties—articles which were written in a spirit which loooked at any thing else than an amicable adjustment, of matters, and the return of peace and harmony to that jurisdiction.

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APOLOGY.—Our absence in attending a session of the Grand Lodge, has delayed the issue of the present number a short time; and for the same reason some notices intended for this number, have been laid over for the next.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio held a stated meeting at Cincinnati, on the 20th of July. The session continued three days, and was probably the longest, largest and most important meeting of that body which has been held since its organization.

The Constitution submitted at the April meeting, was considered, amended and adopted. It provides that the Past Grands of every Lodge in the State may elect one from among their number as a Representative to the Grand Lodge; Lodges having 150 members an additional Representative; and for every 100 members over 150, an additional Representative. Past Grands retain all their former rights in the Grand Lodge. The provision for a vote by Lodges was stricken out.

The Grand Lodge will meet semi-annually hereafter, on the third Wednesdays in January and July. The annual meeting to be held in January, as heretofore, at which time ihe officers and Grand Representatives are to be chosen. Special meetings may be called at the request of twenty-five Past Grands.

Charters for Subordinate Lodges must be granted at stated meetings as formerly. The G.L. refused to make any provision for granting Charters during its recess.

The Secretaries offices were united, but not to take effect until next January. A salary of $500 is to be allowed the Grand Secretary. This is provided by resolution.

Ten Standing Committees are to be appointed, and their duties are prescribed in the new Constitution.

The per centage to be paid by Subordinates for Grand Lodge purposes, is reduced to three per cent., and a levy of three per cent. was ordered to pay the traveling expenses of Representatives.

The various changes proposed were ably discussed, and at great length; but when the final vote was taken, only three voted against the Constitution as amended.

Several propositions were made to reduce the price of the Degrees, all of which failed. The subject of the initiation fee was not mentioned.

The Grand Master, Deputy Grand Master, Grand Warden, Grand Secretary, and Grand Treasurer, only, are to be elected. The others are appointed by the G.M., and approved by the G.L.

The Constitution was ordered to be printed and five copies forwarded to each Subordinate Lodge. The proceedings of the April and July meetings were also ordered to be printed and forwarded to the Lodges.

P.G.M. THOMAS SPOONER of Cincinnati, and P.G. RICHARD GREEN of Dayton, were elected Representatives to the Grand Lodge of the United States. There were six candidates to select from, all of whom, as we have once before stated, were good men; and Ohio will be ably represented in that body.

P.G. CHARLES ANTHONY of Springfield, was elected Grand Treasurer, vice P.G. STONE, resigned.

The law in reference to notifying Lodges of expulsions, was amended so as to require these notices to be forwarded only to the G. Secretary, and it is his duty, at stated periods, to communicate the same to the Subordinates. So an unjust and unnecessary postage tax is removed.

The 9th General Law was amended so that applicants for membership may be admitted to Lodges other than those nearest their residence, by first obtaining permission from the Lodge nearest their residence.

The law in regard to paying benefits to members withdrawing from one Lodge and joining another, remains unchanged. The pending amendment was recommitted to the committee which reported it.

A committee, consisting of P.G's. Earl and Glenn, and P.G.M. Thomas, was appointed to revise the Uniform Constitution for Subordinates, and report at the next meeting.

A committee, of which P.G. Breslin of Tiffin, is chairman, was appointed to re-district the State, and report at the next meeting.

The recent instructions of the Grand Master to Lodges and District Deputies, in regard to dispensing with the use of the books, was approved and confirmed by nearly a unanimous vote.

Resolutions were adopted instructing our Representatives in the G.L.U.S. to advocate a reduction of the revenue of that body to a sum sufficient to defray its actual expenses.

Charters were granted for fourteen Subordinate Lodges, to be located at the following places: Bellevue, Huron county; Section Ten, Van Wert county; Wellsville, Columbiana county; Salem, Columbiana county; Adelphi, Ross county; Point Harmar, Washington county; Morrow, Warren county; Ripley, Brown county; Centreville, Montgomery county; Sylvania, Lucas county; Fulton, Hamilton county; Steam Corners, Huron county; Wadsworth, Medina county; and Cincinnati, Hamilton county — the last named is to work in the German language.

The foregoing is but a mere synopsis of the most important proceedings of the Grand Lodge. There was a very large amount of business transacted; and with the exception of a few measures, all we believe gave general satisfaction. The debates at times were exciting and warm, but all parted in harmony and good feeling.

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Maine.—We thank P.G.M. Smith for a copy of the proceedings of the Grand Lodge of Maine, at its annual session held in Portland, in May last. It is a pamphlet of some 70 pages, printed in superior style, and taken altogether, the manner of transacting business, the arrangement of proceedings, &c., it is highly creditable to the body from which it emanates.

Maine contains 53 Lodges, with a constituency of 5900 members. The increase the past year was 600. Total amount paid for relief, 12,000. In his report, the Grand Master says—"At no time since the introduction of Odd Fellowship into Maine, has the Order exhibited a more healthy state, or been more firmly fixed in the confidence of community, or the affections of its members."

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New Lodges.—The Lodges at Oxford, Liverpool, and Pomeroy, being instituted, the number in Ohio, is one hundred and twelve; and when those chartered at the late session, are instituted, the number will be one hundred and twenty-six.

GRAND LODGE OF INDIANA.

The Grand Lodge of Indiana commenced its annual session at Indianapolis on Tuesday, the 11th of July, and adjourned on the succeeding Thursday night. We cannot give any more of their proceedings at present than the choice of officers, for which we are indebted to G.W. Taylor. They are as follows:

P. B Brown, of Covington, M.W.G.M.
Milton Herndon, Crawfordsville, R.W.D.G.M.
Isaac H. Taylor, Madison, R.W.G.W.
Lazarus Noble, Centreville, R.W.G. Sec'y,
Jacob B. McChesney, Indianapolis, R.W.G.T.
Robert Scott, Madison, R.W.G. Chap.
Henry D. Canniff, Logansport, R.W.G. Mar.
D. P. Hunt, Grand Conductor.
John Kelly, Grand Messenger.
E. Hedderley, Grand Sentinel.
Thompson Dean and J. P. Chapman, Representatives to the G.L.U.S.

The Grand Encampment of the same State convened on Thursday, the 13th of July, and adjourned on Friday evening. The following officers were elected:

T. S. Wright, M.W. Grand Patriarch.
Job B. Eldridge, M.E. Grand High Priest.
W. B. Moore, R.W. Grand Senior Warden.
D. Craighead, R.W. Grand Junior Warden.
W. W. Wright, R.W. Grand Scribe.
E. Hedderly, R.W. Grand Treasurer.
S. C. Meredith, Grand Sentinel.

The State Sentinel says — On Thursday afternoon the Order assembled in the Second Presbyterian Church, and, together with an audience composed of many ladies and others, listened with great satisfaction to a very excellent address delivered by Rev. Bro. John Hamilton, of Ohio.

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☞ During the recent session of the G.L. of Ohio, it was honored with visits from P.G.M. Green, G.M. Brown, G. Rep. Dean, G. Mar. Canniff, and P.D.D.G.M. Woolsey, all of Indiana. These brothers received the fraternal greetings of the Past Grands of Ohio; and all were much gratified to welcome those who are so worthy of the honors which the Order in our sister State has conferred upon them.

BE CAREFUL!—BE WATCHFUL!

In the formation of a Lodge nothing is of so much importance as to admit none but those who are honest and upright in all their ways. Better admit none than those whose characters will not bear the moral touchstone—who, when placed in the scale with justice, mercy and truth as the weights, shall be found wanting. Better, I say, admit none, than those who will not bear this test. For on the *practice* of these principles depends the success of our laudable undertaking. By them alone may we seek to recommend ourselves to the favorable consideration of an intelligent people. In their *daily* practice, we shall have Justice, Mercy and Truth—three sisters, as a pillar of cloud by day, and fire by night, lighting us on to sure and certain victory. It is an old but true saying that "an ounce of prevention is worth a pound of cure." Tho' this was said in reference to the physical man, it will apply with no less force to every institution which has for its object the improvement of man's moral as well as physical condition. By saying this I mean that we had better even (unwittingly of course) reject a man in every respect worthy our confidence and fellowship, than by a hasty or careless action receive to our embrace one who should prove deceitful and thus bring a stain upon the fair escutcheon of our Order, and which though the work of an hour, would require years of unremitting exertion to remove.

It may be asked, is it possible, *always*, the gold to keep, the dross reject? I answer, that in nine cases of ten, (perhaps oftener,) the faithful working of the various machinery of which a Lodge of Odd Fellows is composed, will place new laurels on her brow, and add new strength and beauty to her limbs. As a nation we maintain our liberty by the constant vigilance of our people. And only by such watchfulness may we as a society, proclaiming as our object the good of all men, maintain the purity so necessary to its existence.

It may, perhaps, ill become us to venture any remarks advisatory. But supposing you are nearly, if not all, recent initiates and having had some opportunity of observing the work of the Order in different sections of the State; and witnessed with pain several instances in which the wheels of its progress had been clogged by the conduct of men, whose natures and habits unqualified them for a participation in the sublime and holy truths inculcated in our halls, we feel that we may speak to you, with whom we have been associated in days of other years, and whom we are now glad to hail upon the broad platform of Friendship, Love and Truth.

One of the instances above referred to we found on a visit to a sister Lodge a few days ago. The Lodge dates among the earliest in the State. In its establishment they were ambitious of numbers, without particular reference to the fitness of men. And in order to gratify this mistaken pride they earnestly plead with men to join them. The consequence is such as will invariably follow a course of this kind. They are now involved in discord, and strife—compelled every little while to expel some one from their number.

Let men be attracted to your doors by beholding your good works, (not by solicitation,) and then BE CAREFUL in the appointment of your committees—that nothing be unattended to that might throw light on the character of the applicant. Place high your standard—*let it be rather high than low.* S.

☞ Subordinate Lodges in Ohio that have not yet printed their Constitutions, and those who may require a reprint, are advised not to print them until after the next session of the Grand Lodge. There have been so many changes made in the Uniform Constitution that a revision is rendered necessary, and it will be made at the next meeting of the Grand Lodge, when a new and complete copy will be forwarded to them.

CELEBRATIONS.—We understand Madison Lodge, No. 70, is to have a public procession, at London, on Wednesday, August 2d.

Clinton Lodge, No. 62, at New Vienna, Clinton county, will have a celebration on Wednesday, August 30th. Rev. Bro. SAMUEL L. ADAMS is to deliver the address at both places.

"A BAD PRACTICE."

Not long since, in looking over a volume of the Symbol, published a few years ago, we found an article which we subjoin, headed as above, in reference to a custom of successful candidates for office in Lodges repairing to houses of refreshment, with their friends, for the purpose of a "treat" after the election.

We do not know how for the hints or remarks of the article may apply at this time. We have known the like practised in a few instances, and we much doubt its propriety. It is true, we have not known intoxicating liquors used on any such occasion, still we had rather see the practice discontinued, and for many reasons besides those named in the article which we copy. One we will name: it is not always that successful candidates are pecuniarily able to go to the expense; and we need not say what would be the consequence of either a refusal or a compliance with such a custom in a case of this kind.

The custom, if it does prevail, is one entirely unnecessary and uncalled for, and we trust that the good sense of brethren will hereafter discountenance it. If any brother has the funds to spare he can find far more praise-worthy objects on which to expend them.

We wish it understood that we do not know that this custom is general. Indeed, we know it is not; and never will be we may safely say. Still, if it exists with one single Lodge, let it be discontinued, and for the very sufficient reasons set forth below:

"From the moment of my introduction to the "*rites and mysteries*" of Odd Fellowship, I have felt the importance of constant vigilance in order to preserve the bright escutcheon of the Order pure and untarnished. In every human association, however laudable its object, there is danger of corruption, and the first tendency towards it is generally slight and unintentional. There is no danger in extreme caution—the danger lies altogether on the opposite side. It is not my design at present to write an essay on this subject: I wish simply to call the attention of all who have the welfare of our cause at heart, to a practice which, I regret to perceive, is countenanced by some in whose intelligence and devotedness I have the highest confidence. It is known not only to ourselves, but to the enemies of our Order, that successful candidates for office in our Lodges sometimes invite their friends to accompany them to a house of refreshment. Now the question is, Is this practice commendable? Is it, or is it not susceptible of abuse? Of one thing I am certain, that it is eagerly seized upon by those who seek occasion of reproach, as an argument against our Institution. Were this the only consideration, it would be to my mind a conclusive objection. It is true, I have been present on occasions of this kind, and have never in any one instance seen the limits of strict propriety in the least exceeded. But it is the principle of the thing, and its susceptibilities of abuse, that I contend against. It appears to me unnecessary to occupy time and space in showing how this practice may be so used as to exert an influence upon our elections. No brother ought ever to be elevated to office from any other consideration than personal merit, and every practice which can be made subversive of this principle ought to be sternly discountenanced. If this evil be let alone, though perhaps insignificant now, it will certainly grow and strengthen; and the result will be that no one will think of accepting a nomination unless he is prepared to "do the handsome." The practice is wrong, radically and essentially wrong, and even were I conscious that I stood alone in the view I take of it, I should not cease to protest against it. I know, however, that I speak the sentiments of very many of the most worthy and reflecting men in the Order. Away, then, with this foolish custom. It can do no hurt to abandon it, but it may, if persisted in, be productive of evil much more serious than we can at present anticipate."

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Odd Fellow's Offering for 1849.—The editor of the Boston *Odd Fellow* has seen a specimen number of this annual, and speaks of it as far surpassing any of its predecessors "in size, neatness of mechanical execution, splendor of engravings, and originality and variety of contributions." In consequence of these improvements the price is to be increased to $2,50 per copy. We regret the increase in the price, as the former price ($2) was an objection with a great many persons, and we fear it will operate against its sale. Bro. Donaldson, the editor, will, we know, use every effort in his power to render the Offering worthy the patronage of the Order.

ODD FELLOW'S CELEBRATIONS.

The Vincennes (Indiana) Gazette, of the 9th of July, gives the following interesting account of celebrations at that place and Lawrenceville in Illinois:

Monday the 3d, was a great day with the fraternity of Odd Fellows. According to previous notice, the members of the Lodge at this place, together with many of the craft from Lodges at Mt. Carmel, Lawrenceville and Russellville, repaired to the Lodge room and formed in procession about half past ten o'clock. There were nearly one hundred members of the Order in the procession, clad in their appropriate and beautiful regalia, who presented a splendid appearance. Preceded by the Vincennes Brass Band, they moved off to the Presbyterian church, where a large concourse of citizens were in waiting. The assemblage being called to order, an appropriate and soul-stirring prayer was invoked by the Rev. T. C. Crawford, after which an address was delivered by the Rev. S. L. Adams of Cincinnati, which did honor to the head and heart of the speaker. Never did we listen to a more impressive and able discourse—breathless attention marked the countenance of every one, and all were delighted with it. At the conclusion of his remarks and the benediction pronounced by the Rev. J. F. Smith, the craftsmen again formed in order, and proceeded down Market street to the hotel of Col. Clark, where was prepared such a dinner as Kings would like, done up in Mrs. Clark's very best style. After doing good service to the delicacies of the table, the Order once more formed in procession, and proceeded to the Lodge room where they were dispersed.

On the next day, the 4th, the same brotherhood had a celebration at Lawrenceville, Illinois, at which we learn there were one hundred and fifty members of the Order of Odd Fellows in attendance. Those who were present from Vincennes, speak of the celebration as a grand affair, and that the address delivered on the occasion by the Rev. S. L. Adams, was fully equal, if not superior to the one delivered here.

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☞ We return our thanks to Bro. Curtis, Grand Scribe, for the proceedings of the Grand Encampment of Pennsylvania, at its several meetings from January, 1847, to April, 1848. There are upwards of sixty Encampments in Pennsylvania, and over 3000 members.

CONNECTICUT ODD FELLOW.—We had but just commenced to make the very pleasant and agreeable acquaintance of Bro. T. P. ABELL, as Editor of the Connecticut Odd Fellow, when that paper announces his withdrawal from the chair editorial. The reason assigned is the inconvenience of editing a paper fifteen miles from where it is printed. Bro. A. resides at Middletown, and the Odd Fellow is printed at Hartford. We part with Bro. A. with regret but trust his pen may not be laid aside entirely. He is an able defender and expounder of the Order, as several articles we have copied give ample proof. We do not know who succeeds him, but hope he may make the paper as interesting as it was under Bro. Abell's management.

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ODD FELLOW'S AMULET.—We have received from the publisher, Bro. George H. Derby, of Buffalo, a copy of this very beautiful and interesting work. It fully justifies all that has been said of it, and is worthy of being found in every Odd Fellow's library. It is, without doubt, the ablest defence and exposition of the principles of the Order that has ever been published.

The price is reasonable enough, being one dollar. It is for sale by Bro. J. H. Riley, in this city, and by other agents in the State. See advertisement on the cover.

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Bro. ALVAH SEYMOUR, of Auburn, New York, died at the Pearl Street House, Cincinnati, on the 22nd of July. He was a stranger in the city, having arrived but a short time previous to his death. We understand his disease was consumption. His funeral was one of the largest that has ever been seen in Cincinnati. Over four hundred members of the Order were in attendance.

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☞ MAGNOLIA HALL, Cincinnati, the property of Magnolia Lodge, No. 83, is the most tastefully fitted up Odd Fellow's Hall we have ever visited. Every thing connected with it, is in good style, not too extravagant, but neat and comfortable, highly creditable to the city, to those who fitted it up, and who keep it in order.

CORRESPONDENCE.

LETTER FROM KENTUCKY.

Bowling Green—Æolian Lodge—Mammoth Cave, &c

LOUISVILLE, June 20, 1848.

Bro. Glenn—At its last Communication, our Grand Lodge authorized the appointment of a committee to proceed to Bowling Green, there to admit fit applicants, and to institute a Subordinate Lodge.

As the scribbling member of that Committee I am directed to give you an account of its proceedings.

Bowling Green is situated at the head of the Green River Slackwater navigation, contains some 2,000 souls, and is one of the most beautiful towns of Kentucky. It is near the Tennessee line, and is the largest and most important place in that section of our Commonwealth.

Suffice it to say that our committee embarked at Louisville on board of the good steamer Maj. Barbour, and after sundry perils and delays encountered by land and by water, reached the point of destination safely, and with additions enough to make our number eleven, good brethren and true. On Saturday evening we commenced our work, and having admitted and fully instructed the applicants, on Monday evening, the D.G.M. instituted Æolian Lodge, No. 51, under the most favorable auspices, and on Monday night, we assisted the brethren in the work of their first meeting.

Great care was taken in the instruction preparatory to opening this Lodge; and from the character of its members, and their apparent enthusiasm in the cause, we feel convinced that it is to be one of the first Lodges in our State.

From Bowling Green several of us visited the Mammoth Cave, where we remained three or four days, passing over the same ten mile route to "Serena's Arbor," and making the same explorations, which a thousand subterranean tourists had made before. We were astonished at the vastness, delighted with the beautiful formations, and like the tailor at Niagara, we were of opinion, not that it would be "a fine place to sponge a coat," but that the several apartments, with their lofty domes and spacious ranges, would make magnificent Lodge rooms, where applicants might be more fully impressed with the beauties of our mystery.

Upon coming out from the Cave, after a twelve hour's journey over its rugged paths, it is impossible to describe the delight with which one then hails this upper world. To me the earth never looked one hundredth part so imposing and I never before saw so much beauty in every living thing.

From the Cave we returned by stage to Louisville, delighted and improved by a ten day's absence. B.

CAMDEN, OHIO, July 10, 1848.

Bro. Glenn—I take the earliest leisure moment to inform you that Western Star Lodge, No. 106, was instituted at this place on the 8th of June, by our M.W.G.M. Edson B. Olds. A large number of P.G's. and Brothers were present from Eaton, Covenant and Warren Lodges. Nine petitioners were present, and the following Brothers were elected and installed as officers: P.G. A. W. Yoast, NG: Samuel Collins, VG; John C. Thomas, Sec'y; Samuel Yoast, Treasurer.

At the proper time four petitions were received, a dispensation asked for and granted; and the candidates being elected, were made acquainted with the principles and workings of our Order.

A resolution was adopted tendering the heartfelt thanks of the Lodge to our M.W.G.M. for the interest he manifested, and the valuable instruction he imparted to us in instituting our Lodge. Also, tendering our thanks to the P.G's. and brothers from neighboring Lodges, who cheered us with their presence.

The Order here is in a healthy and flourishing condition—the very best and most zealous feeling exists, and all are determined that although our progress may be slow, it shall be sure, and the work well done.

Tuesday is our night of meeting.

Yours in F., L. & T.
JOHN C. THOMAS.

NEW LODGE IN ARKANSAS.

BATESVILLE, ARK., June 24, 1848.

Bro. Glenn—Yours being a journal devoted to the good of the Order, you would no doubt feel gratified to learn of the general prosperity of the Order here as well as elsewhere.

On the 6th instant, D.D.G.S. J. Norton, assisted by P.G. and P.H.P. N. M. Foster, Jones, Sullivan and Comfort, all of Telula Lodge, No. 2, instituted Independence Lodge, No. 4, I.O.O.F., at this place, after which she elected her officers: T. L. Fontaine, NG; W. C. Bevens, VG; Wm. McMillan, Sec'y; C. D. Cook, Treas'r. Eight gentlemen were initiated.

The Lodge starts under favorable auspices, and bids fair for permanent usefulness, (away out here toward sun set.) We have some as good material as can be found in or around any town in our country for the erection of a beneficial and ornamental moral society.

Allow me here to say that The Ark, here as well as in other places, is sought for and read with lively interest, and when I next address you, shall be able I hope to hand you a respectful list of additional subscribers from this quarter, a land which has been so much overlooked and underrated.

Odd Fellowship in Arkansas "is decidedly looking up."

Yours truly in F., L. & T.
T. L. Fontaine.

Virginia.—Extract from a letter from Bro. George R. Barr, dated Abingdon, Va., June 26, 1848:

On the 15th instant, a new Lodge was instituted at Lebanon, Russell county, Va., (22 miles north of this place,) consisting of fourteen members. The prospect for a good in-is quite promising.

The Lodge here is still on the increase. We have not been in existence but ten days over ten months, and we now number near eighty members—far exceeding in our success our fondest hopes.

Indiana.—P.G. Isaac H. Taylor, of Madison, writes us that the Order is very prosperous in that city. Monroe Lodge, No. 2, numbers 128 members. Increase the past year, 89, all good and true! The officers for Monroe, No. 2, are Theophilus G. Payne, NG; Samuel Davidson, VG; Charles Richardson, Sec'y; Isaac H. Taylor, P. Sec'y; John Lucas, Treas; Geo. Chamberlain, Host. P.G's, Dr. William Davidson and William J. Jewett, Reps. to G.L.

Georgetown, Ohio.—Extract from a letter dated July 14: I take great pleasure in saying to you that Sewanie Lodge is prospering. We number 27 members. The officers for the present term were installed by P.G. Parker of Hillsboro,' on Friday night last, and are as follows: T. G. Penn, NG; S. W. Johnston, VG; A. B. Heterick. Sec'y; J. P. Elliott, P. Sec'y; and Jos. Stableton, Jr., Treas'r. We design celebrating our Anniversary on the 17th of September next.

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There are now eight Subordinate Lodges and three Encampments in Cincinnati, all of which are prospering finely.

The Digest.—Our supply of the Digest having become exhausted, we cannot fill any more orders for it. There has been so much complaint made about the price that for the present we have concluded not to order any more. Should the G.L.U.S. at its next session, reduce the price, as we believe it ought, we will again procure copies of it, and send it to those who may order it. We believe the price just about one-half too high.

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Bro. Ward's Address.—We are indebted to the kindness of a brother at Louisville, Ky., for a copy of the address delivered at Helena, Arkansas, on the 3d of June, by Bro. Matthew F. Ward. We regard the address as an excellent one, and commend it to the perusal of all our readers, being satisfied that all will coincide with us in viewing it as a most able production. We hope Bro. S. may send us more of the same character.

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MARRIED,

On the 15th of June, 1848, by the Rev. David Gould, Dr A. B. Heterick, Treasurer of Sewanie Lodge, No. 95, to Miss Margaret Ann Holton, all of Georgetown, Ohio.

At Chillicothe, Ohio, on the 13th of July, 1848, by the Rev. J. B. Britton, Bro. Theodore G. Shearer, of Chillicothe Lodge, No. 24, to Miss Matilda W. Osborn, of Columbus.

At Camden, Preble county, Ohio, on the 9th of July, by the Rev. Mr. Jones, Bro. John P. Woodside, P.G. of Covenant Lodge, No. 54, to Miss Mary J. McChristy, of Camden.

At Sharpsburgh, Pa., on the 11th of May, 1848, Bro. A. Howenstein, of La Salle Lodge, No. 51, Bucyrus, Ohio, to Miss Martha Garner, of the former place.

On the 22d of June, Bro. Samuel Myers, of La Salle Lodge, No. 51, to Mrs. Hannah Hamilton, of Seneca county.

OBITUARY.

Died, at Middletown, Ohio, on the 1st of July, 1848, Mrs. Sheaff, consort of Bro. Joseph Sheaff, P.G., aged 40 years and two months. She was an amiable lady, highly esteemed by her acquaintances, and died happy in the triumph of the Christian's faith.

Died, at Perin's Mills, Clermont county, Bro. Francis Shaffer, of Clermont Lodge, No. 49, aged 26 years. His death was occasioned by the explosion of a still. He leaves a young wife and many friends, to mourn his loss. He was buried by his Lodge, and appropriate resolutions were adopted, bearing testimony of the estimation in which he was held by his brethren.

EXPULSIONS.

W. R. Fisher was expelled from Xenia Lodge, No. 52, on the 17th of June, 1848, for drunkenness.

Cyrus Harvey was expelled from Franklin Lodge, No. 13, Wheeling, Va., on the 27th of May, 1848, for conduct unbecoming an Odd Fellow.

THE ARK.

VOL. V. SEPTEMBER, 1848. No. 9.

EARLY REMINISCENCES OF ODD FELLOWSHIP.

Concluded from page 232.

In the year 1837 the A.M.C. assembled in London, and upon organizing eighty-seven deputies answered to their names. The proceedings of this body furnish but little interest, and it is not important to detain the reader with a recurrence to the many questions of grievance and appeal from the various Districts, which find their way to this tribunal, by virtue of its final appellate jurisdiction. Leaving the A.M.C. it is interesting and truly gratifying to look through the subordinate jurisdiction of the Order in England, and to mark its continuous dignified and prosperous course during this year. At no period, perhaps, since the organization of the Independent Order, did a deeper interest prevail thro'-out the various districts for the promotion of the cause of Odd Fellowship, and especially for the elevation of its character in the community. Many brethren began to reflect seriously upon the subject of disconnecting the Order entirely from public houses, and of ridding it of its convivialities, especially so far as they were allowed during Lodge hours. The attention of the A.M.C. had been affectionately invited to this evil by the Grand Lodge of the United States, at the September session 1836, of this body—but either not appreciating this suggestion, or restrained from giving it a dispassionate consideration, from the peculiar constitution of the Order in England, that body appeared to have officially taken no note of the expostulation of their American brethren upon this and other equally interesting subjects brought to its attention. Individual members of the Order however in different sections of the Unity, who had read the correspondence of the Grand Lodge of the United States, which was published in the Official Magazine in England (July 1838) with commendation, were inclined to consider the subject far otherwise. Many able writers in the magazine pressed the subject upon the legislators of the Order, and from that moment of time, the suggestion of the Grand Lodge of the United States, although its adoption would tend to overthrow vast individual interests as the sacrifice to the public good, has been steadily gaining friends and open advocates. The success of this measure may be deferred, but it must we think ultimately triumph, and an obstacle which must even while it is permitted to exist, impede the growth, and limit the usefulness of an institution, destined under better auspices to pervade the Earth, must be surmounted, if not at once, certainly in the course of a very few years.

The efforts of the friends of reform in this important particular attained something in the authority which was granted to the Lodges to hold their meetings at Temperance hotels, and a favorable feeling in many districts on this subject led to the erection of "Odd Fellows' Halls" in several towns in England. An intelligent writer in the "official" magazine informs us that but for a legal difficulty which is found to exist in the protection of the right of property of shareholders in stock companies for such purposes, that very many splendid halls would have been added to the number already erected. Efforts have been made to remove this disability by application to Parliament. As yet they have not been successful; no doubt however is entertained of accomplishing the object, when we shall have the gratification we trust of witnessing a *divorce* final and absolute between Odd Fellowship and public houses.

The "widows' and orphans' fund" which had been firmly established by the Derby Committee of 1836, seems during this year to have been the all-absorbing subject of interest to the brotherhood, and to have enlisted in its cause the powerful influence of their wives, sisters and daughters. A writer in behalf of this fund, in view of the zeal of the ladies in promoting its success, has beautifully said "that woman, last at the cross and first at the sepulchre, who softens the spirit of the fiery savage, and pours oil and wine and the balm of consolation in the bosom of civilized man; who in the hour of sickness smooths his pillow and moistens his parched and fevered lips, who lulls us to repose in infancy, teaches us to raise our hands and lisp our first prayer to the giver of all things, who when the storm of life assails us shares and softens the blow and cheers us to brighter days," was ardently engaged in the holy office of garnering for the "*widow and orphan*." The vast increase of the subscription list to the magazine will afford some idea of the value of the efforts of the ladies in behalf of this fund, and the zeal which they evinced in the success of the measure was no less indicative of purity of heart, than of an elevated and refined literary taste.

While this interesting scene was enacting in the subordinate departments of the Order, and the delightful prospect of the success of the "widows' and orphans' fund" was thus opening before its friends, a cloud was gathering in the distant horizon, which, blackening as it approached, seemed destined to overwhelm the Order. It had become necessary in vindicating the authority of the laws to make an example of several individuals in the Manchester District, two of whom were expelled, and one was suspended at pleasure. These individuals had been formally tried before a special district committee, and their condemnation had created some excitement which it was presumed would pass off with the occasion as a mere temporary ebullition; but as it will be seen the friends of law and order, and the advocates of loyalty to the principles of the Order, were greatly to be disappointed in this just expectation. These misguided brethren found ready champions in their respective Lodges, who with intemperate haste denounced their trial and condemnation, and espousing their cause as victims of oppression, soon gathered around them a party, willing to overthrow the entire structure of Odd Fellowship in their eager defence of a few obnoxious brethren. For a while the prospects of the Independent Order were dimmed, and the reckless war of the disaffected threatened seriously the harmony of Odd Fellowship; but as the history of human experience has ever demonstrated, in this instance as in all others of a similar character, the spirit of force and insubordination contained within itself the elements of its own destruction, and these efforts of violence opposed to law, system and government ultimated so far from injury to the Order, in fixing more stably if possible the deep foundations of the institution. The Lodge itself to which one of the expelled members belonged had espoused his cause; it dared most ridiculously to pass an order of expulsion against the "*Independent Order*," and to proclaim in an imbecile address to the community a justification of its course. This silly act of the Lodge was followed up by a formal demand on the part of the obnoxious members for the amount of all the moneys that they had respectively paid into their Lodges since they were initiated. The demand as a matter of course was treated with its merited contempt, when under legal advisers, suits were threatened by these expelled individuals to compel the Lodges to refund their respective payments. The publicity thus given to this internal difference in the Independent Order, afforded an opportunity to its enemies of uniting their aid with the disaffected to subject the institution to popular disfavor, and every encouragement was held out to them to persist in the vindication of their absurd claim. Instigated by such counsels suits were accordingly brought against the officers of the Lodges, the first of which was tried at an early period by consent, a report of which may be here annexed for the sake of preservation.

Royle vs. Heaton and another—In this case the defendants, who are the Noble Grand and Secretary of the "Rock of Hope Lodge of Independent Odd Fellows," were summoned to answer for the amount of subscription which the plaintiff, a member of the Lodge, had from time to time paid thereto, from the period of his entrance to that of his expulsion for an alledged breach of one of the laws in revealing the password of a degree. The chief commissioner having heard the cause proceeded to give judgment thereon. "He said he had with great care read over and considered the act of Parliament relative to secret societies, and he was clearly of opinion that "*the Order of Odd Fellows was strictly an illegal association*—that the law under which the plaintiff had been expelled was also illegal, and consequently that the plaintiff was entitled to recover the amount of his subscription, or otherwise to be fully reinstated in his Lodge." This decision was no less absurd in itself than destructive of the best interest of the fraternity—absurd, because if the premises were sound, to wit, that the society was illegal, it was not competent for a court of justice to award judgment that an individual should be reinstated in an illegal association—and because the reinstatement of the individual was not a question before the court in a simple action of debt to recover a sum of money alledged to be due

—it was destructive of the best interests of the Order, because it struck at once at its root, by seeking to take from it an inherent right, the conservative principle of self-protection. The report of this case was tauntingly published in the newspapers of the day, and the entire corps of expelled and suspended members of the Order from the earliest period were invited to come forward and vindicate their alledged rights. Mr. Goulding, a suspended member, emboldened by this decision, commenced an action against Nelson Lodge, to which he had formerly belonged, for a similar recovery. Preliminary to the trial of this cause, the Grand Master of the Order and Board of Directors, in view of the great importance of the question at issue, determined upon a consultation with the highest judicial authorities in the kingdom, and submitted to Sir John Campbell, his Majesty's Attorney General, a statement of the case, accompanied with the subjoined interrogatories, to which they had the satisfaction to receive the following succinct opinion:

Question—Is the Manchester Unity of the Independent Order of Odd Fellows, a legal, or an illegal Society?

Answer—Some little doubt may be entertained whether the society of Odd Fellows may not be considered as coming within the letter of the provisions of the statutes respecting affiliated societies; but it appears to be a very loyal, moral, useful, and praiseworthy Institution, and I think the members may continue to meet according to the rules of the Order, as they have so long done, without any danger of being called in question for a breach of the law.

Q. If the Manchester Unity is an illegal society, can a party expelled or an individual, who is desirous of leaving the Order, recover by an action in the Court of Requests, or any other Court, the amount of money paid by him into his Lodge; and if he can recover, is he entitled to more than an equal quota or proportion of the surplus fund in possession of the Lodge at the time of his expulsion?

A. If the society were illegal, an expelled member cannot, by law, recover back any part of the money paid by him to his Lodge.

Q. If the Manchester Unity is an illegal society, what proceedings should be adopted to render it a legal one?

A. I do not see any necessity for the society being remodelled.

Q. If the Manchester Unity is an illegal society, can the Lodge set-off against any claim a member may make after his expulsion or withdrawal, sums of money paid him during sickness; as also his proportion of the quarterly expenses of the Lodge, from the date of his entrance up to the time of exclusion or withdrawal?

A. If the society were dissolved, no member could claim more than his share of the surplus; and if an account were taken on the footing of the sums he has paid, there must be a set-off in respect of the sums he has received.

Q. Could not a rule for a writ of prohibition be obtained from the Court of King's Bench, upon an affidavit of the facts, to restrain the Court of Requests from issuing execution, on the ground that their verdict (if against the society) is illegal, and contrary to law, and thus bring the whole matter before that Court?

A. I think the Court of Conscience has exceeded its jurisdiction, and if it proceeds in such cases, it might be restrained by a prohibition.

Q. And generally to advise?

A. I would strongly recommend to the Odd Fellows to keep clear of law proceedings altogether if possible; let them try to go on quietly and harmoniously as hitherto. But should the Court of Conscience absurdly attempt to put them down, by encouraging actions against the society by expelled or discontented members, I think an application should be made to the Court of King's Bench for a prohibition.

(Signed) J. Campbell.

Temple, January 30, 1837.

The case of Goulding *vs.* the Nelson Lodge came up for hearing before the same court, and notwithstanding the opinion of the Attorney General, it was decided as the former case had been against the Lodge, but upon application for a stay of execution it was granted, and upon the request of the court a copy of the case submitted and the opinion of the Attorney General was left for its consideration. At the next meeting of this court, the judge having reviewed the case of Royle, and discussed the ground of the opinion of the Attorney General, concluded by reversing the judgment, or refusing to allow any execution. The salutary effect of this decision cannot be conceived, unless it be regarded as having saved from entire destruction the whole Order, and of having beyond all controversy established the legality and rightful authority of its government. Nothing had occurred in the whole progress of the Order from its inception, so alarming to its welfare, and nothing has contributed more to animate and cheer its votaries than the trying scenes through which they were called to pass in this eventful year. These difficulties were reported to the A.M.C. at Rochdale in the year 1838, and the course adopted highly approved.

The excitement throughout the Order in Great Britain, which the litigation referred to had produced, did not cease with its triumphant result for the cause of Odd Fellowship in that kingdom. It was true that the weighty blow which had been aimed at its being as a legal, loyal and commendable community, had been, by the decision of a competent court of law, successfully warded off, and that the spirit of rebellion and insubordination which the former determination of the same court was calculated to encourage, was now virtually checked, yet the constituted authorities of the Order did not rest in security upon the legal protection which had been thus thrown around their legitimate control of its government, but they earnestly invited to the approaching convention of deputies, in view of this great crisis in Odd Fellowship, the co-operating counsels of the most distinguished P.G. Masters and Pro. P.G. Masters of the Unity. They had the pleasure of witnessing, assembled at Rochdale, on Whitmonday, in 1838, two hundred and twenty deputies, being the largest meeting of that body which had ever been convened in England. This convention adjourned its meetings from day to day during the 4th, 5th, 6th, 7th, 8th, 9th and 10th days of June, engaged for the most part at every moment, when relieved from the transaction of district or local business, in considering and legislating upon the future maintenance of the integrity of the Unity, and the due preservation of its supremacy throughout the jurisdiction.

The proceedings of the Board of Directors in the matter of the trials at law, were not only approved but highly commended, and a system of law and discipline was adopted to prevent the possible recurrence of similar difficulties.

Among other decisions of interest made by that body at this session was the acceptance and formal adoption of the Covenant and Golden Rule degrees as a part of the work of the Order.

It had been determined at the last session of the A.M.C. to change a fundamental law of the Order in relation to the manner of appointing the officers of the Unity. In pursuance of this resolution the Grand Officers and Board of Directors were to be elected by ballot in the body of the whole convention of deputies. These distinguished offices had been heretofore enjoyed by a favored few from the Manchester District, and the appointing power was in the hands of brethren who did not exercise their prerogative in a manner calculated to give satisfaction to the fraternity. The change now made had cast upon the A.M.C. a highly prized privilege. It may be supposed the occasion was one of great interest, being one in which the Representatives of the Lodges were entitled to select their highest officers. P.G. John Peiser, of Apollo Lodge, of the city of Manchester, was the successful candidate of his brethren for the office of Grand Master of the Order, and his administration evidenced the happy discrimination of the A.M.C. in the choice which they made—he was possessed of a high order of intellect, of quick and ready penetration, which, combined with thorough business habits, much forbearance, great courtesy and blandness of manners, made him eminently suited for the responsible office to which he had been chosen. This administration of Odd Fellowship opened a new era in its career in England, and may be regarded as the most successful of all which had preceded it. Complete and uninterrupted harmony was now restored throughout the Unity, a large accession in numbers was made to the constituency, and the various auxiliary departments of the Order being kept constantly under the personal review of the Grand Master, attained the highest degree of prosperous advancement.

At the close of the session of the Rochdale A.M.C. a liberal donation according to custom, was voted to the Public Dispensary of that town, and Birmingham was fixed upon as the place of the next annual meeting. Fifteen hundred and forty-nine Lodges were reported in regular compliance, numbering one hundred and two thousand six hundred and fourteen members.

The Birmingham A.M.C. accordingly assembled in Whitsunweek in the following year, (1836.) Grand Master Peiser and the Board of Directors presented a most gratifying report of the state of the Order at large in the Unity, and the business proceedings of this body were conducted in the most harmonious and agreeable manner. James Davis, of Manchester, was chosen to succeed brother Peiser as Grand Master, a gentlemen of great personal popularity in the Order and of high individual worth of character. Although much had been gained by the A.M.C. in so altering the organic law as to take into their own hands the appointment of their Grand Officers, yet it appears that it did not reserve to itself the privilege of selecting the Grand Master from any part of the jurisdiction, but were still obliged, in accordance with the old system, to select this high officer from the Manchester District. This, considering the great extent of the Unity, and the comparative strength of its constituency in many other districts, still continued an anomaly in the proper government of an institution such as Odd Fellowship is in theory, and such as it should be in practice.

The most interesting part of the proceedings of this body will be found to be contained in the affectionate desire manifested to draw still closer the tie between themselves and their American brethren. To use the language of one of the resolutions adopted on this subject at this session, "America" was considered "a most important branch in the fruitful and multiplying vine of Odd Fellowship," and directions were given to the Grand Master and Board of Directors to renew and earnestly to urge a regular continuance of the American correspondence.

A dispensation was authorized by the Board during the year to institute a Lodge at Gibraltar, in the Mediterranean. Eighteen hundred and twenty one Lodges were present in the Birmingham A.M.C., representing 132,734 members.

The profits of the Magazine for the current year, above all its expenses, exceeded two thousand dollars, and the amount of its patronage was rapidly increasing. The character of this work, although it had acquired great popularity among the brethren, had not really been such as to deserve such a reward from its literary or individual merits, but was the more indebted for its success to the object to which its profits were applied, viz: "The widow and orphan fund." The attention of the considerate and intelligent members of the Board of Directors was now directed to the improvement of the literary character of the Magazine. Heretofore the work had been conducted by a committee of the Board of Directors, whose services were gratuitously rendered, but this labor very generally devolving upon some one better qualified than his colleagues, became irksome, and it was determined very properly that a competent editor should be retained, and that in addition the sum of £50 should be distributed in premiums among the best writers for its pages during the year. This arrangement was not however perfected until the following year.

The A.M.C. of Great Britain for 1840 met at York at the usual time, (Whitsunweek,) when two hundred and four deputies were present. Without fatigueing the reader with a recital of the detail of the local business transacted at the session, it may be proper to observe that the reports from every quarter of the kingdom evidenced the gratifying truth that the spread of the benign principles of Odd Fellowship continued to be almost incredible. Lodges had been in the recess regularly instituted in Ireland, and at Hamburgh in Germany; in the former of which countries, the peculiar religious prejudices of the mass of its people had hitherto successfully prevented its introduction. Five thousand five hundred and forty Lodges were present by their respective delegates, representing a constituency which had now swelled to one hundred and eighty thousand members. This vast increase of members, comprising nearly fifty thousand in one year, it is believed is wholly unprecedented in the history of any benevolent association of the age, and affords the most satisfactory and conclusive evidence of the talent and skill with which the affairs of the Order were administered by its presiding officers. From a general review of the balance sheet and auditors' report of the state of the general fund of the Order at this time, the prosperity of the fiscal affairs of the Unity appears to have been commensurate with its augmentation, in strength, numbers and respectability. This general fund arising from the sales of regalia, dispensations by the Board of Directors, and some few other unimportant sonrces, and which is subject to the exclusive control of the A.M.C. now amounted to £4000, and was safely invested in the savings banks of the country.

The York A.M.C., duly appreciating the commendable efforts which had been for several years previously made in many districts to sever the connection between Lodges and public houses as places of meeting, appropriated the sum of £100 out of the general fund to assist the Leeds district in procuring an act of Parliament to free Odd Fellows from the stamp duty in the transfer of stock in Odd Fellows' Halls. This stamp duty, it will be recollected, being by law so onerous, that it amounted in point of fact to an entire prohibition to the formation of joint stock associations for the execution of any other than very large and extensive operations in manufactures, trade, banking or other similar objects. Two hundred and eighten pounds were distributed among the charities of York previous to the adjournment of the body, and the next A.M.C. was appointed to assemble at the Isle of Man, in St. George's Channel.

At this memorable assemblage of the A.M.C. in May, 1841, proceedings were adopted by our English brethren in relation to the American jurisdiction which have produced such unhappy results. These proceedings are comprised in the following resolutions:

"*Resolved*, We perceive from the American Correspondence that brethren arriving in that country labor under great disadvantages, and can seldom, if ever, avail themselves of the benefits of Odd Fellowship in American Lodges *as at present constituted.* We consider it advisable that the Board of Directors be empowered either to open Lodges, or to take such steps as may seem to them better calculated to carry out the principles of our Institution."

"*Resolved*, That the Grand Master and Board of Directors communicate to the next conference of the United States, that unless arrangements be made in America previous to the next A.M.C., to treat members arriving from England in the true spirit of Odd Fellowship, the Directors will be under the necessity of making such arrangement for the interest and comfort of the members of the Independent Order now in America as may seem to them most proper."

The subject of the improvement of the Magazine was again considered during this year by the Board of Directors, and it was finally determined to issue a new series of that work under the editorial management of brother John Bolton Rogerson, an author of considerable eminence in England, a most estimable gentlemen and accomplished scholar. It is to be regretted that with such ample means at their disposal, the Board should have allowed so limited a salary to this officer, (£50,) whose labors and responsibilities appear to be quite equal to those of Grand Secretary Ratcliffe, who receives, with the allowance of two clerks, £500 per annum.

Education does not commence with the alphabet. It begins with a mother's look — with a father's nod of approbation, or sign of reproof — with a sister's gentle pressure of the hands, or a brother's noble act of forbearance — with handfuls of flowers in green daisy meadows — with bird's nests admired but not touched — with pleasant walks in shady lanes — with thoughts directed in sweet and kindly tones to nature, to beauty, to deeds of virtue, and to God.

TRUTH.

BY P.G. WILLIAM H. CRANSTON.

"These are the things that ye shall do: Speak ye every man, the truth to his neighbor; execute the judgment of truth and peace in your gates."—Zachariah, Chapter viii, verse 16.

Speak truth unto thy brother man,
Nor e'er betray his trust,
For errors thus implanted, spring
From hearts unused to lust;
When once deceived, we tread with care,
The paths we run before,
And learn to doubt, when we in fact,
Should only trust the more.

Deception gilds too many hearts,
Clothed in a sable hue,
And their intrinsic rottenness
Is seldom brought to view;
One wears a gentle, placid face,
With oily words so kind,
That we can hardly doubt but that
In him a friend will find.

Let truth prevail o'er all the earth,
And men in friendship meet—
Love will cement the tie, and make
Our three bright links complete;
In Friendship, Love and Truth will dwell
A brotherhood indeed,
Until the sick and desolate,
Our aid no longer need.

Truth floats upon our banner high,
And seals our acts of love;
It is our password here below,
And will not fail above.
The brow thus sealed will meet the smile
Of God, upon his throne,
And he'll approve our every act,
And claim us as his own.

Shun error's path, and flee from vice,
Like sunken rocks at sea
They lie along the roads of life,
Dark dens of misery;
Brave hearts have dashed the current o'er,
The haven full in view,
And like a gallant ship gone down,
When storms were light and few.

Press on, my brothers, for the goal
With hearts still bold and brave,
For ere a few more suns shall rise,
Our Lodge will be the grave!
But truth will be the password, then,
To that celestial home,
Where the whole brotherhood at last,
By faith, expect to come.

Maxims.—I would never separate myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which, perhaps, within a few days, I should dissent myself.

Good nature is one of the sweetest gifts of Providence. Like the pure sunshine, it gladdens, enlivens and cheers. In the midst of hate, revenge, sorrow and despair, how glorious are its effects.

Pleasure may lean on illusion, but happiness must repose on truth.

WHAT IS ODD FELLOWSHIP?

BY BRO. DEWITT C. JOHNSTON.

I propose answering briefly the question, "What is Odd Fellowship!"

First, negatively: Odd Fellowship is not a political institution.

Wise and good men have justly dreaded the influence of secret political societies. They have been and still are to the true patriot objects of apprehension and distrust. Odd Fellowship does not and cannot partake of a political complexion. Our constitution guards against every thing calculated to produce such an effect. No one can, without a palpable violation of that instrument, introduce a political question, nor indeed any subject of a political or sectarian character. And the fact that our Lodges are composed of men of every shade of political faith, will, so long as this fact continues, preserve us from all danger of such violations of our organic law. It is true that our Order recognizes to the fullest extent the rights of government, and enjoins on all its members the imperative duty of peaceful submission to the powers that be—that it will not tolerate, in any of our body, a violation of the laws of the State; but still it prohibits the introduction and discussion of all party questions, and can never be prostituted to subserve the purposes of any political sect. The dangers apprehended from secret societies, on this score, do not attach to this Order. Every member is permitted to think and act on these subjects as he pleases, and no attempt is made to influence his creed or his vote.

2. It is not a religious institution. Our Order was not organized to teach any religious creed or to perpetuate any religious faith. It is human in its origin, and for the accomplishment of objects appertaining particularly to man as a citizen of the world. It pretends not to guide man in the way of life, nor to open to him the gates of the celestial city. Upon its tables are not served the repast of the spiritual, and from its fountains may not be quaffed the waters that make glad the city of our God. No intelligent Odd Fellow claims that this is the case. But the Order is far from being opposed to Religion. Indeed the reverse is the case. In every feature—in every lesson—in every form and ceremony—the existence, necessity and virtue of religious faith are recognized. It it true, that it carefully eschews all sectarianism. It does not pretend to constitute itself a judge over the creeds of men, or to decide which of all the various tenets held by sincere worshippers constitutes the true faith. It has a different province. But that a religion exists, and that its advantages should be enjoyed, it constantly and emphatically teaches. No one can enter its portals who does not believe in the existence of a God. This faith is an absolute prerequisite to admission. We do not require him to clothe his deity with this or that attribute, but he must, at least, profess to believe that God, the Creator and Judge, reigns—he must subscribe to this the great first truth on which the true religion is based.

Further than this. By our ceremonies, our lessons and our symbols, we teach not only the existence of a God, but also the existence of the God of the Christian. In all our Lodges the Bible is to be found. Our lessons are to a great extent compiled from the scriptures, and taught with great force to the disciples of Odd Fellowship. Our emblems are symbolical of Scripture truths and calculated to perpetuate Scripture history. Our laws, to a certain extent, enjoin the observance of the precepts and the discharge of the duties of the Bible. "Pure religion and undefiled before God and the Father," says St. James, "is this, to visit the fatherless and the widow in their afflictions and to keep himself unspotted from the world." So Odd Fellowship teaches her votaries that the sick should be visited, the widow protected, the orphan educated, and that the vices of this world should be carefully shunned.

She pretends to no connection with the spirit world; professes no discharge of the high and holy duties especially committed to the church by her founder. Our Order is but her humble co-laborer, faithfully assisting in the discharge of temporal duties. She possesses none of the spiritual food of the church—none of her ordinances—none of her altars. So far as may be she directs her members to the Christian church and prepares them for the discharge of their duties to their God. It has been said, and frequently, too, that Odd Fellowship usurps the prerogatives of the church in the discharge of certain duties; but the charge is without foundation. In but one single point can comparison possibly be made. Both are charitable institutions. But, because the church is directed to visit the sick and the afflicted, relieve the poor and bury the dead, it does not follow that none others may assist her. No; these are offices in which Jew and Gentile, Heathen and Greek may laudably unite. Odd Fellows do not esteem their Order as superior to the church, though this has been often charged. It may be true that they sometimes contend that they have a better organized system for the distribution of charity than the church as it now exists, and I am one of the number who so think. But, for this system, we are indebted to the church as originally constituted. We read that it was the custom of the primitive Christians to lay by for the poor, on the first of the week, of their store as God had blessed them. Odd Fellowship follows in spirit this example. Every member contributes to the funds of the Lodge. These contributions, after defraying the expenses of the Lodge, are sacredly preserved for the benefit of the poor and afflicted. And now what church is there that possesses any such a system. We hear of some having magnificent temples splendidly decorated, and even large investments in real estate; but none who have their regularly constituted widow and orphans' fund, into which each member pays his proportion, from which these classes may draw as a matter of right for their support and education; nor even such a fund for the relief of their own sick and afflicted members. Before they cast stones at Odd Fellowship it might be well for them to read the history and copy the example of the early Christians.

But I have tarried here sufficiently long. Having stated what Odd Fellowship is not, I proceed to show what it is.

1st. IT IS AN ANCIENT INSTITUTION. The period of its origin cannot with accuracy be ascertained. Some trace it to the days of Nero; others to those of the Emperor Titus Cæsar; some to the primitive Christians; some to the Jewish sect Essenes; some to Pythagoras, and others to still other sources, and of course different periods. The place and time of its nativity is enveloped in doubt, but this very doubt proves its antiquity. If it were of modern origin that origin could be easily fixed.

I do not propose to draw from this fact (the antiquity of our Order) the conclusion that it is praiseworthy, for I am aware that hoary hairs often shame the brow of guilt as well as dignify the brow of virtue. But I mention it to show that it possesses the internal power of self preservation. It is not one of those ephemeral organizations that are born and die in a day. For centuries it has borne the test of jealous scrutiny and braved the storms of fierce opposition; and it has preserved the vigor of its youth. Her step is still the stride of the giant and on her brow may be plainly traced the inscription of her founder, "Esto perpetua." She stands on a firm foundation and bids fair to survive as she has survived the empires in which she flourishes and most of the institutions by which she is surrounded. The fact that this Order has existed so long as it has, is evidence also, that it possesses some intrinsic merit. Its objects must be noble or its advantages of importance, or it could not have been so long preserved in the face of the opposition and persecution it has met.

2d. IT IS A SECRET INSTITUTION. There is a charm in secrecy—a potency and beauty in mystery. We may not be able to understand much less to explain it, but every one has observed that the undefined, the unfathomed, the unknown, possess an irresistable attraction to and influence over the human mind. It might be the part of wisdom or at least of policy to take advantage of this fact, but this is the trade of the mountebank and juggler. We have our secrets, but they are for another purpose—not to attract or hold in awe the superstitious, but only as a matter of self-defence. In almost every profession and relation of life, secrecy of some kind is to be found—and it is to be found because it is necessary. The framers of our government saw this and they provided for it—hence the secret session of our U. S. Senate and the silence of our Grand Juries. So have our best churches found it in certain cases requisite, and hence their private conferences. The artizan, professional man, the parent, all have their secrets. It would be unwise, and in many cases ruinous, for them to publish to the world all they know. Men see this and never question their right to preserve from vulgar gaze whatever they may not see fit to communicate.

Those who object to secrets and to secret societies, appear to conceive that every one has the natural right to know every thing his neighbor may think or say—that no one has a right to conceal any thing from the world. But I take it that such a supposition is founded in error; a man's private acts are his private property, and so long as they do not interfere with the rights of his neighbor he is entitled to enjoy them without the officious interference of others. No one has any more right to a knowledge of my private acts, so they interfere with none of the rights of community, than he has to the use of my private property. I may communicate them if I please, and I may with equal propriety conceal them if I see proper.

This wholesale objection to secret soccieties is not founded on nature, on the Bible nor on reason.

Not on nature, for she teaches her disciples a different lesson. In her empire all is mystery. From the rising of the Sun to the bursting of the seed—from the tides of the ocean to the falling of a rain drop—from the tempests to the zephyrs—from the insect of a moment to that God who

> "—— moves in a mysterious way
> His wonders to perform"—

all is inexplicable—all is enveloped in darkness and doubt.

Nor is it founded on the Bible—for in it we have sudden gleams of awful mysteries as well as those of a soul-ravishing character. The nature of many, very many, of those truths it reveals as matters of implicit faith defy the scrutiny of reason and philosophy. In its precepts, too, it enjoins secrecy. Does it teach us to fast? It advises secret fasting, unaccompanied by those outward manifestations characteristic of the hypocrite. Does it enjoin prayer? It bids us go to our closets and having shut the door behind us, offer secret prayer to that God who seeth in secret that he may reward us openly. Does it prescribe charity? It bids us cultivate secrecy in the discharge of this duty—to conceal from our left hand the benefactions of our right.

The objection is not founded on reason. It would teach us that the thing concealed is innocent or criminal, in itself, and that the concealment can only partake of the character of the thing, or the motive for which it is concealed. Reason could never teach us that it is criminal to conceal an innocent act unless with a guilty design, and from this we would learn to examine the act concealed; or at least to suspend our judgment until we have good evidence that criminal acts are concealed.

The secrets of Odd Fellowship are of a private and innocent character. They are of interest to the Order only; their revelation could not benefit, nor their preservation injure, to the least degree, community. We have them only for self-defence. There are imposters in our world; men who would filch the holy garments of the church in which to practice deception; men who would

> "Steal the livery of Heaven to serve the devil in."

In our Order every member is entitled, as a matter of right, to assistance in sickness and in distress. We are not able to suffer from imposition. We must protect ourselves. We have chosen, instead of giving to each member a certificate which might easily be counterfeited, to communicate to each certain words and signs which none can forge or imitate, by which he may at any time or in any place make himself known.

Now there can be no harm in these signs or in these words. What evil can there be in my crooking my finger thus or making use of any particularly outlandish words? Certainly none. If there is harm anywhere it must be in the design for which these words and signs are used. But this design is not a secret. We publish it upon the housetops and proclaim it to the world.

To our Order, we think, none of the objections which might lie against any secret societies can possibly exist. Yet we are a secret society, and it is one of our great recommendations. We fear no loss from imposition, and no brother who is unfortunate, fears that his necessities and wants will be paraded before the gaze of a cold-hearted world.

3. OURS IS A MORAL INSTITUTION. She devotes especial attention to the morals of her members, and he that obeys all her behests, and walks blameless in all her commandments must be indeed a perfect man. From her first intercourse with the applicant for membership, to the last lesson she imparts to her most advanced pupils, she ceases not to impress on the mind lessons of sound morality. Would one enter our Order? He is told that a good moral character is absolutely requisite to admittance. This character must have an endorser, and after this is obtained the Order appoints a jury to hold an inquest over that character before he can be received. Thus we establish a moral test, and at every subsequent application that test is brought afresh before the mind of the member, and all can see that if Odd Fellows are true to the principles of the Order, that the vicious and unworthy will seldom gain an entrance to our Order.

But again: Our laws always regard immorality as "conduct unbecoming an Odd Fellow," and provides for its punishment, and I venture the assertion that there are few institutions in which it meets a more certain or impartial punishment than in ours.

All the lessons of our Order are of a mild character. I do not mean by this that they are not immoral, but that they have a decided moral tendency—that they are intended, framed, prepared to affect properly the hearts and conduct of brothers. They are designed to convey moral instruction. In an impressive, earnest and eloquent manner, they exhort to temperance, sobriety, patience, friendship, love and truth, industry, fidelity and justice, and the moment a brother violates any of the duties based upon these virtues, though he may for a time retain his membership, yet he renders himself liable to punishment and ceases to be a true Odd Fellow.

4. OURS IS A REPUBLICAN INSTITUTION. It always recognizes the great truth that men are equals—that we are all brothers, and tho' in our Order there are members of different attainments and degrees even in Odd Fellowship, yet, for all practical purposes, they are regarded as equals. The lowest has the same right and privileges as the highest—the poorest as the richest—the humblest as the proudest. But there is a still more important feature to this subject. In our Lodge rooms none of these artificial distinctions of society, which are constantly erecting barriers between man and man, can enter. We are emphatically a brotherhood—every member recognizing his Lodge as his family, all titles and badges of distinction, save those of solid merit, are kept without. Here, on a common platform, the lord and peasant meet and hail each other as brothers. No other appellation is used.

5. OURS IS A BENEVOLENT INSTITUTION. This is the great object of our organization. It is not simply to give money to the needy, though this is done, but also to smooth the rough asperites of life—to dissipate the clouds of sorrow and to cheer the lone hours of the forsaken. Benevolence is a term frequently misunderstood. It is too frequently measured with gold. The wealthy worldling thinks that if he gives money to the beggar with a clouded brow, to avoid his importunities, or places his name at the head of a subscription list to be published, that he has performed a charitable act. God does not so reckon it. He looks at the heart and measures the act by motives. He that gives with a smile on his cheek and from a grateful and sincere heart, though he give but little, is in the sight of God the benevolent man. And this virtue may be exercised where no gold is told. It may consist in fanning the fevered brow—in supporting the toil-worn frame—in hushing the whisper of slander—in a word, in a glance. In our world there are broken-hearted ones, as well as those who suffer from pecuniary want. There are sufferings which all the wealth of earth cannot diminish, and there is more benevolence in a whispered word of kindness, in a tear of sympathy to these, than in all the gold that could be heaped in their laps. Such charity as this is enjoined by Odd Fellowship and practised by true Odd Fellows.

But we do not deem it necessary to dwell here. Any one who will be at the trouble of examining our Order and observing the conduct of our members will perceive that this proposition is true.

But it is sometimes said with a sneer, 'All your charity is for home consumption.' If by this is meant that we confine our good offices to our own poor, the charge is false. No men are more willing to give for all good purposes than are Odd Fellows. Their contributions for the relief of the Irish and to other benevolent objects, as well as their every day charity, is proof of this. But we do commence at home. We admit that much of the charge—and that is the very place to begin. It is our duty, our imperative duty, a duty recognized by common sense and by religion, to supply the wants of our suffering before we attend to to those of others. If then we are able, we should extend our charities. There is a false philanthropy abroad—a long sighted benevolence, that overlooks squalid poverty at home and only sees splendid suffering in foreign lands. For instance: certain benevolent Americans purchased hundreds of bushels of kiln-dried corn meal for the famishing of Ireland, and hired poor American widows to make the bags in which they shipped it at one half a cent a piece. Their charity neither begun nor ended at home! This psuedo benevolence is also illustrated by an incident related by the eccentric Randolph: In the days when our people sympathised so greatly with down trodden Greece, he visited the lady of a rich planter and found her making up clothing for the poor Greeks. She boasted of her benevolence and said that she had sold one of her best negroes for $800 with which to procure the material! Randolph, in taking leave, perceived several half naked negro children in the door yard, shivering with cold. He turned to the lady and remarked, "Madam, you need not send your clothing to Greece, you have plenty of poor Greeks in your own family."

With such benevolence as this Odd Fellowship has no sympathy; with her charity begins where it should begin—at home—and when those of the household are fed and clothed, if there is more to spare, it is freely given to strangers.

6. IT IS A BENEFICIAL ORDER. It was framed with a benevolent design—to supply the wants of the needy, but those of our number who partake of her benevolence do so as a

matter of right and not of charity. Each member pays his proportion into the funds—few, if any, expect to receive the benefits, but all may if misfortune overtake them; and from her none, not even the most favored, are exempt. None feel that they are the recipients of charity, but rather that they are drawing their share from the fund they assisted to create. But, say some, the affluent as well as the needy draw alike from the treasury in case of sickness. They may or may not as they please, but we are clearly of opinion that they should. If those who can, do without these benefits, others who need it will feel a delicacy in receiving them; they will esteem it a confession of their poverty, and often those who really require it, will by a false pride be induced to decline it. All who are entitled to should draw, but all need not pocket the amount drawn; there are a thousand charities to which it may be secretly devoted.

But, say some, the very ones who most need your charity, the sick and disabled, are excluded from your society. Some who urge this objection are probably sincere, others are only vexed because Odd Fellows will not relieve them of all burdens and perform all the charities of the world. The reason of our policy in this respect is obvious. We cannot be expected—one or two hundred Odd Fellows in a town—cannot be expected to relieve all the wants of the poor in that community. It would be unjust to do so. If we place those in our connection out of the reach of want, and then bear our proportion, as citizens, in supporting the rest, we have done our full duty.

If we were as benevolent as these objectors would have us be we could not long exist. Where is there such an objector in this assembly? Suppose, sir, that Tecumseh Lodge would agree to take this course. Suppose she would invite the sick and maim, the halt and blind of Chillicothe into her bosom, and pledge herself to support them while living and bury them when dead, would you join them? No sir. You would be the last man in town to do so. It would be a responsibility all would shun. None of us are safe from the ravages of disease and misfortune. The most wealthy of these brethren may be a beggar before night—the most healthy and beautiful a loathsome sight. If we agree to provide for them we agree to do all a reasonable man can expect us to do.

7. OURS IS A SOCIAL ORDER. It is peculiarly entitled to be so characterized. It constantly appeals to man's finer feelings and makes every effort to develope his social faculties. I have but time to glance at this feature of our society. As already intimated, in our Lodges, we are not only equals, but we hail each other as brothers, and as the word is spoken the warm grasp of fraternal friendship is exchanged. Odd Fellowship not only leads us to contribute to those of our Order who are in distress, but also to visit them at their homes, to watch by their bed sides, to administer the medicine, to offer the cordial, to support the fainting form, to close the eyes of the dead, and follow them to their final resting place. All this she enjoins and more. She bids us hover round that brother's home, protect the widow and educate the orphan; and thus all man's social faculties are called into exercise. She does not stop with teaching us to regard our fellow member as a brother in the Lodge room, merely, but bids us carry the relation into the world. She makes each Odd Fellow his brother's keeper, bids him watch over him for good, and, so far as may be, protect him from evil. Do I see a brother tempted and about to fall it is my duty to succor him and aid him in effecting his escape. Every Odd Fellow is made to feel that there are peculiar ties binding him to others of the fraternity, and though it may be his duty to aid in bringing him to punishment, if he be guilty of crime, yet, whilst innocent, he is taught to love him and aid him in every laudable undertaking.

I have thus briefly drawn a sketch of the different features of the Order of which we are members. I have now but to make a further remark or two and I am done.

To those who are not yet connected with our Order I would say examine it closely. It courts scrutiny. Examine every principle on which it is established. If you think, upon such examination, that the objects are noble and praiseworthy and see no objection to the mode by which it proposes their accomplishment, and feel disposed to unite with us in our "labor of love," attach yourself to our Order at once. At least smile on our efforts and give us your best heart-wishes for our success.

To those who have been accustomed to oppose, we say: examine, too—scrutinize closely. Be careful that your opposition is based on reason and not on prejudice, and then be careful how you urge it. If you err, err on the safe side. Sin not against humanity and the God of humanity, by throwing aught in the way of its amelioration and advancement. Learn wisdom from the philosophy of Gamaliel, and in his language say: "If this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it," and be cautious "lest ye be found to fight against God."

To my brothers let me say, in conclusion: The world surrounds you. A world that observes and judges for itself. It regards each of you as a living exemplar of the principles of our Order. It judges the cause by you. Let the principles of Odd Fellowship have a deep and permanent lodgment in your hearts, and they will be developed in your every day life. May you be true to yourselves. May you be true to the Order. Yours is, as you and I believe, a glorious institution—second only to the Church of God. Listen to her generous and benevolent counsels. Let her ministrations reach your hearts and properly affect your conduct. Remember that no man can be a true Odd Fellow and an unworthy citizen. Odd Fellowship will not render you but negatively good. She will, if you permit her, render you positively so. She does not merely say "Do no wrong," but she also says "Do good." She points you to the widow and the orphan, to the sick and the indigent, and bids you lend a strong arm to support the weak, to shelter the persecuted and defend the exposed. She bids you dissipate the clouds of sorrow and rekindle the cheerful blaze on the desolate hearthstone. She bids you look within and cultivate those graces that adorn and beautify human character and elevate human nature. She points you to the source of perfection and bids you walk in the light as He is in the light. She bids you extirpate the thornbush from your hearts and cultivate those flowers that shall bloom in earth and perfect in Heaven. She bids you walk in purity and die in bliss. Heed her counsels and be wise! Follow her teachings and be happy! And may the motto, "Friendship, Love and Truth," be bound on every brow and deeply graved in every heart.

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DISCRETION.—There are many shining qualities in the mind of man, but there is none so useful as discretion. It is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without discretion learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only serve to qualify a man to be more sprightly in errors, and active to his own prejudice.

PROPER PERSONS TO BECOME ODD FELLOWS.

The more attention and thought we give the subject, the more do our convictions deepen, that too much care and discrimination cannot be exercised in the admission of men to the membership and immunities of Odd Fellowship. The influence of bad men—men whose lives are seriously exceptionable in a moral point of view—may not immediately be felt in the condition or character of the Lodge; but such, in the nature of things cannot always be the case; in the long run the Lodge must depend for its standing and usefulness on good character, the good moral character of its members. In our judgment, it is more important that a careful regard be had to the moral than the physical health of the candidate for admission to the fellowship of the brotherhood. No man should be introduced into the mysteries of Odd Fellowship, whose moral honor is at fault—whose character and conduct are such as to make his acquaintances say, "what, is he taken into the Lodge? do they take such men in there?" What a moral rebuke in such comments.

And this respect to the character of the members of the Lodge should always, as far as possible, be exercised at the time the man is before the Lodge as a candidate, and not to be deferred till after he becomes a member and subjects the Lodge to the bitter experience of his evil companionship for a term of months. It is always better to prevent an evil than to permit it awhile and then cure it; it is better not to admit a bad man into the Lodge than to cast him out. Bad men are like certain substances; they cannot be touched without leaving the evidence that they have been handled.

And yet, while we would solemnly urge the duty of exercising caution, the greatest caution even, in the admission of members into the Lodge, we would by no means have men's characters lightly dealt with; men should not be rejected for trivial reasons; and reports should only be rendered after the most thorough investigation, especially where any obscurity or doubt exists, and the final decision on every such case be given only after such thorough understanding of the subject as that no reversal of the judgment will be likely ever to follow. Lodges should be both prudent and just. Let not their high law of honor be infringed; let everybody see that the good only can pass the gates of their temple.—*Connecticut Odd Fellow.*

ORIGINAL.

SONG — INSCRIBED TO ——.

BY MISS M. E. WILSON.

When the light of day is fading
Upon the distant sea;
And sorrow thy spirit is shading—
Then think of me.

For 'tis with sadness keeping
My name would be;
And when a tear is weeping—
Oh! think of me.

Lexington, Kentucky.

HARVEST HYMN.

We thank thee, God of harvest-home!
For what thy love bestows;
For all the varied providence
That from thy bounty flows;
We thank thee for the vernal rains
That fertilize the ground,
We praise thee for the genial sun
That all man's labor crowned.

We thank thee, God of harvest-home!
For all our wealth of grain,
For the tall wheat, whose waving mass
Like ocean filled the plain;
We thank thee for the fruitful store
Of bright and yellow corn,
Whose golden heaps luxuriant
Our fertile fields adorn.

We thank thee, God of harvest-home!
For all thy fruits so fair;
The apple with its yellow cheek,
The ripe and mellow pear;
The downy peach, the luscious plum,
The purple-clustered vine;
And the fair show of radiant flowers
That in our gardens shine.

We thank thee, God of harvest-home!
For more than we may tell,
We thank thee for the fragrant hay
That fills our barns so well;
We thank thee for the precious gifts
That make our harvest feast,
And the choice store of healthful roots,
Sweet food for man and beast.

We praise thee, God of harvest-home!
That while in other lands
Pale famine stalks, and sweeps away
Their fever stricken-bands,
Our homes are blest with health and love,
With plenty, and with joy,
While social and domestic peace
Yields bliss without alloy.

We bless thee, God of harvest-home!
For all that we partake;
Then let our hearts with gratitude
Their hymn of praise awake;
And when, our day of labor past,
Death's harvest hour shall come,
May our souls, like ripened fruit,
Be safely gathered home.

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Nothing is so consistent as truth, nothing so lovely as virtue, and nothing so subduing as kindness. He who possesses all these can but triumph in the end.

MATERNAL AFFECTION.

Men talk of the silver cord of friendship—of the silken ties which bind young lovers together—of the pure affection of husband and wife, as if it were durable as adamant and as pure as the love of angels. But a hasty word, a thoughtless action, or a misconstrued expression may break the first; a slight neglect, some inconsistency, or a trifling favor denied may sunder the second: and even the last may be destroyed, for the green-eyed monster may find some entrance and blight the fairest flowers of this sweetest earthly paradise.

But there is a love which neglect cannot weaken, which injury cannot destroy, and which even jealousy cannot extinguish. It is the pure, the holy, the enduring love of a mother. It is as gentle as the breeze of evening, firm as the oak, and ceases only when life's last gleam goes out in death. During all the vicissitudes of this changing world, in sickness or in sorrow, in life or in death, in childhood's halcyon days, in "youth's untroubled hour," or in manhood's vigorous prime, the mother clings with the same unwearied affection to her child. It is the same amid the snows and frosts of Siberia, the temperate and joyous regions of our own fair land, and amid the arid sands of Africa.

These anxious cares and tender attentions and oft-repeated words of a mother's love, are not without their happy influences upon the lives and characters of their sons. The stern rebuke of a justly offended father may check for a season the rising and struggling passions of youth, but the sacred lessons learned from a mother's lips are engraven on the heart and retains their power through life; in virtue's paths, and even in the career of vice, they are continually recurring to our mind, and bring with them as farther incitements to good, all the hallowed scenes of childhood and innocence. Hard is the heart that will not melt at the recollection of a mother's prayer; and more obdurate still, the heart of him who by a course of vice can wittingly wring her soul with anguish, and bring down her gray hairs with sorrow to the grave.—*Presb. Herald.*

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TRUTH.—Nothing is so consistent with itself and harmonious in all its parts as truth; nothing is so bold, fearless and uncompromising; and nothing so powerful. None ever knew truth overcome in a fair fight with error. It is mighty and must prevail. We do her an injury when we distrust her power and final success.

THE SIGN OF DISTRESS.

AN INCIDENT.

In this mute but eloquent appeal of the suffering Odd Fellow, there is a power and pathos, which the most burning words cannot convey. The language of signs—the language of nature—is at all times forcible and energetic, but never since the impious host was dispersed from the walls of Babel, has it been so ennobled as when Odd Fellowship made it the language of the heart.

No matter how cold and selfish a member of the Order may appear, while plodding along the path of life, let him but behold that sign, and the depths of sympathy within his bosom is stirred by a power greater than that wielded by a Cicero or a Demosthenes.

It was during the summer of 184–, that S., a friend of the writer, stood upon the promenade deck of one of the floating palaces of the Hudson river; "the bell tolled out the hour of parting," the lines were cast off, and the noble vessel was soon speeding by the Palisades, with the emporium of the western world behind, and her place of destination, the capital of the empire state, but a few hour's sail before her.

As I said before, S. was standing on the promenade deck. His purchase had been made in a manner to make him contented with himself and the world, and he had nothing to do but to enjoy the beautiful scenery for which the Hudson is so justly celebrated.

Although the air was still and sultry, such was the speed with which the vessel clave it, that a cool brreze continually fanned the decks, and her balustrades were lined with hundreds, each individual of which, living in the world of self, bestowed scarcely a thought upon the thronging masses around.

The listless inattention of the stranger groups towards each other was shortly broken by the appearance of a young man on deck, who moved among them with a quick, unsteady gait, and eye fixed upon nothing in the air, as if he were following the beck of some being invisible to all but himself. His garments were of the finest texture, though arranged upon his person in a far less elegant manner, than for which they were intended. At first it was supposed by many that he was laboring under the effects of strong drink, but this soon gave way to the conviction that he was insane, and having satisfied their curiosity, they relapsed into their former listlessness, only taking care to give the stranger a wider berth when passing. Our friend, whose sympathies had been in a measure aroused by the apparent helplessness and utter friendlessness of the stranger, still continued to follow him with the eye, having mentally, but almost unconsciously installed himself as a kind of guardian. Occasionally their glances met, and the stranger seemed at last to become conscious of the fact that he was watched. There was just enough light illuminating his mind to make him aware that there was something unusual in his appearance, to make him feel a horror of the attention which he created, and he felt a heavy weight hanging upon him, which the strength of Cyclops were insufficient to remove.

Aroused to action by the glançe which followed him, and seemed to pierce the very depth of his soul, he suddenly stopped on his hurried walk, and turning around, confronted S. For a moment, a gleam of intelligence lit the blank expression of the eye, and he gave the sign—the Odd Fellow's sign of distress.

A sudden thrill went through the veins of S., like an eclectric shock, and with a glow of enthusiasm warming his heart, he sprang forward and grasped the hand of the stranger—stranger no longer—the pressure was returned. The next moment the suffering brother relapsed into his former state, but he was no longer lone and friendless. He was protected by that fraternal love which Odd Fellowship teaches and proves may live in the great family of mankind, as well as within the diminutive circle of the family fireside. But few of the crowd around had witnessed the little scene that we have described, and it created some little surprise, when the erratic stranger appeared in its midst, his arm linked in that of S., passively submitting to his guidance.

Gradually a small cluster began to collect around the couple, as if drawn to one point by some attraction, and to evince an interest totally different from that idle curiosity which had prevailed at first. That attraction was caused by the silent language of Odd Fellowship, which in a short time, from the apparently callous crowd, had drawn to the side of S. a dozen warm hearted brethren, eager to fulfil their compact.

A committee was appointed on the spot to take charge of the brother thus singularly thrown in their way, and the boat had not lain at the quay an hour after its arrival at Albany, before the city committee had ascertained the home of the wanderer, which was two hundred miles distant, and had made arrangements to restore him to his friends.

Early the next morning, a couple of delegates from the committee, started off on their Samaritan like mission. Borne on their journey with the speed of steam, they arrived at the city of C., just as the twilight shadows began to gather over. Directed by a business card found in the pocket of their charge, one of them repaired to an extensive commercial house, and enquired for Mr. C. They were told by one of the clerks that that gentleman was the junior partner of the house, but had been absent for two or three days, adding, that by inquiring at his residence, they might possibly ascertain where to find him.

Upon arriving at the designated number, an elegant mansion, and ringing the bell, he was ushered into a richly furnished drawing room, and found himself in the presence of an aged man, who, from resemblance of features, he had no doubt of being the father of his charge. He then commenced breaking the matter, by inquiring for Mr. C., designating the firm to which he belonged. The old gentleman answered the inquiry by stating that Mr. C. was his son, and resided with him, but as he had not been home for two or three days, he supposed him to be absent on some urgent business of the house. He then directed him to the store for more definite information. When asked if his son was not an Odd Fellow, a shade of vexation passed over the countenance of the old man, and he answered with a petulant monosyllable in the affirmative, saying, in manner as plain as words, that if that were all the business the stranger had with his son, his absence was of no great moment. It was very plain to the brother, that the elder C. was one of that large class, who knowing nothing of Odd Fellowship, are so bitter in their prejudices against it, and it was not without a feeling of triumph that he proceeded to overthrow those prejudices in one breast at least, by showing the Order in its true light. He then stated, that he had been to Mr. C.'s place of business, and that he had not been heard of there in two or three days also. Somewhat alarmed at this fact, and the solemn manner of the informant, the old man suffered the shadow of displeasure to vanish from his brow, while a look of interest, and at last of apprehension took its place. His son had left his room in the morning, three days before, complaining of restlessness during the night, head-ache and fever. A thought, something like the truth, flashed across his mind, and turning round abruptly, he said with an eager voice: "But you know something of my son; your very looks tell it: Where is he? What has befallen him? Speak quickly, that I may know the worst, and take measures for his relief."

"Yes, I do know something of your son, but give yourself no unnecessary uneasiness, for he is in the fraternal charge of those who will treat him as tenderly as the paternal heart may wish." He then briefly stated the circumstances of the case, the carriage was ordered, and driven to the hotel, the son restored to the father, and the mission of the Odd Fellow in this respect fulfilled. But the matter did not end here. As soon as the Lodge of which young C. was a member, was made aware of his situation, his couch was surrounded by sympathizing brothers, and through a long and painful illness, his pillow smoothed by fraternal hands, the burning fever left his veins, the mind again assumed her sway, and C. was spared to become a living monument of what Odd Fellowship is.

By a notice a few months after this event, under the head of "marriages," we are led to believe that there were others besides the aged father, who have ever since invoked blessings on the Order, and we are certain that the young wife of C. will not object to his absence on Lodge night; for, to the good Samaritan alone, who, when Priest and Levite had passed coldly by, lifted up the sufferer and saved him from perishing, is she indebted for her present happiness.

This sketch, dear readers, the materials of which are not wholly drawn from fancy, will show what are the secrets, the "abominable secrets," of our Order; and when you, with pure hearts, and willing hands, come forward with a vow of Friendship, a spirit of Love, and a soul of Truth, you may still learn more of those secrets: for Odd Fellowship is willing to confide them to the whole earth. And when you have taken the apparently mystic bond, you may some day have an opportunity, either as the sufferer or the Samaritan, of feeling the power of the Odd Fellow's SIGN OF DISTRESS.—*Odd Fellow's Literary Magazine.*

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TRUE PHILOSOPHY.—The proudest triumph in a man's life is when he makes a friend of an enemy. The joy is then akin to that which angels feel as they rejoice over a sinner that repenteth. For we prize those pleasures the most which we obtain with the greatest difficulty, and how sweet is the consciousness that perseverance in doing right is at last honored and rewarded as it deserved. Honesty can well afford to defy the bitterest controversy. In its own heart God plants an eternal comforter.

[ORIGINAL.]

PLEASURE IN CHARITY.

BY MRS. M. RUNDLE.

How pleasant are the hours we spend,
When with old friends we meet,
And with what joyous hearts do we
In sweet remembrance greet.

It is delightful to behold
Young hearts together bound,
And while they love, their mutual joy
Impart to all around.

It is a pleasant task to bear
Kind words to those we love—
With what delight their thankful smiles
Our own hearts ever move.

Yet 'tis more pleasant far to aid
The feeble and the old,
Whose earthly hopes are cast away,
Whose griefs can ne'er be told.

Far more delightful 'tis to clothe
With garments, thick and warm,
The houseless orphan, than ourselves
With jewels to adorn.

And far more pleasant hours we spend
In works of charity,
Than e'en those happy moments when
Our childhood friends we see.

'Tis ever thus Odd Fellowship,
The Order so divine—
Whose works of charity and love,
With brightest lustre shine.

Contribute to relieve the wants
Of houseless poverty,
And find delightful pleasure in
The works of charity.

Marion, Ohio.

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ORIGINAL.

THE CARD OF CLEARANCE.

BY BRO. WM. ROUNSEVILLE.

A Lodge had been recently instituted in the flourishing village of G——. The usual nine days wonder of the village gossips had passed, and things once more moved on in their wonted channel. A few had expressed their belief that "secret societies never led to any good," but the majority of the little community come to the conclusion that some "good might come out of Nazareth." The consequence was, that a few months saw a flourishing, and prosperous Lodge, when at first, nothing but misfortune and defeat was predicted. Many avowed a wish to enter the "inner portal," and among those who were deemed worthy was James Wood.

Some private lectures of the Caudle kind, had occasionally been administered, it is said, before his initiation, but these were never made public, and of course, with them the public has nothing to do. But be this as it may, lectures were common at his house before the advent of Odd Fellowship in G——, for James Wood was somewhat addicted to the pleasures of the bottle, and sometimes come home of an evening, "disguised." He had only been received on a solemn pledge that he would entirely abstain from his accustomed draughts. This pledge was honorably kept, and the effects of it might have been seen in those numberless nameless little comforts and conveniences which he gathered about his home. As his days of sobriety grew in number, his habit of abstaining became stronger, and he almost forgot to wish for the morning dram, or evening glass.

James Wood was an altered man, as his neighbors acknowledged, but few were willing to give credit when it was due. They could not believe that his weekly visits to the Hall had thus led him away from temptation, or enabled him to resist it. But so it was! James Wood was a sober man, as even his wife confessed, but she of all others would not believe that his being an Odd Fellow had any thing to do with it. She was more inclined to give the lectures before mentioned the credit of having reformed him; and indeed, to do her justice, she did really believe she had broken her husband's bad habits, by her private eloquence. She was determined to be entirely rid of his bad habits, and as one of them was his regular attendance at the meetings of the Lodge, she determined to attack this first, and make an end of it.

At tea, one evening on which the Lodge was to meet, she made a demonstration. Although this was not the first one, it was by many degrees the most severe that he had ever received. He strove to convince her of her erroneous views of the Order, but every word but "raised the Genius of the Storm," and made matters worse. She ended her harangue by declaring her intention of resuming the subject, "in season and out of season," until she was successful in her attempts to make him leave the Lodge.

"I will tell you my mind, James Wood," said the now infuriated woman, "and that is that Odd Fellows are a parcel of mean, lazy, good-for-nothing scamps, who only meet secretly that they may the better carry out their rascally intentions. Talk to me of their generous, and kind hearts! They have no hearts at all for the suffering widow, or deserted wife, or they would not inveigle away husbands in the manner they do."

"But," meekly replied James, "you do not hear of all their good deeds, and you will not permit me to speak of them, without flying in a passion ——."

"Their good deeds, indeed! I wonder who has heard of them! It is a good deed I suppose to lead you away through storm or calm, to the Lodge, and leave me here a whole evening alone, with no one to talk to but my shadow."

"And that, one would suppose, would be a kind of relief to you!" somewhat bitterly responded James.

"I don't choose to be relieved in that way; and just listen James Wood, to what I have to say. You must leave the Lodge, or you shall have no peace to your dying day. I will not have you running after such a pack of miserable fellows, and for aught I know enjoying your social glass as much as ever, only it may be a little more secretly."

"Jane," said the husband seriously, for his feelings were now cruelly injured, "the kindness which I have received from members of the Lodge has made me what I am, a sober man. If it had not been for this, I tremble to think what a situation would now have been mine. But much as I esteem them—much as I am indebted to them—much as I enjoy at our meetings, I will forego it all, and take my "card of clearance" for the sake of peace at home. I regret it must be so, but I can no longer live in such a continual broil. I will go to night and withdraw forever."

"A fiddlestick for their kindness to you, and your esteem for them! There will be no love lost on either side I'll warrant."

With a heavy heart James Wood went to the Lodge that night. He had in reality taken much pleasure in social converse there, and it pained him to think this should be the last time he should be there. His resolution to take a final card, almost failed him, but visions of family discord would come before his mind, and he was confirmed in his intention.

When the result of his application, "A card of clearance for Bro. James Wood," was declared, he felt as if he was severed from all intercourse with those who had an interest in his welfare. Many wished to know the reason of his withdrawal, but how could he, even there, give the true cause?

James Wood went home and deposited the card with his wife, who received it with pleasure, and a secret rejoicing that she possessed such an influence over her husband. For a time he kept away from the haunts of the inebriate, but the "lectures" still continued, on "various subjects," and at last he fled from his home to pass an evening hour at the village inn.

Need the sequel be told? What man who has once tasted, and loved the intoxicating draught, can again swallow it with safety? James Wood became a drunkard, and his "Card of Clearance" was not only a dismission from the Lodge, but from the paths of temperance and sobriety.

ORIGINAL.

A SKETCH OF ODD FELLOWSHIP.

In giving a sketch of Odd Fellowship, I might refer to many instances of striking illustrations of the extended friendship and received benefits of the Order; but as this is daily evinced by the fraternity, and observed by the anti-secret part of community, as well as by the advocates of our institution, I shall confine myself to a single instance which took place in the village of Delhi, Huron county, in June last.

At that time there were only three Odd Fellows in the place, one of whom, a young man in regular standing, was taken with a severe illness. The remaining two soon came to his assistance, and informed the New Haven brethren, (Lodge No. 41,) of the state of their distressed brother, who immediately visited him, and done every thing in their power for his relief. They had to go the distance of nearly four miles, put up at a hotel, and bear their own expenses, yet, contrary to what many would willingly have seen, such attending inconveniences was no barrier to them. They visited their sick brother, and at no time left less than two of their number to watch him by night.

He had neither father or mother, brothers nor sisters to watch over him, or provide for his wants; yet he had friends around him; yes, Brothers, who extended the arm of friendship and sympathy around a helpless Brother, far from relatives. They were continually at his bedside—ever ready to administer to his wants, and when he became so feeble that he could no more help himself, and life appeared almost extinct, it was the Odd Fellows then that stood by him, spared nothing to relieve him and used every beneficial means to preserve life. Indeed, every Brother proved a good and an affectionate nurse during the whole of his sickness.

The young Brother is now well, and again at business, and I confidently believe, as well as do many more of this place, that it was the prompt attention by the Odd Fellows that preserved his life. Hence, you can easily imagine how the opposers of Odd Fellowship would be silenced, and confounded when they hourly witnessed the Brethren visit Bro. W. four miles distant. Indeed the due attendance of the Order on this occasion, in defiance of all the artillery and big guns that had been previously discharged and thundered at them, tended the more rapidly to unfurl the broad banner which now waves over Odd Fellowship, until scarcely an anti-secret man could be found, but were nearly all willing to pluck off our laurels and sup at the fountain of pure waters wherein reigns Friendship, Love and Truth.

The above transpired in the circle of the New Haven fraternity. They are active and good Odd Fellows, consequently their Lodge is in a flourishing condition and continually adding to its number. FRIENDSHIP.

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DAVID AND JONATHAN AT THE STONE EZEL.

BY BRO. B. J. LOSSING.

One of the most beautiful and touching examples of the fidelity and endurance of true friendship, is recorded in the first book of Samuel, wherein is given an account of the *covenant* between David and Jonathan: a covenant having not a particle of selfishness in it. Although Jonathan was a royal prince, the son of the King of Israel, and heir apparent to the throne, and David was the child—a younger child—of a Bethlehemite shepherd, yet the love of Jonathan did not recognize this difference in rank, which now places an inseparable barrier against a coalition of affection between a prince and a peasant. The Sacred Record says, that as soon as David returned from the slaying of Goliath, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. * * * * Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

From the beginning, prophetic thoughts of David's advancement, seem to have occupied Jonathan's mind; and in this act of disrobing himself and clothing the young shepherd with his own garments, he seemed to imply a resignation of all his future pretensions. How different was the mind of Saul, the king. When he heard the Jewish women extolling David because he had slain his tens of thousands, while to Saul was given the praise of slaying only his thousands, the king's jealous wrath was aroused, and he said, "what can he have more but the kingdom?" From that day forth, Saul determined to kill the young conqueror of the giant Philistine, but Jonathan was like a guardian angel between his father and David, for his vigilant friendship never slept. Several times he saved David's life; and when David finally determined to take measures for his own safety against Saul, they consulted together, renewed their covenant vow, and Jonathan declared unto David, "whatsoever thy soul desireth, I will ever do it for thee."

Jonathan, out of filial regard for his father, was slow to believe that he was really contemplating so base a thing as taking the life of David. Yet David was well convinced of the fact, and dared no longer trust his life in the power of the king. It was therefore agreed, that at the feast of the moon, David should be absent from the king's table, and then Jonathan would probably know the mind of his father. It was agreed that David should be absent three days, and then return and hide himself by the "Stone Ezel."* Jonathan was then to go out and shoot three arrows, as if he shot at a mark. If he told the lad, "behold, the arrows are on this side of thee, take them," then David was to be assured of Saul's peaceable intentions; but if he said, "Behold, the arrows are beyond thee," then David was to hasten away as soon as possible. The latter condition was necessary, and after many affectionate embraces, "they kissed one another, and wept with one another, until David exceeded." Then in great grief the two young men separated.

We cannot too warmly recommend our readers to turn to the seventeenth chapter of Samuel, read this most interesting narrative, and then, strive to cultivate the same pure sentiments of attachment to each other. And wisely did the founders of Odd Fellowship incorporate this touching narrative into their superior ceremonies, as the basis of instruction in the performance of those fraternal duties which every right-minded member will ever cheerfully perform. Pure brotherly love, without consanguine relations, is the sentiment here beautifully illustrated.—*Young People's Mir.*

* "The Stone of Ezel" was a direction for the traveler, and served the purpose of the guide post of the present day.

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Every thing great is not always good—but all good things are great.

ODD FELLOWSHIP AS A CHARITABLE INSTITUTION.

Our Order has not unfrequently been assailed, on the ground that it could found no just claim to the character of a charitable institution, that its objects were selfish, and that its tendencies were to narrow the views, and limit the sympathies of its members. Much of the opposition has arisen from a misrepresentation of its objects, and has been based upon the gratuitous assumption that Odd Fellowship professes to be a complete system in itself, a sovereign *panacea*, for all "the ills that flesh is heir to." Hence its excellencics are passed over — its deficiencies enlarged upon. Now every one acquainted with the institution knows that it lays no claim to perfection; that it proposes to ameliorate the condition of mankind, by mitigating the sufferings and relieving the wants of individuals to a certain extent, to do all the good attainable by the judicious employment of the aggregate means, secured by moderate indivdual contributions; to *aid* in the work of general benevolence, but not to perform all the duties that devolve upon society. It is not our province, nor is it in accordance with our principles to eulogize the Order. Its deeds speak for themselves. It is these which have made it what it is. The good it has accomplished and is accomplishing, has made converts and proselytes and has given it stability, character and respect.

It is true that as a charitable Institution, its charities are not those of the world. Its benefits are of that class, that bless both the giver and receiver. Private and unostentatious, they are exempt from the features of patronage on one hand, and humiliation on the other. So far indeed, as the system of mutual benefits is concerned, the Order somewhat resembles the Life Insurance Companies, in which some persons have found an exact parallel. But there is this difference; in Odd Fellowship the surplus funds accumulated, instead of being a source of profit and aggrandizement, are devoted to charitable purposes, and, as they go on increasing, enlarge the sphere of the usefulness and benevolence of the Institution. The widow and orphan are provided for. The children of the departed brother, are not left to the cold mercies of the world, but are kindly cherished and sustained by friendly hands; not only their physical cravings, but their mental wants are supplied, and they are put in the path to become good and useful citizens, while, from them the Order claims no return — no price nor reward. Charity in its limited and ordinary sense, consists in the bestowal of pecuniary assistance on the indigent by those in happier circumstances. In the vocabulary of Odd Fellowship it is a far more comprehensive term. It is not only in gifts of money, but in the bestowal of those kind sympathies, those delicate attentions and soothing cares that heal the sick and sorrowing spirit, as well as the feeble frame, that true Charity consists. If the love that is priceless does not accompany the dross that procures merely physical comforts, the gift is little worth.

But we are told that if we were influenced by a truly charitable spirit, we should throw open our doors and resources to all who are in want; that our Charity, to be worthy of the name, must be unlimited. A little reflection, however, will suffice to convince any inquiring mind, that an Association which should attempt to do this, would speedily become bankrupt — that its usefulness would be immediately destroyed. The object of Odd Fellowship is, as we have before remarked, to do all the good which can be accomplished by the judicious employment of all its available means. To ensure this object, the efforts of the members are constantly directed. It is at once their pleasure and their duty. But the limits placed by necessity to the Benevolence of the Order, as an association, have nothing to do with the conduct of its members as individuals. An individual, in becoming a member of the Order, does not renounce his duties as a man. Instead of limiting his ability to bestow charity on his suffering brethren out of the Order, it actually increases it; the pecuniary requisitions of the Order are such as to enable an individual of very moderate means to ensure, in cases of emergency, assistance indispensable to himself and family, which he could in no other way secure, while by the more fortunate brother the disbursements are almost literally unfelt. And while his means are thus lightly taxed, for the accomplishment of a vast amount of good, and he is still unfettered to perform what ever acts of benevolence his heart dictates to all in distress, the influences of the Order all tend to enlarge his sympathies, and to expand and warm his heart.

A multitude of facts might be adduced, to show how the influence of Odd Fellowship instead of tending to contract the views of the brethren of the Order, have directly the contrary effect; and that the brothers instead of confining themselves rigidly to the letter of their duty, and extending only mutual aid, have ever been prompt and ready to afford assistance in all cases of distress. In this connection we publish a fact, communicated to us by a correspondent, giving the anecdote in his own language:

"I will here relate an instance which come under my observation a short time since. I do not mention the circumstances as one that should go before the public for the purpose of gaining proselytes to Odd Fellowship, or to give the idea that the Odd Fellows who thus contributed so freely, have done any more than their duty. I merely mention the fact, out of a large number with which I have been made acquainted, in order to disabuse the minds of those persons who have been erroneously informed in this matter.

"While visiting Massachusetts Lodge a few evenings since, a member of the Lodge arose and wished to ask the attention of the members present to a matter in which he felt deeply interested; and he doubted not if the subject was brought before the Lodge, the brethren would, with their accustomed generosity, extend a liberal hand. It was a matter relating to a friend of his, who had been confined to his room by sickness for a long time, and was now without the means necessary to procure him the comforts of life. He had been a worthy and industrious mechanic, and had labored hard to support his family, a wife and two children. But disease had laid its chilling hand upon him, and he was unable longer to continue his labors. As is usual in such cases, the small sum that had been laid aside when in health, soon became exhausted, and he was dependant in a great measure, upon the kindness of his friends for support. There were a number present who certified to the correctness of what had been stated. It was at once perceived that the sympathies and feelings of the brothers were enlisted in the case, and it was proposed that a collection should be taken. Though the matter was brought up at a time when many of the brethren had left the Hall, about twenty-five dollars were contributed. A similar case was brought before the same Lodge a week or two previous, when some thirty dollars were raised by the brethren present. As I have before remarked, I do not mention these instances fore the purpose of gaining the good opinion of the public as regards deeds of benevolence and charity among Odd Fellows. Innumerable instances may be cited, and applications are almost weekly coming before our Lodges, where assistance is asked for the relief of those who are not members of the Order; and in no case am I aware of, has the application been made in vain. I allude to such facts, for the purpose of correcting the statements which have been made by the opposers of Odd Fellowship, that Odd Fellows as a body, do not lend their aid to those who belong not to the institution."—*Symbol.*

FOR THE LADIES.

Extract from an Address, by Rev. Bro. A. B. Grosh.

* * * * Here I would close but for an objection that seems to demand a refutation at this time and place. It is briefly this—that *the ladies* are excluded from our Lodge meetings. I know not that the ladies themselves make the objection; but it is sometimes made by gentlemen, who appear to be very earnest in urging it. Let us therefore briefly consider it.

Odd Fellowship is an institution of the present age, but progressive in its character, that it may conform to the spirit of any age in which it exists, as far as its principles will permit. The manners and customs of general society appear to forbid the mingling of the sexes in such meetings generally—at least, there is no association of the kind in which they do thus meet. Again, ours is a business institution, based to a certain extent, on pecuniary considerations. In all such affairs the wife is represented by the husband, who is responsible for her debts and support—even for those illegal actions in which fines and damages are inflicted. Our corporation boards, banks, &c., admit no females in the management.

But let us consider further, that the exclusion of females does not prove that our teachings and measures must be bad; for they are excluded from our colleges, and Universities, and theological seminaries, also. Surely these objectors will not contend that what is taught or done in these Seminaries of learning must be very vile, because they "exclude the ladies!" Not only so—our Courts of justice exclude them from the bar, the jury box, and the judgment seat—our State and National legislatures are also free from the co-operation of the ladies in making laws—and all our departments of state and civil and military offices generally, are filled with *male* incumbents only. "If there is any good taught or done in all these, *why not admit the ladies?*—why exclude *woman* from any participation therein?" Will our objectors please answer our question, or unite all these with Odd Fellowship in their objection? Please to remember that I neither justify nor condemn this exclusion in any case. I merely state *the facts*, and leave it to our objectors to *be consistent!* If any fair friend is unwilling to have her husband, brother, son, or lover, attend an Odd Fellow's Lodge, because she cannot be admitted with him, consistency would seem to require that she should oppose his entering any of these institutions or offices, because she is excluded from them also!

But before she so decides, let her reflect that they are nevertheless designed and conducted for *her* benefit and protection—and so is Odd Fellowship. In all its benefits of a pecuniary nature she has the largest (if not the entire) share. When, by *her* illness, the care of providing for the family and waiting on the sick, devolves upon *the husband*, the Lodge awards *him* no aid or benefits. But when, by *his* sickness, the burden falls on the Odd Fellow's wife, we acknowledge her legal claim to weekly benefits, and send, nightly, the necessary watchers to relieve her labor, and ensure her comfortable repose. Again—when the Odd Fellow by the decease of his wife is burdened with the cares and expenses of the funeral, and the support of his little ones, a pecuniary benefit is his due. But let the case be reversed, and not only is that benefit *doubled* to the bereaved widow and her fatherless children, but brethren step in and relieve her from the cares and arrangements for the burial of her companion. Do these *facts* speak of indifference for the welfare of woman! Oh, when you can point to one widow of the Order, who has asked for assistance in vain—one orphan of an Odd Fellow whose feeble cries were unheeded by his father's covenanted brethren—then, but not till then, may it be proper to speak of the exclusion of woman from our Order. Excluded she *is* from formal membership, and we have told you *why*, but she is *not* excluded from our cares, affections, sympathies and provisions.

Ladies and Gentlemen—I thank you for your silent attention—for the deep interest you seem to take in this subject. I commend what has been offered to your calm consideration. And to the ladies, especially, I most earnestly commend our beloved institution. It is eminently worthy their strongest regard and able support; not only for the pecuniary interest they have in it, but for its general tendency to render those who belong to it, more worthy of their esteem, confidence and affection—to soften and refine what is rude and harsh in the manners of men, improve their minds and humanize their feelings in the performance of the works of our Order. Believe me, there is no ceremony in our ritual, no word in our lectures and charges, which could call a blush to your cheek or pain the delicacy of the most sensitive among you—*nothing* that you would be unwilling to utter yourself to those whose esteem you value most, and whom you love dearer than yourselves. Knowing this, I should be unjust to you, deficient in duty to those you so powerfully influence, and wanting in love for Odd Fellowship, did I not thus warmly commend it to your smiles, your favor, and your prayers in its behalf,

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TRIUMPH OF LEARNING.—Mind constitutes the majesty of man—virtue his true nobility. The tide of improvement which is now flowing through the land, like another Niagara, is destined to roll on downward to the latest posterity; and it will bear then on its bosom, our virtues, our vices, our glory or our shame, or whatever else we may transmit as an inheritance. It, then, in a great measure depends upon the present, whether the moth of immortality, of ignorance, and the vampire of luxury shall prove the overthrow of the republic; or knowledge and virtue, like pillars, shall support her against the whirlwind of war, ambition, corruption, and the remorseless tooth of time. Give your children fortune, without education, and at least half the number will go down to the tomb of oblivion—perhaps to ruin. Give them education and they will accumulate fortunes; they will be a fortune to themselves and to their country. It is an inheritance worth more than gold, for it buys true honor; they can never spend nor lose it, and through life it proves a friend, in death a consolation. Give your children education, and no tyrant will trample over your liberties. Give your children education, and the silver shod horse of the despot will never trample in ruins the fabric of your freedom.

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THINGS LOST FOREVER.—Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanquished honor; recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted life?

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Real greatness is not greater for the praise of men; it is what it is in spite of them.

BEAUTIES OF THE ORDER.

A beautiful trait in our Order is the provision made for an Odd Fellow's widow. There is in the very sound of the word, from our ideas of the loss she has sustained, some magic power when connected with her distress, that touches the softest chord of the heart, and gives an outlet to the feelings by laying our nature more open as by a secret power, of the strongest intensity. Her helpless condition in the midst of her sorrows, when no solace seems left her but to weep in secret over the tablets of memory, until every bright picture they bore is washed away, and nothing left for meditation but illegible lines of uncertainty and doubt, and when her means of dependance have, at an unexpected hour, been wrested from her, how sublime, how noble, how inexpressibly beautiful is it to see the condolence poured upon her wounded spirit by the Odd Fellow's protection; bringing comfort and tranquility to her agitated heart, and soothing her aching pangs; and leaving serenity where it had found anguish and despair. Such protection offers her an arm for support and a shield to ward off the shafts of adversity and neglect, which endure so long as they are needed and deserved. When enveloped in the clouds of despondency, and whilst gazing upon the gathering storm of adversity that threatens to drive her from her very hearth, such protection beams through the midst of loneliness, giving light to her darkened prospects, and through her tears she beholds the rainbow of sincerity, which tells her that her hopes will not be drowned in sorrow. The joy that dries up her flowing tears, and the smothered expression of her quivering lip and sobbing breast, prove that the Odd Fellow has done his duty well.

Nor is the orphan forgotten. When manhood blooms upon him, he can tell of the nurturing care of an Odd Fellow, when no parent was near to shield his tender years and watch over his growing frame. His mind, trained to virtue and truth, shows the fostering aid of an Odd Fellow; and the calm, happy expression of his grateful smile, tells the world his path has not been trodden without an eye to watch his course and avert the calamities which engrave the deep furrows of care with a rough hand upon the brow of the neglected child of sorrow.

When sudden pestilence has spread its dark shroud over the land with a power so dreadful, and presenting an aspect so hideous as almost to destroy the common ties of humanity, and when the living seem forgetful of their duty to the dead, from the terror of its wide-spread contagion, is the brother neglected? Far different has always been found the result. On occasions when the popular members of a community have been borne to their long homes with scarcely an eye accompanying them to moisten the earth with a tear, and barely a friend to mark the hillock beneath which they were deposited by the stranger's hand, the Odd Fellow has been watched over in his sickness, through the day and night, with all the solicitude and kindness his home could bestow; and if health crowned their hopes, the moment his eyes acquire the power of vision again, he sees around him on every side Odd Fellows, and an Odd Fellow's arm it is on which he leans when first he quits his long kept couch. Should death triumph over their cares and anxiety, his funeral cannot but convince the world that an Odd Fellow's duty dies not with the expiring groan of the sojourner, but that it clings to him with feelings almost as deep and fully as pure as those of a kinsman, until all that man can do is done, and the last respect paid to what remains, when the spirit seeks where its joys are meted out. His grave, silent and obscure though it be, is pointed out as that of an Odd Fellow, and the grass that grows upon it is not more lively in its verdure, than are the remembrances associated with the spot, in the bosoms of those who saw it filled when the evergreen was dropped sadly upon the lid of his coffin.

Our system of work, as it is familiarly called, is attractive from many circumstances. Precluding as it does all persons from a participation who are not like ourselves duly initiated, it leaves it more open for the exercise of good-will and friendship. The moment a Lodge is opened, from the knowledge that there is no longer a necessity for that caution and circumspection which prudence forces every one to observe in his intercourse with the world at large, an air of social confidence and a spirit of accommodation soon disperses itself around the room, filling the thoughts of those present with a benign gatulation, alienated from the more worldly considerations and rules of action, thus generating a cordiality of sentiment which prevents that ill feeling, prejudice, and selfishness, which too often predominates in most societies under the best regulations.

When conducted in the true spirit of Odd Fellowship a Lodge presents to the view of the moralist and philosopher a beautiful and an instructive picture. Its object is the carrying out and the practice of principles the most laudable and beneficial, bearing in their current benefits that reach over the whole world, and disseminating joy and happiness every hour. And the member whilst exercising the privilege of attendance, often obtains rudiments of correct precepts that can never be effaced. I know of no greater proof that can be adduced of the stability of our principles, or stronger evidence of future usefulness than an insight into the harmony, peace and good-will that reigns on such occasions. May innovation's power ne'er be able to change the fabric from its present basis.

The conferring of degrees and the ceremonies usual on such occasions, as far as I have advanced, are so imposing and attractive that it is only necessary for an allusion in order that they should impress the mind with their sublime beauty. The different virtues portrayed seem so firmly impressed upon the imagination by the surrounding incidents presented at the time by the precepts inculcated, and from the novelty of the position when first they are received, that they become indelibly stamped upon the memory, and are joined with the happiest of our reminiscences.

Our modes of recognition too may well claim the attention. Handed down to us as they are from the most ancient times, they have a venerable antiquity about them by which, as tho' associated by a sainted relic, we feel tied to the patriarchs by a new-bound chain, and are borne back to the early years of the world. Containing so much of the *antique* in their simplicity, purity and selection as they do, to violate or expose them would seem destroying the staff of an aged pilgrim which supports his venerable frame, and keeps his form erect. An unnoticed motion apparently accidental to the uninitiated, without further form or ceremony tells one where a friend may be found worthy of the name, though born in a different land and perhaps unable to speak in a similar language.

These are some of the more prominent beauties that present themselves to our consideration, and which claim our admiration from their intrinsic beauty. All that is necessary to make them permanent, is to carry out the principles of our Order. Let them be ever borne in mind as a guide to our practical life, and Friendship, Love and Truth will then prevail.

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Rest satisfied with doing well, and let people say of you what they please.

CHARITY.

"A friend should bear a friend's infirmities."

There is no virtue, in which men are more deficient, than in the exercise of that spirit of charity, "which beareth all things, and hopeth all things." Tho' we should never countenance error, yet ought we to view and reprove with tenderness the faults of others. The pride of our hearts, which is ever leading us astray impels us to detect and expose the errors of our neighbors, and thus triumph in our fancied superiority. We place our character as a model, and every difference and deficiency receives our condemnation. Unmindful of the endless diversity of character, the peculiar constitution of different minds, and the variety of motives which govern human actions, we mark out one path of thought and action for the whole, an attempt as absurd and impracticable, as to prescribe one orbit for all the planets which glitter in the firmament.

Charity does not require us to excuse the vices, or overlook the errors of a friend. One of the best proofs of friendship is that affectionate censorship which watches over the actions of another, marks his errors, and sedulously labors for their correction. But it instructs us to bear with affectionate sympathy those eccentricities of character, those fluctations of temper, and those little excesses, either of gaiety or depression, to which all are subject.

We should advise a friend with caution and humanity, and reprove him with that meekness which would result from conviction that we ourselves are fallible, and that we frequently require to-day the admonitions which we so freely imparted yesterday. Another important duty is to guard and defend. The world are prying and captious, as the shafts of calumny fly too thickly to miss even the most spotless character. We need not point out the numerous occasions which present themselves to silence the calumnious hint, and rectify the equivocal remark. As the depository of his sentiments, and the confident of his secrets, we ought ever to guard the character of a friend; and without excusing or palliating his errors, we may often throw the mantle of protection over his foibles.

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Beautiful.—There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; nothing more steadfast than faith. These united in one mind, form the purest, sweetest, richest, and most steadfast principles.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF THE U. STATES.

This body, the supreme head of the Order in the United States, will meet in annual communication at Baltimore, on Monday, the 18th of the present month. The session will probably consist of more members than any previous one—it will undoubtedly be the most important ever held, and its deliberations will be looked for with interest.

The most important question which will arise, will be the New York difficulty. All seem anxious for an amicable adjustment of this truly 'vexed question;' and most sincerely do we hope that the result may be such as to bring both parties together, and thus again unite in bonds of harmony and brotherhood the entire Order in that State. Such a consummation would carry gladness and rejoicing to every legal and loyal Lodge over the length and breadth of our jurisdiction.

If, however, the contrary should be the result, we almost tremble to even think of the consequences, and we will not further allude to the subject, than to repeat the desire, the anxious hope that all may be amicably adjusted, and the past buried in oblivion.

The Representatives, the Brothers who constitute the Grand Lodge of the United States, so far as we are acquainted with them personally, or by reputation, are men of the first standing in the Order, and to them would we willingly confide the interests, the welfare, and the destiny of our institution. They will, we trust, take sufficient time to examine and deliberate upon all matters coming before them. Heretofore, this has not been the case; and much complaint has been made, (not without sufficient cause,) that the business has been rushed through too rapidly. Too much business has been disposed of by the application of the *previous question.* Those who will look into the printed proceedings of this body will find that on nearly all important questions the previous question has been applied. This arises in a measure from a disinclination on the part of many Representatives to listen to those who are "given to much speaking"—for there are such in that body as well as in other similar bodies. There are those too who are anxious to get through the business, and go home, and are always ready to vote on any question.

Now, it must be evident to every one who will reflect a moment that the business of the G.L.U.S., increasing as it does and must from year to year, cannot be disposed of in the same space of time that it could a few years ago. A week is not sufficient to transact the business at the present day. It is out of the question, with the strictest application, to give proper consideration to all matters coming before this body, in the space of *six days.* We trust, therefore, that the approaching session will "turn over a new leaf" in this respect, and take a sufficient time to maturely consider all questions before it—refuse the previous question except in cases of extreme necessity, and set an example for transacting business wor-of being imitated by all future sessions.

There is another matter, in our opinion, worthy of some attention, in connection with this subject. It is the manner in which the "Journal of Proceedings" of the G.L.U.S. is kept. It may be from the haste in which business is transacted that the Journal is put together as it is, but we should think this might be remedied by a careful revision before it is sent to press. There seems to be no *system* in keeping the Journal, and no regular order in them. And in some places it is even difficult to comprehend their meaning. In endeavoring to trace up matters, we are often compelled to refer from page to page, and even then without success. For an instance, on page 508 of the second volume, session of 1847, it is extremely difficult to understand what question was decided. The "main question" was so often "resolved in the negative and affimative," that all is mystery to us.

Again: we often find that reports are "read and concurred in"—"read and adopted"—"read and agreed to"—resolutions are "read and adopted," or merely "adopted"—others again are "resolved in the negative," or "resolved in the affirmative." We find that "on motion of Rep. Hough, it was Resolved," &c., while immediately succeeding it is recorded that "Rep. Bain, of Va., offered the following resolution, which was read and adopted." Sometimes resolutions are "offered," and at other times "submitted," &c., &c. But let any one examine for himself, and he will find that there is no regular *system* or arrangement whatever pursued in keeping the Journal. Now, this ought not to be so. Our Journa should present as fair a system as that pursued in Congress, or in any other legislative body; and there is no good reason why this should not be done. There should be an index, too, appended to the Journal, and not an *apology* for one.

We would be pleased to see some provision made by which the proceedings, and other documents emanating from the G.L.U.S., could be distributed to the Lodges in some kind of season. It was full five months after the session of 1847, before the proceedings and the Digest reached the Lodges in Ohio, and the proceedings generally have been a long time reaching the Lodges. We cannot see why it is so. Many have an idea that these things are *paid for*, and sufficiently so to insure promptness and attention.

The matters we have alluded to we deem to be important. Our attention has been repeatedly called to them by members of the Order; and it is hoped they will receive the consideration they deserve.

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MISSISSIPPI.—At the late annual meeting of the Grand Lodge of Mississippi, held at Natchez, the reports were received from all the Lodges in the State but two, and the attendance of the representation was pretty good from the subordinate Lodges. The summing up of the reports for the past year showed a most flattering increase in the number of members and new Lodges. Initiations during the past year, 571—whole number in membership 1309. Revenue of Lodges $18,609 45. Amount of relief afforded, $1,214 11. New Lodges, 11. Members of Grand Lodge, 226. Deaths during the year, 13. We take the foregoing from a paragraph in the Louisville Weekly Messenger.

STATE GRAND LODGES.

The subject of reorganizing State Grand Lodges, or rather of organizing them upon some kind of a Representative basis, is attracting much attention, and is a source of considerable discussion in the Order. It originates we believe chiefly from dissatisfaction with the location of some of the Grand Lodges. Where they are located in large cities, with numerous Subordinate Lodges, and all Past Grands entitled to a seat, the cities have controlled the action of the Grand Lodges. It was this that occasioned the unpleasant difficulties in New York. In Pennsylvania, there is some dissatisfaction, the nature of which we do not understand. The harmony of that jurisdiction, however, is not disturbed. In Ohio, there has been much dissatisfaction expressed with the location of our Grand Lodge, arising more from the inability of Past Grands to meet with it than from any thing else. A remedy for these complaints or evils is sought in adopting a Representative system for Grand Lodges. But here difficulties present themselves from the fact that a system cannot be adopted to meet the views of all.

We have for some time entertained the belief that Grand bodies must eventually be organized on a purely Representative basis. Our belief is founded on the fact that on any other basis the bodies will be too large and unwieldly to transact business. For instance, the Grand Lodge of Ohio has agreed to pay the traveling expenses of one Past Grand from each of her Subordinates who may be sent as a Representative. Next January there will be 126 Lodges; and in addition to this some Lodges will be entitled to two, and a few to three or four Representatives—besides *all* Past Grands are entitled to full membership. Now, is it not probable that we shall have at least, 150 members next January? And will any one say this is not too large a body to transact business?

We took occasion, at the late session of our Grand Lodge to express the opinion that the G.L.U.S. might find it necessary to interpose its authority, and submit a plan for the organization of State Grand Lodges. But this opinion of ours met with no favor. It was claimed by others that State Grand Lodges should regulate these matters themselves.—Well, if they can do so we shall not object. We would indeed prefer to see it. We believe we will, in some way or other, before many years, come to a purely Representative body, though we do not wish to see it *forced* upon Past Grands, and would not at any time vote to force it upon them. We expect to see them convinced that no other system will answer; and when convinced of this they will readily yield all their "reserved rights" for the "good of the Order." The progressive spirit of the Order will bring this about, as it has many other wholesome reforms.

It is contended by some that Past Grands cannot be deprived of the right of meeting with the Grand Lodge, and speaking and voting on all questions. The *Digest* clearly settles this point, and gives to Grand Lodges the power of creating a Representative basis. On page 43 it says—

Each Grand Lodge consists of all the Past Grands in good standing within its jurisdiction; but by its constitution it may restrict its legislative power to such representative basis, as it may deem best for the proper transaction of business; but it cannot abridge the privileges of Past Grands pertaining to their rank in the degrees of the Order; viz: their right to past official degrees, eligibility to office, precedence belonging to their grade, privilege of attending the meetings of their Grand Lodge, and right to vote for Grand officers.

We believe this is as far as a representative basis should go. Give all P.G's. the past official degrees, their rightful rank, eligibility to office, and the right to vote for Grand officers.

Others, however, would go farther, and to show the views of one Grand Lodge, we copy the following preamble and resolutions, adopted by the Grand Lodge of Alabama, in April last:

"*Whereas*, This Grand Lodge views with deep regret the spirit of discord and want of harmony at present existing in some of our sister Grand Lodges, which state of feeling we believe to have grown out of the organization of those R.W. bodies, and believing, as we do, that under the present system, our Grand Lodges must eventually fall to pieces of their own cumbrous weight; and believing, therefore, that a reorganization of our Grand Lodges would tend, in a great measure, to restore that unity, harmony, and concert of action, so necessary to the prosperity of our Order, and the success of our philanthropic designs: be it therefore

1. *Resolved*, That the members of this Grand Lodge, now convened as P.G's. and Representatives, are willing, and do consent to yield our individual privileges and private vested rights for the public good of the Order.

2. *Resolved*, That this Grand Lodge will petition, and does hereby petition, the R.W.G. Lodge of the United States, to change the organization of the State Grand Lodges throughout her jurisdiction.

3. *Resolved*, That we most respectfully suggest as the basis of a reorganization, the restriction of the number of Past Grands as Representatives from the Subordinates, to such a number as each subordinate Lodge may be entitled to in a just ratio, in proportion to numerical strength, reserving to Past Grands only the right to the Grand Lodge degree, eligibility as Representatives and privilege to seats in the Grand Lodge, without privilege to vote in any case."

Since writing the foregoing, we find that the Grand Lodge of Kentucky has adopted the resolutions of the Grand Lodge of Alabama, as given above. The following is the report of the committee:

The committee on the State of the Order have had the communication from the Grand Lodge of Alabama under consideration, and would respectfully recommend the adoption of the first three resolutions, as contained in that communication.

Your committee are of the opinion that the present serious difficulty in a sister Grand Lodge has originated from the want of some general and uniform law upon this subject. And they believe that unless some such action is taken, similar difficulties will occur in other Grand Lodges, as the members become more numerous within their respective jurisdictions.

And although there may be no present necessity for such change to be made in this Grand Lodge, yet for the purpose of preserving harmony, unity, and uniformity of work within our great fraternity, your committee think it very important that the Grand Lodge of the United States by some action should regulate the membership of the State Grand Lodges.

We have also received a communication from a distintinguished Brother at Louisville, upon this same subject, which we append, as follows:

To THE EDITOR OF THE ARK:

A copy of the proceedings at the recent communication of our Grand Lodge, just printed, has been sent you. By it you will observe that we have united with the Grand Lodge of Alabama, in requesting the G.L.U.S. to take some action in limiting membership in the State Grand Bodies. For my own part I cannot see how in justice to the fraternity she can refuse; or how a question can be raised as to her right to make such a general regulation. There has been, and is now existing in almost every State a jealousy between the different localities on account of the preponderance which one section has over all the rest in their Grand Lodge.

With one, and possibly two exceptions, the State Grand Lodges are composed of all the P.G.'s in their respective jurisdictions, thus giving to that Lodge which happens to have present a larger number of members, the largest vote upon any question.

Now each Grand Lodge is located in almost all cases in the largest city of its State, where there are several Subordinate Lodges; and when any question of local interest is to be decided, a large number of the city P.G.'s are brought in, and the matter is settled just as the city brethren direct. This was the first cause of the difficulty in New York. It has created disturbance in Pennsylvania, and if it has not already, doubtless will in your own State.

Usually the communications of each Grand Lodge continue several days, and under the present plan of membership, the brethren in attendance are continually changing. The legislators of one day differ in opinion from those of the next. Hence, inconsistency in legislation, continual amendments and continual repeals.

The increasing number of P.G.'s also indicates the necessity of some change, else our communications will become as tumultuous and disorderly as an Athenian Assembly or a New England town meeting. The framers of our several constitutions have found it necessary to limit the number of legislators in the respective States, in order to ensure dispatch, harmony, and unity of action; and why should not we before the evil becomes too great apply the remedy? And since we have started wrong, and persist in it, there is a necessity of some action on the part of that Grand body which can alone make such a regulation general and uniform.

The Grand Lodge of Kentucky also referred a code for the better conducting of trials to the several Subordinate Lodges, and as it is now about to be acted upon, I shall take occasion in your next number to write a few lines in its defence.

On Wednesday of last week the new Hall recently fitted up by Eureka Lodge, was dedicated after the usages of our Order. An address was delivered by Bro. Price, of that Lodge, which is highly commended. The Hall is one of the most beautiful I have ever seen, and the brethren may well be proud of their work.

I have several matters of which to write, but I fear to trespass, and so reserve them for another month. B.

Louisville, Aug. 17, 1848.

* * *

INDIANA.—From the South Bend Register we learn that Pulaski Lodge, No. 60, was instituted at Elkhart Village, July 24, by J. E. Hollister, D.D.G.M. assisted P.G.'s Whinery, Schafer, Hascall and about 50 other brethren, of Goshen, Mishawaka, and South Bend Lodges. The following were installed as officers for the present term; John Davenport, N.G; Philo Morehouse, Jr. VG; Augustus Newton, Sec'y; G. S. Kiblinger, T; J. D. Carlton, W; Ira C. Abbott, IG; E. R. Beardsley, C; B. F. Kenyon, RS of NG; J. A. J. Bird, LS; B. L. Davenport, RS of VG; H. Goodspeed, LS; John Wearts and Anthony Defrees, SS's.

Bro. J. K. Wilcox, of Aurora, writes us as follows: We are getting along very well in Chosen Friends' Lodge. We are building a small Lodge room, and as there is not many of us we do not want much room. We have 58 members of the right sort, who would do almost any thing for the good of the Order. Our present officers are R. R. Randall, N.G; J. A. Kelsey, V.G; J. M. Hays, Sec'y; J. K. Wilcox, Treas.

* * *

☞ We are again under obligations to G. Secretary CURTIS, for the proceedings of the Grand Lodge of Pennsylvania, at its sessions commencing April 1, and ending July 1, '48.

BURYING THE DEAD.

Perhaps there is no command of Odd Fellowship more faithfully discharged than that of burying the dead. Who has ever heard of a deceased Odd Fellow, in regular standing in his Lodge, failing to receive decent interment? We venture the assertion that a case of the kind has never occurred. From the moment a Brother is reported sick he receives kind attention and nursing, and if his spirit is called to try the realities of another world, the Brothers are summoned to attend his funeral, and perform the last solemn duties of interring the body. And with what alacrity and cheerfulness do they obey the melancholy summons. Be the deceased Brother rich or poor, his calling high or low, it is all the same. If he is without a dollar to pay for the winding sheet, it is furnished, and all other things necessary for decent burial. Every member is certain of this; and if he is rich in the world's goods, a specified sum is paid to the family to reimburse the funeral expenses.

It is one among the many consolations of the Odd Fellow that his body, when he dies, will receive all the respect and attention it is possible to bestow, and all that any one could desire.

How different the case with the poor, who die among strangers, and often among kindred! No funeral train — no kind of respect — no tear as the clods fall upon the rough coffin lid! Not even a stone to mark the spot that at any future time a friend might look upon the little mound that covers all of him who was once perhaps the idol of a fond heart's affection!

But Odd Fellows not only bury their deceased brethren in the most respectable manner, but they provide places, and ornament them in a tasteful manner, for the graves of the departed. In many of the Cemeteries of the present day the Order has purchased lots and enclosed and beautified them in a manner at once creditable to those concerned.

We have heretofore alluded to the Odd Fellow's lot in Woodland Cemetery, near Dayton — a monument to the benevolence and good taste of the Order in that city. Lafayette Lodge, No. 25, at Hillsborough, has purchased an Odd Fellow's cemetery, and enclosed it. There are doubtless many others of which we have not heard.

Recently we visited Spring Grove Cemetery, near Cincinnati, for the purpose of looking at the lot purchased by the Grand Lodge of Ohio for a burial place for strangers. It is not yet enclosed, but arrangements have been made for a neat iron railing. Here repose the remains of some three or four Brothers — among them P.G. Richard Blake, formerly of Mt. Vernon — one whose memory will be long cherished by the Order, for he was one of the most active and devoted Odd Fellows in the West; and set an example, by a virtuous and moral life, worthy of being imitated by all Odd Fellows.

There was one of the graves but recently made. It was that of a Brother who died at the Ohio Lunatic Asylum, adjoining Columbus. He was a member of Franklin Lodge, No. 4, Cincinnati, and had been in the Asylum as a lunatic for a number of years. As soon as the Lodge heard of his death, they sent for his remains, had them taken from the Asylum burial-ground, and conveyed to Cincinnati. They now repose in the Odd Fellow's lot in Spring Grove Cemetery. This Brother was without a known relative in the country. But he had *Brothers* — those who were bound to him by fraternal ties, and they caused his remains to be removed to a spot selected for those unable to purchase for themselves or who should die among them away from their home.

May we ask where is the other institution that practises such deeds? Truly in this was the command to BURY THE DEAD literally fulfilled.

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New Lodges.—We understand that Good Intent Lodge, No. 111, has been instituted at Liverpool, Medina county; and one at Adelphi, Ross county, on the 2d of August, called Adelphi Lodge, No. 112. We have not received any particulars.

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☞ Grand Sec'y Jones, of Kentucky, will accept our thanks for the proceedings of the G. L. of that State at its annual session the present year.

REGALIA.

The Grand Lodge of Ohio has decided that members in possession of the Encampment Degrees may wear Encampment Regalia in their Subordinate Lodges. We believed at the time the decision was wrong, and contrary to the provisions of the *Digest.* And even if it was not contrary to law, we cannot see the *propriety* of wearing Encampment Regalia in a Subordinate Lodge. At the time the matter was under consideration in the Grand Lodge, the general laws prescribing and regulating Regalia, under the head of "Laws of General Application," were examined, and it was contended that nothing could there be found *prohibiting* members entitled to it to wear Encampment Regalia in their own Lodges. Since then we have examined the matter more thoroughly and under the head of "Grand Encampments," page 50, section 18, we find the following:

The Encampment regalia, except by visitors, *can be worn only in an Encampment*, but members of a Grand Lodge who have received the R.P. Degree, may wear the colors of the Encampment in Grand Lodge.

We think this very clearly settles the question; and presume no one will contend that it is lawful to wear Encampment Regalia in a Subordinate Lodge except as a *visitor.* The decision of our Grand Lodge was evidently an oversight.

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BENEFITS.

The subject of paying benefits to Brothers withdrawing from one Lodge, changing their location, and joining another, is attracting attention in other States, as well as in our own, and the opinion that *something* should be done for this class of Brothers is gaining ground. In our State, the matter is still in the hands of a committee, and we presume a report will be made at the next meeting of the Grand Lodge.

An intelligent Brother in Indiana sends us the following remarks on the subject:

By reference to the report of G.M. Spooner, in the February number of The Ark, I see that he brings to the notice of the Grand Lodge of Ohio, the difficulty that Brothers labor under in case of removal from one Lodge to another. They, by the law as it now stands, are out of benefits from say three to six months. In some cases Brothers remove a great distance, and in so doing are liable to accidents of travel, and sickness in change of climate. This being the case he stands more in need of the benefits *due* to an Odd Fellow than at any other time; but, as it is now, he then becomes an object of Charity. Whatever he may receive he has to look upon as a *boon*, not his *due.*

I think that whenever a Brother asks for his withdrawal card, he should be allowed to pay his dues for say three, six, nine, or twelve months, and the Lodge granting the card and receiving the dues should be bound to pay such Brother his weekly dues, and other benefits in case of sickness or death. Should the Brother take the proper steps when he arrives at his place of destination, he would not be out of benefits, for, before his benefits cease in his old Lodge, he would be a benefit member in his new one. He of course would have to pay double dues for a while, but who would not do this to secure to himself and family that that would be a help in their need?

By referring to the spring session of our Grand Lodge, you will find that a resolution was adopted instructing our Grand Representatives to the G.L.U.S. to bring the subject to the notice of that body. Something ought to be done. This *blank* ought to be filled up; and I sincerely hope that you will call the attention of Brothers to the subject.

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Odd Fellow's Literary Magazine.—This publication is issued monthly at Albany, N. Y., by John R. Humphrey & Co. Wm. K. Cole, editor. C. W. Bryan and J. Batchellor, corresponding editors. We have received the two first numbers of this work, and judging from these we have no doubt it will be a valuable magazine. Its typographical execution is far superior to most publications, and its literary matter seems to be of an excellent order. The two Nos. before us contain portraits of D. P. Bernard and John W. Dwinelle, distinguished Odd Fellows of New York. This magazine takes the place of the Gavel, and we wish it abundant success.

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Bros. W. H. Parmenter and E. M. P. Wells have been re-elected Representatives to the G.L.U.S. by the G.L. of Massachusetts.

A. C. L. ARNOLD.

Our readers may remember the above name, as we have had occasion more than once to allude to the person who bears it. First, we believe, as traveling through Ohio, as a newspaper agent and itinerant lecturer, violating our laws, and attempting to correct our work. At another time as a newspaper editor or publisher, assuming to be devoted in part to the Order, though not himself a member of any Lodge. We have published him as unworthy the confidence of the brotherhood, and deserving expulsion from the Order. Our information comes from as good Odd Fellows as the country affords.

A. C. L. Arnold was for some time editor of a paper published in New York, called *Gazette of the Union.* That paper and the Golden Rule have been united, and Arnold is the editor.

Just as The Ark for August went to press we received a communication from a brother at the East, respecting Arnold, which we subjoin. It is from one who knows him and his history "like a book." Until we received this letter we did not know that Arnold had noticed us as he has, for we have not seen his *Gazette* for a long time. We care not for what *he* says. *Such a man* cannot injure us; or if he does it will only be temporary. We shall show him up in his true colors, and then let the Order judge if he is the proper person to edit an Odd Fellow's publication. It can't be possible we think that the Bros. Winchester are not aware of the true character of this man. He was once unceremoniously dismissed from their employ. One of them may possibly remember the conversation had with us concerning him, at Baltimore, in September, 1846.

The following is the letter alluded to:

Dear Bro. Glenn—I congratulate you! You have succeeded in waking up the bombastic editor of the "Gazette of the Union," and opening his eyes to the fact that "*there is a magazine published somewhere in Ohio, called The Ark.*" This Ark is not often seen by *him* of the Gazette, but it is represented as containing a "strange, unkind, and unwarranted attack upon the Gazette and its Editor." In return for this attack, the Gazette man promises a strange thing! Hear ye Odd Fellows of Ohio, and all over that western world where The Ark coasts, under the care of its skilful Captain; and you, its Editor, and all those brethren that were insulted and derided by him of the Gazette, when he travelled for the Golden Rule, and lectured in your Lodges, and domineered over you—yea, even you of Batavia, and elsewhere in New York State, who recollect his falsehood and meanness—hear ye, what Arnold says—"Now, Bro. Glenn, we will put you right."

What a *put* that will be, my brothers! What will become of The Ark, when that promise is fulfilled; or that threat carried out? Put Bro. Glenn right!! Well, how does the Gazette man expect to do this? Why, by denying the truth of every thing that has been said against himself for years, and proving himself a saint from his associations. And what are some of the associations with which he is connected, that are to "convince Bro. Glenn that he has been deceived by some evil-minded and mischievous persons?" What associations are they that are to make a whited sepulchre of the Gazette man—that will so completely white-wash him, as to make him appear in his own columns and under his own hand, as an angel of light?

Among others, he says—"We are chaplain of Munn Lodge, No. 5, of the ancient and honorable fraternity of Free and Accepted Masons, and also Grand Chaplain of the Right Worshipful Grand Lodge of the State of New York."

Is not that convincing? Now, Mr. Ark, I suppose you are right—even though you may have been *put right*, by Mr. Arnold! But let us see in what he does glory! Doth he not glory in his shame?

The Right Worshipful Grand Lodge of the ancient and honorable fraternity of Free and Accepted Masons, as he calls it, and of which he boasts of being chaplain, is what is called "St. John's Grand Lodge," and "Munn Lodge No. 5," is one of its Subordinates. Now it happens that "St John's Grand Lodge" is not a regular body of Masons—nor is its subordinates. It is a spurious body of self-styled Masons. It is not acknowledged as a Masonic body by any Grand Lodge in the United States. It is spurious, false, disallowed, and he that glorieth in belonging to it, glories in his own shame.

I wish you to publish this, that your readers may know when Mr. Arnold does "put you right," that you were put so by *a spurious Mason*, and one who boasts of being spurious.

If you wish to make any inquiries respecting Mr. Arnold, where he is known and where he says he is "respected," you can, if you please, (especially, as "no one could utter atrocious calumnies" against him,) write to

NASHUA.

In addition to what is said by our correspondent in regard to the "St. John's Grand Lodge," we will remark that recently in the office of a friend, we took up the proceedings of the Masonic Grand Lodge of Indiana, held at Indianapolis in May last, in which we found a circular from the Masonic Grand Lodge of New York, dated January, 5848, signed R. R. BOYD, Grand Secretary, from which we take the following extract:

> The object is to place your Grand Lodge and your Subordinate Lodges in possession of every information, to guard against the clandestine Masons infesting this city and vicinity, hailing under ST. JOHNS' GRAND LODGE, a body formed by Masons *EXPELLED* by us for their unmasonic acts, and who receive with open arms all our delinquent members whom we are compelled from time to time to suspend or expel.

We have no comments to make. We wish A. C. L. Arnold much joy for the *honor* of acting as Grand Chaplain of *such* a Grand Lodge! It is unquestionably a fit place for *him!*

We will only add that sometime in 1847 the Golden Rule took special pains to publish that A. C. L. Arnold was not in connection with the Order, his final card having expired. Twice during the present year we called on the Golden Rule to say if he was still out of the Order. We have not received a reply.

REMINISCENCES.—We conclude in this No. the publication of the sketches of the early history of the Order in England and this country. We regret that so far as England is concerned, the history has not been brought down to a later day than 1841, and trust that the very able pen which sketched that which we have published, will resume the history at no distant day. We are quite sure that nothing we have published has been more acceptable to the readers of The Ark, than these reminiscences.

REV. ALONZO WELTON.—Our readers will remember that we took some notice of this individual, as an itinerant lecturer and agent for the Gazette of the Union—A. C. L. Arnold's paper. He it was who visited the suspended Lodges at Pittsbugh, Pa., and delivered lectures therein, and afterwards denied any knowledge of their suspension. His conduct was very properly brought to the notice of the Grand Lodge of Pennsylvania, by Angerona Lodge, No. 286, of Pittsburgh. A committee of the G.L. made the following report, which was adopted.

> It appears from the communication of Angerona Lodge, No. 286, that a certain brother, Alonzo Welton, of Washington Lodge, No. 1, of Baltimore, being fully informed, both by the D.D. Grand Master of the District, and by various members of the Order in the city of Pittsburgh, that certain Lodges in that District had been suspended for improper conduct and insubordination, and still remained so suspended, and working under forfeited charters, did nevertheless visit said illegal Lodges, and deliver lectures therein. This conduct, in violation of the engagements of an Odd Fellow, and disrespectful to the dignity of the Grand Lodge, calls for action, and your committee would report a resolution bringing the matter to the notice of the Grand Lodge of the State of Maryland, that they may have an opportunity of preventing ambitious or enthusiastic adventurers from thus wantonly invading our territory, in contempt of the laws enacted for our internal regulation.

☞ We insert in this No. the largest portion of an address delivered before Tecumseh Lodge, No. 80, and visiting brethren, at Chillicothe, on the 18th day of May last, by Bro. DEWITT C. JOHNSTON. It is well worthy a place in our pages, and we hope no one will pass it over without a careful perusal.

WANTED.—Nos. 3, 8, 10, 11 and 12 of volume 1, of The Ark. Any person having these Nos. or either of them, and not desirous of retaining them, will confer a special favor by forwarding them to us.

☞ The Grand Encampment of Ohio will hold a stated meeting at Cincinnati on the 1st Saturday in September.

LET BRETHREN BE ZEALOUS.

There is a newspaper published in Louisville, Ky., devoted to the cause of the Sons of Temperance, called the Weekly Messenger, which has a corner devoted to the cause of Odd Fellowship. We make the following extract from that corner, which evidences an interest in our Order of no ordinary character. We presume the Editor is one of us:

Let Brethren be Zealous.—We often hear the remark from members of benevolent Orders, that a want of zeal is manifest among their brethren, that many seem to be weary in well-doing. The thought occurs to us at such a time that this state of affairs is not to be lamented only, but remedied. The spirit of any society is the aggregate spirit of its members. Every individual is responsible for a share of the blame—greater or less, according to his influence over his associates. But viewing this as a public matter, most are disposed to take no part of the responsibility upon themselves, but to let it remain as a repudiated debt, resting upon all, yet in no way affecting their *individual* credit. We think a different view of the matter would with more certainty induce action. Let every man feel that the progress of the association, its usefulness, its attractiveness to its own members, its credit with the world, depend in some measure upon his exertions, and he will have a powerful motive for industry. The truth is, there is no institution however prosperous but has need of zealous, working members. That Lodge whose members are true to their principles, who are always ready to exert their influence to extend the sway of "Friendship, Love and Truth," will see the effects of these efforts in an increase of members, an increase of usefulness.

It is in vain to expect that any great results will be achieved without labor. We wish this fact could be impressed upon the minds of our brethren in those places where there zeal has cooled and their energy relaxed. We have taken pains to inquire, where there has been a large increase of members among the "Sons," what causes led to the result. We have invariably traced the influence back to the zealous efforts of a few faithful and energetic brethren. Such was the case in Lexington—such in Bowling Green—and in many other sections of the State. We would but add, that if this paragraph meets the eye of any brother who has despaired of seeing an interest in the cause revived, to produce such a result, nothing is necessary but *action*. Lamentations are useless; but the fire of zeal, once kindled in one breast, will continue to glow and warm every congenial heart. In a moment the gloom will be dispelled, and the brotherhood will be animated by the enthusiasm that cheered them when they first gave their hearts and their hands to the cause.

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Keep Insured.—How many Lodges are there in Ohio that have failed to effect an insurance upon their furniture? We hope not one, though we fear too many neglect it. We therefore call it to their mind, and have only room to quote the old adage—*delays are dangerous*.

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MARRIED,

At West Groton, Tompkins co., New York, on the 24th of July, 1848, by the Rev. Peleg R. Kenne, Bro. George W. Morris, of Azur Lodge, No. 25, Louisville, Ky., to Miss Caroline A. Wallace, of the former place.

At Portsmouth, Ohio, on the 6th of August, 1848. by the Rev. J. R. Turner, Bro. Alexander Aitken, of Scioto Lodge, No. 31, to Miss Sarah Yeager, both of that place.

At Bridgeport, Ohio, on the 17th of August. 1848, by the Rev. David Trueman, Bro. John D. Sterling, of Mt. Pleasant Lodge, No. 63, to Miss Phebe Jane Crawford, both of the former place.

OBITUARY.

Died, at Indianapolis, Ind., on the 24th of Iuly, 1848, Bro. Thomas E. Greenfield, of Magnolia Lodde, No. 83, Cincinnati, in the 28th year of his age. Bro. Greenfield, was on a visit to Indianapolis to attend a celebration of the Order, and was taken ill, from which he did not recover. He was faithfully attended by Brothers, and received every attention it was possible to bestow. His remains were brought to Cinciunati for interment, and Magnolia Lodge passed resolutions bearing testimony of his brethren to the many virtues of the deceased—regarding them as truly worthy of emulation by every member of our beloved Order, and as embodying the essence of those works which follow the good man when he rests from his labors.

Magnolia Lodge also adopted a resolution returning its sincere thanks to the brethren of the several Lodges and Encampment of Indianapolis, Ind., for their brotherly care and attention during the illness of the deceased, and for their continued kindness in sending committees from each body to escort his remains to Cincinnati. Also, tendering their thanks to the Madison brethren for their kind offers and attention during the passage of Bro. Greenfield's remains through that city.

EXPULSION.

Equality, Ill., July 28, 1848.

Dear Sir and Brother—I am directed by Hebron Lodge, No. 16, I.O.O.F. to communicate to you that P.G. *John W. Clifton* has been expelled from the Order of Odd Fellows, for contempt of his Lodge, and for conduct unbecoming an Odd Fellow, and to request you to publish the same in your paper.

Yours in F. L. & T.

Jno. W. Greetham, P. Sec'y.

THE ARK.

VOL. V. OCTOBER, 1848. No. 10.

ORIGINAL.

ADDRESS ON ODD FELLOWSHIP,

Delivered before Concordia Lodge, No. 88, and visiting Brothers, at New Lisbon, Ohio, June 16, 1848.

BY P.G. GEORGE MILLER.

FRIENDS, BROTHERS—

If there be one fact whose practical recognition underlies the great movements and controls the tendencies of the age—if there be one truth which subdues the selfishness and warms the benevolence, which animates the sympathies and combines the energies of mighty masses of mankind for the melioration of the condition of down-trodden millions of our race, it is in the growing and ennobling conviction that all men are brethren, and God the maker of us all.

But this momentous truth is not of modern discovery. It was dimly shadowed forth by the sages of antiquity—it was embodied in the visions of the seers of old. But it met no response from a world in ruins. It found no abiding place. It took no hold on life. It was not, indeed, until the advent of the Son of God, that this primary truth, coupled with the sanctions of eternity—met authoritative utterance—received a practical exposition and was applied, in its healing efficacy, to all the intercourse of man with man.

The whole human race was now declared as it had originally been constituted—one family. In each of its members, whether he be Pagan or Jew, Mahommedan or Christian—whether he be an European or the turbaned son of Asia's genial clime—whether the enlightened and polished man or the unlettered child of the forest—whether, upon the burning sands of the equator, he dances to the music of a reed beneath the spreading palm, or far in the frigid north drives over drifting snows with his reindeer and sledge—we are bound to recognise a brother. A nerve of the same life runs through all the race and gives to each an interest in the welfare of all that live. You, and I, and all of us, sustain a fixed fraternal relation to every other individual of the peopled globe, and will be held to the recognition of all the rights, and to the performance of all the duties which spring from that relation, by Him who is our Author, and shall come to be our Judge.

But it was not our purpose to enter into an exposition of the great fundamental law of human brotherhood. That law is coming to be understood. In all the vast concerns of nations and of men, its influence is being felt. It is moving abroad on the face of social life—rebuking the waves of dissension—calming the elements of discord, and clothing the waste and wilderness places with verdure and freshness, and beauty and bloom. *The law of fraternity*, incorporated with the elements of the Christian code, is the unerring rule by which institutions are tested and individual conduct tried. It lays the broad foundation of that law of love which bids us "do unto others as we would have others do unto us."

Man is a dependent being. From the cradle to the grave we are dependent not only on Him in whom "we live and move and have our being," but, by his appointment, on one another. The race would perish but for mutual relief. None so high as that he may not need assistance; none so low as wholly to have forfeited our care.

But though the wants are coextensive with the habitations of men, and although we are bound to each other by common ties, how many contemplate, with cold indifference, the passing scene. How reluctant their responses to the claims of charity, even when presented in their most imposing forms. The breaking of bread to the hungry—the cup of cold water to the thirsty—watching by the sick bed—comforting the afflicted—cherishing the stranger—visiting the imprisoned—succoring the enfeebled—how sadly are all these tender duties neglected by a great portion of our race!

Now the great problem for humanity to solve is this: how shall we bring each individual man so far within the constraining influence of the law of love as that he may look upon the faults and frailties of his brother as if they were his own? How can we impress upon men such a controlling sense of the obligations resting upon them by the fraternal relation, as that they shall respond, with cheerful alacrity to all the exigencies of their mutual dependence? How, in short, can we so far reanimate those purely benevolent principles which lie dormant in the heart of man, as that he may see, and seeing believe, and believing feel, that as he is the offspring of a common father he is bound to protect and cherish his fellow man?

It is from considerations such as these that Odd Fellowship asserts her being. To this stupendous work our Order addresses itself. Associated action is here combined with individual effort. We are guided by that golden rule which regards all men as brethren. We inculcate the observance of that law of universal brotherhood which shall link in the golden chain of an ever-expanding sympathy, heart with heart, and man to man, until the vices which defile and the passions and the prejudices which separate the children of one common Father, shall be extirpated from the earth, and the abodes of sorrow and suffering lighted with the benignant beams of peace and love.

The principles, therefore, upon which our Order is based, are laid in the nature of man, the constitution of things and the eternal will of God.

But the Order itself can boast no high antiquity. The Manchester Unity of Odd Fellows in England, from which the Order in this country derived its existence can scarcely date a century. Yet, filling a space before unoccupied and adapted to the wants and tendencies of the age, it soon took rank among the most powerful and widely diffused of existing associations for mutual relief, Washington Lodge, No. 1—the first permanent organization of Odd Fellowship on this Continent—was instituted, at Baltimore, in the year 1819. Of the five to whom that Charter was granted, the chief, Thomas Wildey, having attained the highest distinction known to our laws, yet lives, to enjoy the contemplation of our rapid development and unexampled growth.

In the twenty-eight years that have passed, our Lodges have increased to *over fifteen hundred*. These, in the present organization, are styled "Subordinates," and are represented in State and Territorial Grand Lodges, which in *their* turn, send Representatives to the annual communications of the Grand Lodge of the United States. Our council fires are lighted in almost every principal town from the St. John's to the Rio Grande—from the East to the farthest West. Our altars are reared in South America, in Oregon, and in Islands of the Sandwich and Australasian group.

Within this single jurisdiction, our members have increased, from the five of which Washington Lodge was originally composed, to *rising one hundred and fifty thousand contributing members.*

With a constant and rapid increase, our annual revenues now *exceed a million of dollars.*

For mutual relief and purposes of charity, we expended, during the year ending June 30, 1846, near two hundred thousand dollars—for the year ending June 1847, rising three hundred thousand—whilst, in the current year, there has been expended, for these purposes alone, *not short of a half a million.*

The returns also show that our surplus funds, on hand at this moment, are *not less than two and one half millions.*

When we have added that British North America is occupied by a sovereign jurisdiction, on terms of free intercourse and intercommunication with our own indeed, yet marshalling its own members and controlling its own funds, which are, therefore, not included in the foregoing statements, a jurisdiction which is fast filling its extended jurisdiction with flourishing subordinates, you will have had a summary, though imperfect, view of at least the present physical condition of Odd Fellowship in the new world.

Now, these facts, whilst they may only surprise those who, perhaps, knowing nothing of us beyond our singular name, have thought to deride our fellowship as the transient affiliation of bacchanalian revellers, are calculated to rouse in considerate minds apprehensions of a different sort.

We have seen the cloud, at first no bigger than a man's hand, if not suddenly, at least silently and almost unheeded, o'erspread our western heavens. A colossal power, compact in every limb, completely organized and thoroughly consolidated, in its quiet ministrations of sympathy and relief, stands confessed before us.

Such being the high pretensions and imposing character of this Order, it is obvious to enquire the principle of its growth. Its power is apparent; but is it guarded against abuse? Are its measures utopian, or does it look to the pursuit of attainable objects by practical means?

We have said these enquiries are obvious.

They are more. They are commendable. As citizens, as philanthropists, as men, they are imperative upon us. May Heaven avert the day when we shall sit contentedly down, nor knowing, nor caring to know, the character of the mighty influences that, for good or ill, are abroad in the earth.

Nor does our Order dread investigation. She invites it. "By their fruits ye shall know them." Our Constitutions are always accessible to honest inquiry. Our objects, ends and aims are unceasingly proclaimed in our many publications, and at all our anniversaries.

We affect no foolish mystery. We possess no secret—we claim to possess none—which, if universally known, could, in the least, benefit the world. We are, in no authorized use of the term, a secret institution. Our meetings and our membership, our plans and purposes are known and read of all men. What yet remains? Why this, and this only. Because the principle of mutual health-insurance was from the first, incorporated with our laws and enters largely into our organized aims, and inasmuch as our partnership liability includes a multitude of individuals who are personally unknown to each other, some precautions were manifestly needed to guard our funds against the fraudulent demands of base and unprincipled persons. How shall we distinguish those entitled to share our means, from those who have no claims upon us?—What precautions shall be adopted? Shall cards and certificates of membership be used? These may be forged or stolen; or they may be retained by those whose subsequent misconduct has forfeited all claim upon our funds. We employ, therefore, symbols, of which some emanating from our constituted authorities, are, for greater security, changed at stated intervals. If a better, safer, more harmless mode of mutual recognition can be devised, we will gladly embrace it, As it is, the well instructed Odd Fellow defies imposition. Our funds are preserved—or only employed on those legitimate objects for which they were designed.

But our meetings are private. If, let us ask, our signs and passwords, as being the key to our treasures and our confidence, must needs be secret, or else of no avail to ward off imposition, must we not exclude the uninitiated from all those meetings in which *they* are communicated and used?

Then the business of the Lodge room—disposing of funds, canvassing the qualifications of candidates, disciplining members, concerting measures for the relief of the sick, the needy, the distressed—shall this be bruited abroad? Our Lodge is our family. And which one of you does not spurn the intruder who seeks to invade the sanctity of your fire-side? Do you give countenance to the eaves-dropper, the busy body, the intermeddler in other men's matters, who endeavors to learn what it concerns yourself and family alone to know—your domestic confidence, your home charities, and your private friendships?

Thus much, then, for the charge of secrecy so gravely, and at times so vehemently urged against our Order.

Perhaps there is not one of us who does not in other relations of life, withhold from the gaze of gaping curiosity, secrets, which, it as much concerns it to know, as do those of Odd Fellowship.

And as touching our "mysteries," it may further be observed that they are never withheld from him who is counted worthy to enjoy our confidence, and who, with a heart in the work, desires to participate with us in the promotion of the principles of "Friendship, Love and Truth."

What, then, are the rights and privileges which our Order confers? and what the terms on which the applicant is admitted to their participation?

We would premise that there are in Odd Fellowship *fourteen* degrees, or stages of progress. Of these, *five* are merely honorary, and conferred on those alone who have attained to official station among us. Of the *nine* working degrees, *three* belong to the Encampment and including the initiatory, *six* are conferred in subordinate Lodge.

As, in the experience of the most virtuous life, incentives are needed to dispel the lethargy of the soul and excite it to action, so, in each of these degrees, "instruction" is communicated by peculiar and impressive ceremonies which are designed to enforce some important duty, or to convey some useful and interesting truth. Our work, unsurpassed in the breadth and grandeur of its conceptions—in the splendor of its diction—in the dignity of its symbols, and in the power of its combinations—mounting and still mounting to yet loftier heights as we advance in the Order, presents, in its entire scope, such kindling inculcations of divine wisdom, and such affecting expositions of man's nature and relations, as indelibly to impress the understanding and powerfully to touch the heart.

He who pauses on the threshold, therefore, can know comparatively little of the transcendant richness of our incomparable ritual. Yet is every initiate, if "clear of the books" and not under charges for misconduct, at liberty, at any moment, to withdraw his fellowship. He may halt in his career, or, if still deemed worthy, may pursue the path which opens before him in scenes ever varied and on prospects ever new.

To become an Odd Fellow these five qualifications are indispensable:

1. A belief in one Supreme Being, the Creator, Preserver and Governor of the Universe.
2. A good moral character.
3. The legal age of majority.
4. Some known reputable means of support.
5. Freedom from infirmity and disease, so far at least as not to be incapacitated from obtaining a livelihood.

To us, it is wholly immaterial whether the applicant be rich or poor, in high places or low, in public or in private life. Neither do we enquire his faith or denominational creed.

With the classifications and distinctions of human society our Order has nothing to do. We behold men, who cherish the utmost contrariety of sentiment in politics and religion —men, of all parties and creeds—standing side by side upon the broad platform of Odd Fellowship, and unitedly engaged in offices of human benefaction. And, in that very jealousy of the differences of party and creed which must obtain amid such a group, hold we not the surest pledge, the highest guarantee, that Odd Fellowship can never be diverted from those high and holy duties—those comprehensive purposes for which it was instituted, and which all regard as paramount?

That the bright links of our fellowship may be kept untarnished, on the one hand, and that private pique or personal prejudice, on the other, may not operate to the exclusion of the worthy, two black balls are required to reject an applicant.

If the ballot be clear, the candidate is forthwith admitted. No oath is required of him—no penalties are invoked.

Of our "initiatory ceremony" we may truly affirm that it contains not a sentence, suggests not a thought to compromit the dignity of true manhood, or suffuse the cheek of the gentlest maiden. It is decent, earnest, solemn and impressive.

At each stated meeting of an Odd Fellow's Lodge—wherever or whenever convened—this enquiry is propounded: "Does any one know of a sick brother or a brother in distress?"

Is such an one announced? The committee of relief immediately wait upon him—ascertain his wants—provide for him watchers and attendance, and, if he be entitled thereto, pay him "the benefits"—three dollars per week during his illness.

We say, "if entitled," because the benefits, so called, are not a gratuity. They are, in no sense, a charity; but are paid to all, rich and poor, alike.

To be entitled to benefits the invalid brother must be in good standing with his Lodge. He must have punctually paid his dues up to the time of his sickness or disability, and his infirmity and disease must not have been occasioned by his own improper conduct.

Thus, whilst without degrading him in his own esteem, our Order flies to a brother's relief at the moment of his disability, and at the moment when relief is most welcome, because most needed, it offers no inducement to an irregular and immoral life.

The "dues" of which we have spoken are four dollars a year, paid quarterly to the Lodge.

If, in a given instance, the benefits are insufficient, the Lodge may, by vote, as in cases of charity to those without the Order, appropriate from its funds, or make up by private contribution, whatever sum is needed to relieve the distress.

If a brother die, the Lodge, with consent of his family or friends, take charge of his burial; and, to defray the expense thereof, advance the funeral benefit, here fixed at thirty dollars.

A similar benefit is, in like manner, paid a brother in the event of the death of his wife.

Nor does the guardian care of an Odd Fellow's Lodge cease with the death of a brother. The widow, during her widowhood, may claim our sympathy, our counsel, and our assistance. We have it in charge to aid her in distress, to counsel her in difficulty, and to provide for her ever returning wants. She is also entitled, as is the wife of an Odd Fellow, to a card, which, duly authenticated, secures her the zealous protection of all true Odd Fellows wherever dispersed around the globe.

And the orphan too—when were Odd Fellows ever unmindful of the sacred inheritance committed to them by a departed brother? It is theirs to take the orphan by the hand, to clothe, protect and cherish him; to prepare him for the destiny which may await him, and be to him a guide through the journey of life. In a word, to visit the sick, to relieve the distressed, to bury the dead and educate the orphan, is the command of our laws. In this comprehensive formula is assigned our peculiar work. Should a Lodge so far prove false to its trust as to fail in the discharge of the least of these primary duties, its charter is forfeited—its functions cease. But to the honor of the Order be it observed, not an instance of this description has ever been known.

Such then, briefly, are some of the more practical duties which Odd Fellowship enjoins—such the more obvious rights and privileges which it confers.

But, in the language of our ritual, as truthful as it is impressive, whilst these are its constant and almost daily ministrations, they are but a tithe of the intrinsic virtues of our beloved Order.

Odd Fellowship seeks to improve and elevate the character of man—to imbue him with proper conceptions of his capabilities for good—to enlarge the sphere of his affections—in a word, its aim is to lead man to the cultivation of the true fraternal relation designed by the great author of his being.

The social influences of Odd Fellowship are of the highest moment. Man needs a closer acquaintance with man the world over. We need to touch our fellows at many points of social contact. Shut up in our several pursuits, mingling but little with any but those who are attached to our individual fortunes or connected with us in business avocations, the range of our moral vision contracts; and we become, with hearts yearning for sympathy, warm with generous sentiment and glowing with truthful emotion, we become mutually estranged, and distant, if not cold.

Odd Fellowship supplies a counteracting influence. It erects the needed platform. It furnishes that common ground on which the good and the true may everywhere unite. Based upon certain truths which are alike axioms among all nations, tongues and creeds, its sacred tolerance presents a nucleus, which, by its gentle influence, draws within its orbit antagonist natures—controls the elements of discord—stills the storm and soothes the spirit faction; and directs in harmony man's united energies to fraternize the world. By bringing together men of different occupations—men of opposing parties and of diverse creeds—men of every condition, and from all the walks of life, and uniting them in common offices, in ennobling cares and beneficent deeds, our Order enkindles within the breast of all a mutual interest in the welfare of each, and inspires its members with reciprocal esteem. Kindly feelings are engendered, the affections are enlisted, and we learn to love where we were wholly indifferent or had thought alone to hate. Within the comprehensive influences of Odd Fellowship all the nations of the earth may concentrate their energies for the good of the common race.

And yet we are charged with selfishness. Why selfish? Because we provide first for our own. Because we do not in the spirit of pharasaic monopoly, assert for ourselves the sole and exclusive right of administering to the wants and welfare of our kind!

Odd Fellowship is not visionary. It pursues no phantom. It proposes a practical work. It has counted the cost. Its means, though large, are yet limited, and were they a thousand fold increased they would still be inadequate to the wants of all the world. But, that it cannot perform what it would, has seemed no reason for neglecting to do what it can. We must begin somewhere. And would the objector have us abandon a confessedly good work at home to wander in Quixotic search of destitution and distress abroad?

But we provide *first* for our own. Is the Church, then, selfish because the Apostle charged the disciples to do good unto all men and *especially to the household of faith?* If selfishness yet lurk within her courts shall the sin be charged on Paul?

Oh! when will men learn to regard as they ought that spurious philanthropy, which, professing to grasp, in its limitless arms, the phantoms of airy space, disdains to bless, with the droppings of its bounty, the needy within its reach!

Our Order wars on selfishness. It frowns on exclusive regard. It teaches and strives to enforce in the lives of its members the sentiment of fraternity—an universal fraternity in the family of man.

It withdraws no one from the discharge of the least of his relative duties. It does not profess to supercede those Heaven appointed agencies for humanizing man—the Family—the State—the Church. It disclaims the presumption. Its aim is ancillary. Its purpose is to aid. Wherein others fall short of the good to be accomplished, our Order claims some place. Its members, meanwhile, are unceasingly encouraged to cheerful compliance with every requisition, come whence it may, which looks to "the glory of God" and to the promotion of "Peace on earth and good will among men."

Yes, we are selfish, if selfishness it be, to challenge some humble part in hastening the consummation of that period when man shall hail his fellow man with fraternal greetings; when wickedness and falsehood shall be driven from the earth; and the race of Adam form a universal family acknowledging the God of the universe as their father, and every child of man as a brother; when, in short, one law shall bind the Nations, the Continents and the Islands of the earth, and that law be the law of love.

Ladies! our appeal is to you.

"Without the smiles from partial beauty won
Oh! what were man—a world without a sun."

You may not, it is true, assist us in the deliberations of the Lodge room, as you are allowed no voice in the administration of the government under which you live. We enter into no discussion as to the policy of these restrictions, much less undertake their defence. The day may come, if woman desire it, when they shall utterly cease. Meanwhile, as the provisions to which we have already adverted, abundantly attest, the welfare of the gentler sex is dear to the Odd Fellow. The pleasing thought that woman partakes of all the good we do, is an incentive to action, animating and resistless. As her happiness is one of the great ends of our Institution, her approval is of infinite moment to its ultimate success. She inspires the generous thought, and proud hearts do her homage. To her, then, who, "last at the cross and earliest at the sepulchre," was never wanting in angel ministrations of sympathy and relief, our appeal is made. Amid calumniating foes, to you we trusting turn for the cheering, animating glance, the word of encouragement, and the smile of favor. May we not hope that the rainbow presence that encircles us to day is the surest pledge the appeal is not in vain!

We then, brethren, will on with our work until misfortune has no want to relieve, and sorrow no tear to dry—oppression shall cease and war be known no more—until, in the language of poetic vision,

"No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaning steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a plough-share end;
No sigh, no murmur, the wide world shall hear,
From every face be wiped off ev'ry tear.
All crimes shall cease, and ancient fraud shall fail,
Returning justice lift aloft her scale,
Peace o'er the world her olive wand extend
And white robed innocence from heaven descend."

To you, brethren of Concordia, one word of parting. To you, the interests of Odd Fellowship are, in part, committed. How far the exposition to which you have just listened falls short of the glorious theme, you know. It is not in outward show—the burnished blazonry of costly state—that our strength lies. It is not the trappings we wear that constitutes the Odd Fellow. As symbols, as decorations of taste, as means to an end, these are well in their way. But we are Odd Fellows and Odd Fellows only when we speak and act like honest men.

To you need we say, "secure the door." Let not the contentious, the sensual, the intemperate, the profane, enter its portals to mar your happiness and disturb your peace. Acquaint yourselves, thoroughly, with our work. Cherish the beautiful teachings of our ritual, which, falling on the heart like rays of light on the rose, will color every affection of your nature and temper every action of your lives.

Above all, remember that the Bible—that exhaustless fountain of living truth—is the source whence all our principles are derived. It is only when guided by *its* instructions, that we can hope to approximate that golden age when the fetters of prejudice shall be broken—the shackles of mental and moral bondage fall off—and man, redeemed and disenthralled from the slavish life of the passions, shall assert his high birthright, and own the ties that bind him in universal consanguinity with his brother man.

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TRUE LOVE AND A HAPPY HOME.

"Ask what thou wilt," said a fairy voice,
"Ask what thou wilt of me;
Of all on earth thou canst have thy choice,
On land, or on the sea.
I have the power rich gifts to bestow,
And what thou wilt I'll grant
But only once, I would have thee know,
Can I supply thy want."

Then I sat me down and pondered long
On what the gift should be,
Which the fairy voice had kindly said
Should be given but once to me.
I will not ask that wealth or fame
Should a worthless chaplet twine
Around my brow, or adorn my name;
Nor that beauty should be mine.

For these are transient as the dew
Before the burning sun;
And fade as quickly from the view,
Ere morning is begun.
"In none of these," my heart replied,
"Would the height of happiness be;
True love and a happy home," I cried,
"Is all that I seek of thee."

SAFETY AMONG STRANGERS.

That excellent work, the Odd Fellow's Amulet, edited by Rev. Bro. Bristol, and which we have heretofore noticed, contains a chapter headed "Sense of Safety among Strangers," which we copy below, and commend it to the careful and attentive perusal of all.

SENSE OF SAFETY AMONG STRANGERS.

One more advantage arising to the members of this society, we may be permitted to mention. It is that which arises from a sense of safety, when removed to a distance from home and kindred.

We live in an age of change. He who thinks himself settled today, knows not on what enterprise, or towards what country he may be bending his steps to-morrow.

Society is changing. Its elements may be said, almost without a figure, to be continually passing from pole to pole, while the great absorbing thought which possesses every mind, is, how to acquire possessions in the world. In this state of things, it is not surprising that there should be a lamentable carelessness respecting the wants of others; that as a consequence, many who are deserving of a better fate, are left to pine in want, and die unattended and unwept; that others, reduced to poverty, and galled by what they call the wrongs of the world to them, should turn its enemies, and adopt those summary means of subsistence, which want often encourages, and which they are brought to consider a just retaliation on those who they conceive have wronged them, is not strange. In such a state of uncertainty, there are few who can leave their homes for other lands, without just apprehension for their safety, and any order of things which can contribute to allay these apprehensions, and lessen these uncertainties, is humane. But the Odd Fellow can throw himself on this troubled wave of human life, and let it bear him where it may, he has few apprehensions of want or suffering; he is conscious of holding in his hand a wand which will bring up out of this great life-commotion, this ocean of active beings, help for his time of need. If sick, if his resources are exhausted, if unholy hands have in a moment stripped him of all that was his, though he is surrounded only by strangers, he has no occasion to beg, or to feel that he subsists on charity; he has only to prove himself what he professes to be, and his wants are redressed.

How often are we told of those we knew and loved, who, when far from home and friends, have at an unexpected moment fallen the victims of disease, and while prostrate, perhaps unconscious, have been made the victims of more cruel men; and who when sufficient strength returned to enable them to rise from the couch which bore them, find themselves with shattered constitutions and penniless, disease, and more greedy men having eat out all their substance. Take the history of one such case. He has crept from his gloomy apartment, to the haunts of business, and of active, healthy life. He thinks of home, of friends, of the comforts which, were he there, would surround him. But his enfeebled limbs cannot carry him, his means are exhausted, and he cannot live where he is; there are none to whom he can apply for help, for he knows no one, and the story which he tells to those around him, is the one they have heard for the ten thousandth time, and it has ceased to make an impression on their hearts. Still he is surrounded by the deadly miasma which has already left him only a mere fragment of his former self. He sees those conveyances which might bear him on the wings of the wind to his home, going and returning daily, but they who guide them have iron hearts, which can only be penetrated by gold; pity for the poor, haggard wretch who crawls to their feet, and with all the eloquence which arises from the consciousness that his life depends upon the plea he makes, finds no quivering chord there to tremble responsive to his woe; he is again and again repelled, until despair seizes on his heart. He turns his eyes, overflowing with bitter tears, towards his home; he thinks of a mother, a wife, a sister, it may be his babes, for whom he has braved all he endures; he sees their little hands reached out to beckon him home again, and the fond visions of the past crowd around his memory, peopled with the faces of loved ones; he thinks he hears the music of their sweet voices once more sounding in his ears, and in the intoxication of the delightful delirium, he sees the world swim round and round, and hopes it is bringing him to their embrace. * * * The next morning, it is simply announced in the public journal, "Found dead in the streets, a stranger." Potter's field closes over him, and they, the thoughts of whom were last in his chilling heart, weep for one whose rudely coffined form sleeps alone, unheeded and unknown. How wide the contrast, where the offices of this society reach out their aid.

I see the stranger in the noisy city. He has this moment arrived. His pallid face and feeble step, as he summonses all his remaining strength to hurry away from the din and noise of the busy streets, which crash down on his fevered brain like bolts of death, tell me of the disease which is enthroned within, and which breathes its deadly virus along the channels of his boiling blood. I tremble for his fate. I see he is intelligent, and his mien assures me that he has been used to the gentler influences of life. I feel an interest for the stranger, and wonder who will care for him here, where all is the intoxication of enterprise, or the bewilderment of change and curiosity. I fear for his treatment; and an instinctive shudder steals over me, as I contemplate how lonely he must be, what unmitigated suffering he must endure, and what neglect put up with; perhaps he may die alone, unpitied and unwept. I am tempted to form his acquaintance, and do what little I can for his relief; but what can one do, a stranger and alone? While I thus muse, with a full heart, balancing as well as I can between prudence and duty, I see one in conversation with the host: they talk of the stranger; they pass to the apartment assigned him; soon other forms pass in, and with noiseless tread glide spectre-like to the door of the room he occupies; they gently lift the latch and enter; soon another, and then another group pass on, until that one chamber appears to be the centre of attraction to all comers. I wonder at this. Soon, one by one, they pass out again, and, as they pass mine host, I hear them say in suppressed tones, give him every atention. I gain the ear of the house-master and say, I perceive the invalid gentlemen is no stranger here; and am surprised to hear him say, "Yes, perfectly so, he was never here until this hour." But he appears to have friends, though a stranger. "Yes, there are those here who will give him all needed attention." I wonder at this. Am I in a city filled with such kindness and charity? Do the people here only need to be told that a stranger has arrived and is sick, to call them around him with such readiness? Do they understand instinctively when the needy sets his foot on their pavement, and as instinctively rally around him to proffer their aid? This must be one of Heaven's favored spots on our thorny earth. The reign of peace, with all its tranquilizing influences, must have begun here, and Eden have thrown back her morning to fan these hearts with her gales of love.

This must be the focal spot, whence shall radiate the glory of the long preached and long desired millennium to all the earth. It was thus I mused, when again the same light footfall caught my ear, and two men passed to the apartment of the stranger, in whose interest my feelings had now become intense; and with a heart filled with amazement at what had transpired, I sought my pillow for the night. At early dawn I awoke, and with a mind filled with the thoughts of the transactions of the preceding evening, went forth determined to solve this beautiful mystery. In passing, I listened at the door of the apartment occupied by the invalid—all was still within, and I passed on. Soon, two gentlemen, whom I had seen the evening before, passed in and entered the sick-room; those who had watched out the night, passed away; and it was thus, day after day and night after night. Men came and went as regularly, and almost as noiselessly as the sun and stars; until one morning at early dawn, it was whispered in all our ears, that the stranger was touching with his feet the brim of the cold Jordan of death, and we all hurried to witness the last sad spectacle. We were struck, when we entered the apartment. There, in a wide circle, stood many gentlemen, who had assembled at this early hour, with true feeling and intense interest, to witness the last sad step of a fellow mortal from time to the unmeasured existence of eternity. A dim light fell faintly on the noble brow of the dying man, and a silence which was overwhelmingly eloquent reigned through the apartment, save when a deep-drawn sigh, which, as it came up from the heart's deep well of feeling, sounded and reverberated through the room like the low mellow peal of some great organ pipe among the old solemn arches of some gray and time-worn Gothic temple. Soon, the sufferer opened his languid eyes, and as he looked around on those assembled—and such a look! a volume uttered all its pages of gratitude in its single expression—and then, in the merest whisper, which was made startlingly audible by the stillness reigning through the room, he said: "Brothers, I thank you for all your attention and kindness; this is all I have to give except my poor prayers, which I have unceasingly offered for heaven's blessings to attend and reward you." "I trust," said he, and he struggled with his deep emotion, "I trust you will inform my wife of all that has transpired in my sickness. Send to her what you have written from my lips—and O! my sweet boy, must we part? must I look no more on those laughing eyes and enjoy that merry, careless laugh, and hear no more the glad, childish shout which welcomes me to my happy home and fire-side?" And as one present wiped the great tears from his manly cheeks, he repeated, as though he would hush the rising emotion of those around him, for all were in tears: "But the Order will care for them. I have full confidence in their love and integrity. I die in peace; farewell; I die in peace." And without a struggle, his spirit passed to that happy land where there is no more death. On the following day, just as the sun was hiding himself in the far-off west, we stood by the side of a new-made grave; the tenant had not yet been laid in its deep chamber; there stood around it a solemn and weeping concourse, and yet there was no mourner there. Still all seemed to mourn. Tears coursed down many a manly cheek. And when the coffin was let gently down into the earth, and the expressive evergreen fell on it from each passing hand, sobs mingled with the solemn and impressive service which fell from the lips of the weeping minister. All felt that a more potent eloquence came up from that stranger's grave and coffin, than ever fell from human lips, since He who went about doing good, spake to man. It was the eloquence of a God-directed Providence.

Now, who would hesitate which portion to choose either for himself or his friend? and in such choice, do we not assert the excellence of the portion which we select? Yet such is the bliss Odd Fellowship is scattering all through our land. Thousands are the hearts it is causing to rejoice, in these daily and active ministrations. It is not doing this by reducing the needy to a crushing sense of beggary, but when the stranger appears at its door, it reaches out to him a full hand, and at the same time says, "Take this, it is your right." To those resting securely and in the midst of abundance at their homes, cases like those which we have detailed may seem incredible. They cannot believe the world so careless and hard-hearted as one case represents it, or as kind and affectionate as it is made to appear in the other. But could they read the history which any of our large cities could present, for only a single day, of cases quite similar to those we have named, their doubts would vanish. But who would undertake the task of chronicling these events of poverty and scenes of heart-rending, in all our cities, for one brief year; and after they should be written out, who has a heart stern enough to read them? The truth is, our world is full of misery, and so far as man can see, multitudes of these sufferers are innocent. Many, whose prospects were for a time the most flattering, have, without any error on their part, been precipitated from their high elevation in a moment, and made subjects of the deepest want and suffering; and these form a large class who make up the vast array that pine in solitude, without friends or bread. We have learned long before this, that there are no circumstances, and no station, in this life, which can insure us against these sad reverses, either at home or abroad. How pleasant then it is to know that our friends, when separated from us and who are far away, have around them an additional protection; that they have a passport to strangers' hearts and affections; that they hold a title to property in all places whither Providence may direct them, and that it is always available, when other resources fail. Under such security, with how much greater confidence man launches his adventurous bark on the broad enterprises of life, and against how much of the spirit of sordid avarice does it protect him in his voyage. Being confident, as he well may be, under the shadow of this society, he banishes the ever-haunting thought of a suffering wife and children, in case his health should fail, or death should remove him from them. As a consequence, such a man is not haunted by the gilded ghost, like other men; he is enabled to give more of his life, and with greater success, to improvement, and more to domestic enjoyment. The corroding cares which eat into the vitals of others, are banished from his circle, while he and his family rest in peace.

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Prejudice.—Were you ever at sea in a thick fog, when you could not discern between a cloud and the land? Then you know what prejudice is. Those who form their opinions of others by what has been told them, or by merely seeing them pass by, look only through a thick fog, and cannot discern the true character. You may be a friend of ours; we may speak hard things of one you do not know, and on this account you are prejudiced against him. Is it right? There are scores of excellent men, shunned and despised by those who know nothing derogatory to their character, but who have had their minds turned by some one who spoke a thoughtless word.

Be careful. Never speak lightly or contemptuously of another on account of the prejudices of a friend. Men of sterling minds are not guilty of this breach of good manners.

ORIGINAL.

REFLECTIONS.

Dear Glenn:—I have just retired to my quiet attic, overlooking river, vale, and wood; the glorious morning sun looks lovingly into my chamber, while luxuriant fields and forest reflect his life giving beams, and tremble, or I should say dance for joy, in the young breezes as they sweep gratefully along our valley home. And the glittering wavelets of the dark Mahoning, as she holds her course to join in the common flood, leap gaily brilliant in the gladsome scene. O that some Sabbath call might summon the worshippers of the good and true to meet in these temples not made with hands, and offer together from flowing hearts the incense of grateful homage to our common Father; a worship in which pride and bigotry should find no place. But here I will devote a few moments to silent discourse with friends who, though we have never met, have extended from far the hand of cordial greeting.

How shall I apologise for this long silence? I am reproached by these barren sheets around me, that at least some promises have not been well fulfilled. Shall I tell of the stern demands of a life of daily toil? The home calls of a circle of valued friends and kindred spirits? the culture and developement of infant minds in whose throbbing pulses I recognize the beating of my own, and in whose appealing eyes are mirrored the past, the present, and the future, of my own being?

I might truly discourse of all these, and add another, that of being tempted from the quiet and flowery walks of literature, upon the troublesome arena of political strife. My confession is ended.

The time has arrived in the history of Odd Fellowship among us in which we look with anxious solicitude upon the practical workings of its matured powers, now in the days of its manhood. The romance of its childhood is over, the allurement of novelty has ceased to operate upon the public mind and more especially upon the minds of those accustomed to the regular duties of the Lodge room. The pecuniary burdens and personal claims of the Order upon individuals will now try the strength of attachment and prove the fidelity of those who have so eagerly sought the companion ship of our Order, and what was once an occasion of curiosity becomes a matter of habit and principle. This sifting agency has during the last two years proved the fickleness and instability of many an eager initiate. Notwithstanding the serious declarations of the best informed, that the secret working of the institution was fully set forth in our public professions, that our published constitutions and by-laws were an actual and bona fide programme of our doings and duties; many have indulged the delusion that there was some charm in our affiliation by which to gratify ambition or pander to selfishness. And when this charm has been dissolved by actual experience they cease to regard the Order, for being in fact just what it professes to be.

The large number of expulsions for non-payment of dues, has forced this conclusion upon us. The dereliction begins by a neglect to attend Lodge meetings, then by allowing dues to accumulate, until they begin to balance the question in a scale of dollars and cents, and finally conclude to repudiate the debt and suffer themselves to be expelled. This pitiable course serves more fully to illustrate the necessity of an organization like ours, which shall go deeper into the affections and humanities of the heart than the time serving policies of avarice and ambition. "We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan," is an injunction founded upon the the purest philanthropy of the word of God, and has no place in the creed of carnal or sensual ethics; it cannot stand in the same category with the miserly maxims of a self aggrandizing mammonism. We have sometimes opened our portals at the solicitations and promises of such adventurers they have entered and heard the solemn teachings of our ritual; and now that it finds no sympathy in their hearts, we open the same portal and in sorrow, bid them depart! Can we do more for them? Can we do less for ourselves?

I have sometimes thought that the tenacity with which opinions are held, and the manner in which they are contended for, in some debates of the Lodge room had a tendency to beget dislike and disgust which leads to that alienation which often ends in expulsion.

It usually happens that the active operations of the Lodge are conducted by a few members who are in the habit of speaking on all occasions, and who sometimes come by this habit to deem themselves the deputed champions or adversaries of any pending measure.

This assurance becomes odious in the minds of more silent but equally intelligent and worthy brothers. A *bore* is at all times disagreeable, and especially is it obnoxious where fraternal courtesy obliges us to swallow its brimming draughts. The experience of a few years more will test the ability of the institution in this jurisdiction to sustain itself and discharge the duties of its mission. If by its healthful action the church shall be stimulated to take up the cast off burden of its own holy mission, and become itself the one great almoner of the world's beneficence, the work of our Order will have been accomplished and our existence registered with the past. Till then let no benevolent hand be withdrawn, and no warm heart falter amid the miseries and calamities which demand the succoring aid of Friendship, Love and Truth.

S. D. Harris.

Warren, Ohio.

[ORIGINAL.]

LOVE AND CHARITY.

I know a gay and peerless girl,
As e'er a queen might be;
So tall and stright, and fair withal,
And voice so full of glee;
Whose eyes gleam like meteors bright,
When shot athwart the sky;
With cheeks such as the rose might seem,
If *lips* it had to sigh!

The rose, though lovely in itself,
Still has no eyes to see;
And should you press its damask cheek,
No warmth comes back to thee!
I care not for those ice-cold cheeks,
Howe'er so fair they seem,
Unless there be that genial heat
Of which we poets dream.

I would not give a thought to one,
Though angel she might be,
Unless she had a merry laugh,
Just like the wood-bird free;
For with it flies "dull care" away,
And sorrow hides its head;
The Present seems a rosy dream —
The Past! how quickly sped!

Oh! who could see this noble girl,
Like spirit from the sky,
Smiling in all her loveliness,
And then refrain a sigh? —
Or who could view those lustrous eyes,
The soul of Love and bliss —
Aye, note those tempting, pouting lips,
And not desire a — kiss?

Readers, all, of a certain age!
And prudes! I mean ye too,
Was there aught sinful in my wish —
Or more than you would do?
Though the rose has fled from your cheek,
And the fire from thine eye;
Still, there's a voice of by-gone years —
And there's the "secret sigh!"

I did not ask this maiden fair,
To be my own sweet bride;
For I was poor in this world's goods —
What need be said beside?
One kiss of Love was all I ask'd,
E'en though in thought it be;
And she did grant what I did ask —
Was not this Charity?

Orion.

THE DUTIES OF AN ODD FELLOW.

I am afraid that this is a subject which a great many brothers do not understand, or at least fully appreciate. When they enter a Lodge, they perhaps treat the promises they make as matters of no moment, and think that if they come nearly to the mark, it will do. If an individual who is wishful to become a real Odd Fellow reflects for one moment on the beautiful and impressive charge, given him by the P.G., he will find that to act as an Odd Fellow ought to act is not a matter of such indifference, either to his own welfare or to the credit of the Order.

As an Odd Fellow, he professes to set an example to his neighbors, and this, I have no hesitation in saying, he will do, if he does but adhere to the rules and principles of our Order. He is to be a man of temperance and sobriety, in the *true* meaning of the words — not to hate or despise the comforts and blessings that our Creator has kindly furnished us with, but to use them with moderation.

He is to be a man of *benevolence and charity.* Charitable in his actions as far as his means will allow him; not merely to his brethren, but to all who are distressed. He is to be charitable also in his thoughts; not to think evil of his neighbors upon suspicion or report, but at all times to put the kindest construction possible upon all events and occurrences.

An Odd Fellow is expected to be a good citizen, in the real meaning of the word, conforming cheerfully to all the laws of the land; as a member of a society which has peace and good order as one of its objects, he is bound to give due deference to their laws. In fine it is the bounden duty of every man to obey the laws of the land. I care not what a man's politics may be, he may oppose the plan before it becomes a law, but when it has passed into a law, if he is a good citizen, as all Odd Fellows ought to be, he will then obey the law as a matter of course; and by thus acting, we as a body shall tend to the establishment of peace and good order, wherever an Odd Fellow's Lodge is formed, and it is almost impossible to fix limits of the influence of a well-conducted Lodge. Take my own Lodge in point — we muster nearly one hundred and twenty in our ranks — each and every one of us have some friends and connections, with whom we have influence, and if they see that we are orderly and loyal, and strive to make them so, we must do good in some degree; and what is more, we shall do credit to the Order as well.

Religion, of course, an Odd Fellow never interferes with, as far as regards his neighbor's creed. It has been said that Odd Fellows are nearly infidels. All I can say is, that those who say so, have not heard the beautiful but simple lectures which I as an Odd Fellow, have heard, or they would not think so. It is true, that our laws interfere with no creed or religion, because they consider *that* a subject entirely between man and his Creator, and consider that all may be good, if honestly acted up to; and I think that if a man will but act upon the golden rule, "do unto others as you would wish them to do unto you," as well as obeying the commands of God as displayed in the Bible, which book Odd Fellows take as their guide, he will not go far wrong.

An Odd Fellow is expected to be a good neighbor, a good husband, and a good father, and a useful member of society in general.

As a good neighbor, he is peaceable and orderly; friendly to all both in his words and actions; and in the many kind offices which, as members of social life, we must be indebted to our neighbors, an Odd Fellow stands preeminent, he is always among the first and most willing to assist a neighbor either in sickness, or distress of any kind, and thus obtains the good will and good word of all men, while at the same time he reflects credit on the Order to which he belongs.

As a good husband and a good father, his chief pleasure centres in his wife and children, and no enjoyment is complete unless shared with his family. As an Odd Fellow he remembers the solemn vows he took at the altar, and since the hour in which he swore to love and cherish the wife of his choice he has done so; and has made allowances for those little ebullitions of feelings to which woman, from her nature and constitution, is subject, and which man, the stronger and sterner mind, ought to look on with feelings of kind pity, and not with anger; and these things a man will learn if he pays the attention which he ought to the beautiful lectures of our Order. As a father and a husband he has still further inducements to act up to the promises of temperance and sobriety which he made as an Odd Fellow, for he now feels that he has a wife and family dependant upon his exertions for their daily bread, and if any feelings can make a man temperate and industrious, it is those which swell his heart, when he sees these objects so dear to him as a man. He is not one who with sullen thankfulness will refuse to enjoy the blessings and comforts which his merciful Creator has placed within his reach; but he enjoys them with moderation, and strives to have all his enjoyments and pleasure at home if possible, so that his wife and family may share with him, by which means his pleasure is doubled.

By acting in this way, he must become a useful member of society, and be respected and esteemed by all who know him.

I hope I have said sufficient to cause my brethren in the Order to remember the charges which they heard on their initiation.

ORIGINAL.

TO YOUNG MEN.

There is perhaps no institution of human origin—the inventive genius of man has not created an association better suited and adapted to young men, than the Independent Order of Odd Fellows.

This fact is obvious for many reasons. In the first place it is composed for the most part of young men, and those of middle age. Few, comparatively, over forty years of age, seek to be admitted into the society. Hence in the Lodge room young men meet with those of their own age, their own experience, their own tastes and habits. They meet in the Lodge room with congenial spirits; with those who are most likely to be their associates and companions through the day. Thus all seem more upon an equality and there is more freedom of thought and expression among one's equals than if there were those present whose gray hairs would entitle them to a precedence in directing the work before them.

It is natural enough that the young should feel more at liberty when they are among themselves. Sometimes, indeed, the presence of age, and wisdom, and more ripe experience may be necessary to restrain the impulsive and too ardent feelings of the young. But in the Odd Fellow's Lodge room this is seldom, if ever, needed. And although the greater portion of the Order are young men, yet there are those of riper years among us whose voice and counsel are always listened to and heeded with due respect.

The society of Odd Fellows is a good one for young men to attach themselves to. They cannot pass an evening more comfortably, or to better advantage to themselves, than in the Lodge room. The teachings of Odd Fellowship, if they take root in the mind, as they should, cannot fail to make them better men—good men. There they become more and more attached to their fellows. In our larger towns and cities they form many new acquaintances, and strengthen the bands of the older ones. They are taught to love a Brother as he loves himself, and to aid and assist the destitute and distressed. The feelings of the human heart are so moulded as to feel for the woes of others, and to administer the balm of consolation to the afflicted.

There is much to be learned in an Odd Fellow's Lodge room. How many young men of splendid minds and fine abilities have been prevented from taking a part in the public concerns of the day from a natural backwardness, a diffidence to appear before the people? This can be most effectually surmounted in the Lodge room. There all are on an equality—each one can express his opinion—he has no one to jeer him for his diffidence, or to laugh at him for his awkwardness, or for an expression made out of place. On the contrary every Brother is listened to, and all are encouraged to speak. Thus, many who at first found it difficult to utter a sentence when they rose to speak, find that by the encouragement of the Brotherhood, in time there is no difficulty in giving full and free utterance to all their thoughts, and this they can carry with them to the public meeting, the bar, and the legislative hall.

Nor is this all. The business of the Lodge room is conducted according to the strictest rules of order; and altho' we adhere to rules we do not often indulge in all the little turnings and twistings peculiar to Parliamentary usage. In the Lodge room members become familiar with the manner of transacting business, and are better prepared to take part in public meetings, and are able to perform their share, and take upon themselves a portion of the necessary business meetings of the community of which they are part and parcel.

Are all these advantages worthy of the attention of young men? If so, and if they are proper subjects to become Odd Fellows, aside from all other benefits to be derived from joining the Order, they will be the gainers by uniting with us. We do not *solicit* any one to become a member. All must join of their own accord. Let each one judge for himself, and become satisfied before he knocks at the door of the Lodge room.

The human heart is prone to waywardness and sin. The paths especially of the young, are beset with all manner of temptations to lead from the line of duty, of morals, and good habits; and that mind is made of the sternest stuff which can dash down *all* the cups of temptation which are proffered to its lips. It is easier, far easier to fall into evil habits, than it is to correct them when once formed. Every inducement is held out to the unsuspecting to form evil habits, and fall among the wicked. May we enumerate the coffee house, with its gay trappings—the billiard room, the card table, the bowling saloon?—and these lead to still worse dens of wickedness and sin! There are those who revel by night in the haunts of the wicked and corrupt, who, had they entered the portals of Odd Fellowship, and learned the beautiful and truthful teachings of its work would have saved themselves the disgrace and ignominy which sooner or later is sure to overcome them.

How much better must one feel, who spends an hour or two in the evening in the Lodge room, than those who pass their nights in vice and wickedness! There are those who never fail to attend a Lodge meeting—and where there is more Lodges than their own, they attend all. Show as such a one, and we will show you a good Odd Fellow, an honest and an upright man—a good neighbor, and a good citizen.

But there are other places beside the Lodge room for the young man to spend an evening. We would not have him give his whole time to Odd Fellowship. It is not necessary. It is not required. We would have him always attend his own Lodge; then a lyceum, lectures upon scientific and literary subjects, and any other meetings which may tend to enlighten the mind. Among all these he is not to forget his church, or his prayer meeting. Attend faithfully to the teachings of the Minister of God; obey his injunctions; remember what you are taught in the Lodge room, and that young man who plants himself upon such a platform, is an Odd Fellow in spirit and in truth, an ornament to society, an example to his associates, and a "pillar and ground of the truth." FRANKLIN.

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WHAT PIETY IT IS THE WORLD HATES.—It is not true that the world hates piety. The modest and unobtrusive piety which fills the heart with all human charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good.

OUR PRINCIPLES—LOVE.

In elucidating the principles of Odd Fellowship in a former number, we observed that our motto, "Friendship, Love and Truth," was an epitome of them. In the same number, we described Friendship, as applicable to, and practised by members of the Order; and now devote a few thoughts to "Love," the second of the links fraternal.

The affection of the mind called Love, may be defined to be, the complacency which the mind feels in the contemplation of that which is agreeable and pleasant; and sympathy with, and benevolence towards those, whose persons, characters, and talents are deserving of our regard.

It is a principle of our nature then—neither good nor evil in itself, other than as it regards the subjects, upon which it is exercised and the degree of its exercise. It is a *virtue*, when employed upon proper objects, in a proper manner—a *vice*, when employed upon improper objects, in an improper manner.

The proper exercise of this affection, is of the highest importance to man—considered as a duty which he owes to God, as an accountable being; or when considered as a means of happiness to himself, as a social being. The objects which should engage man's love will readily be apprehended by considering his nature, and his destiny.

As the creature of God, he is bound to adore him as his Creator, to submit to him as his Sovereign, reverence him as his Father, and love him as the bountiful donor from whose hand cometh every blessing. As the child of a common parent, man is bound to love his fellow man, to soothe his sorrows, administer to his wants, shield him from dangers and from insult, and contribute to his happiness, tranquility, and ease.

God and man, therefore, and those things which are estimable of themselves, on account of intrinsic excellence and conduciveness to happiness, are the great objects which should engage man's love. When the great Saviour of mankind was asked what was the great commandment in the law, he replied—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind."—This is the first commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself."

On these two commandments hang all the law and the prophets. Love to God, love to man, constitute, then, the whole duty of man; and practising these from a pure heart, it matters not to what name or denomination of religionists a man may belong, or whether to any—he is a subject of the kingdom of Heaven here, and will be a participant in its glories hereafter.

These comprehensive duties are most particularly inculcated in all our precepts, by all our ceremonies, and all our symbols. We are expressly commanded never to mention the sacred name of God, but with reverential awe which is due from the creature to the Creator—to adore him as the great Father and upholder of the universal existence; and to evince in our character and deportment that we recognize him as the Sovereign over all, to whom we owe allegiance, and to whom we are accountable for all our actions.

We are taught to "love our neighbor as ourselves," and by that term we are not restricted to the narrow limits of our own fellowship—for it is applied to the great brotherhood of mankind—to the common children of our common parent.

Our precepts teach not to "love in word"—not in the mere cold, unmeaning and heartless civilities of a heartless world—but to "love in deed and in truth." To superadd to cordiality of expression the unquestionable acts of benignity and kindness.

We are taught to observe the principles of truth and justice, to be kind in our demeanor to all with whom we have intercourse, to compassionate sorrow, and relieve it whenever we can do so, without injury to ourselves or our families—to bind up the broken in heart, to comfort the disconsolate, and to dry the tears of the widow and the orphan. It is true that we pay more especial regard to the needy of our Order, for it must be confessed that we have not many of the wealthy among us—yet with pleasure unmingled with ostentation, we can refer to numerous instances in which hundreds of dollars have been dispensed upon charities not at all connected with the Order, while in a private capacity the injunction is general to all "not to sit down contentedly to the bounties of Providence, and permit our neighbor to suffer from destitution."

This is the essence of religion! "Pure and undefiled religion before God and the Father is, to visit the fatherless and the widow in their afflictions, and to keep one's self unspotted from the world." Love to God, is evinced by love to mankind, for "he that loveth not his neighbor whom he hath seen, how shall he love God whom he hath not seen?"

Love to man, is then, the test of love to God, and "he that dwelleth in love, dwelleth in God."

Yet in the face of all these facts—in the face of our labors of kindness and deeds of charity, it is asserted that we are anti-religious, yea, immoral in our tenets, principles, and deeds. It is true that we have never professed ourselves to be a religious society—we profess to be a philanthropic society, whose tenets teach men to be moral, charitable, and humane; but I solemnly aver that there is more real religion with us, in our acts and deportment, than with many societies of professing Christians.

I awfully fear that there is a great mistake in matters of religion, with many sects in the world. With some it consists in certain arbitrary dogmas which they have adopted as a church creed, with some it is pharasaical ceremony and pompous display, without affecting the feelings—with others it is mere feeling—and with many, it is pride and vain glory in their own particular sect, uncharitableness to others, and an unholy rivalry—not to do the most good possible, but to proselyte the most sectarians possible.

It is a doctrine with some, that the greater sinner will invariably make the better saint—and that the great work of religion and conversion is some mysterious work, miraculously and instantaneously wrought in the feelings; but unfortunately for many, their religion, if it can be called such, exists only in their feelings—we see nothing of it in their action. Towards all those of a different sect or creed, they exhibit the evil and unsocial—not to say un-Christian spirit of intolerance, vindictiveness, and persecution; and even in this enlightened age, if not restrained by the power of the laws, they would be ready to revive the exterminating horrors of the rack and the stake. Since they persecute, and misrepresent each other, it is not strange that they should persecute us.

That course of conduct appears to me to be the most reasonable and religious, which is the result of a due apprehension of the character, attributes, and requirements of the Almighty, a proper apprehension of the nature and duty of man—in a word, conformity to the law of Love—love to God, and love to man. And any and every man is religious or irreligious, in proportion as he observes or neglects this law—it was well said to the young man who had kept the commandments, "Thou art not far from the kingdom of heaven." Away, then, with the arrogance, the folly and intolerance of those who teach that Odd Fellowship, which enjoins love and obedience to the great Father of the world, and love, truth, justice, and mercy to mankind, is calculated to draw away its followers either from sound morality, or from religious rectitude. For every virtuous act performed from proper motives, tends to impress the heart with a sense of goodness, to confirm it in virtue, to refine the moral feelings, to attract the soul to holiness, assimilate it to God.

Let us continue, then, in an unassuming manner, to illustrate the sincerity and utility of our principles, by the actions of charity, justice, truth, and humanity, and we will in the end outlive opposition and senseless and unjust detraction. As for myself, I feel an assurance, that a life strictly comfortable to our principles will be a life holy, just and true, and felicitous in time and eternity. Recognizing God as the father, supporter, and final judge of the universe, and mankind as bound to me by the ties of a common consanguinity and destiny, may I regard him with one sentiment of love and affection, and order my actions so as to be comformable to his laws, and in view of his final approbation, may I regard them with feelings of fraternal love, promote their interests, increase their joys, diminish their sorrows, afford counsel to youth, and a prop to the languors of decrepitude and age—staunch the tears of the widow, and give bread to the famishing orphan—let me do these, from purity of heart, and I can lie calmly down upon a dying bed, with an honest confidence that my name will be written in the book of God; and that my spirit will meet the approbation of "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Covenant.*

TRUTH.—Nothing is so consistent with itself and harmonious in all its parts, as truth. Nothing is so bold, fearless, and uncompromising; and nothing so powerful. None ever knew truth overcome in a fair fight with error. It is mighty and must prevail. We do her an injury when we distrust her power and final success.

ODD FELLOW'S HYMN.

BY BRO. H. GATES.

Raise the Golden Banner high;
  Spread its folds to every wind;
Let it meet the wanderer's eye,
  Telegraph to every mind—
Speaking to the sufferer, lone,
  Trust and succour—hope and rest;
Bid the Golden Rule be known
  To the weary and distressed.

Father of the Just below—
  Father of the Blessed above—
Take the gratitude we owe
  For thy never ending love.
Take the incense of the heart,
  Burning with desire to bliss;
Here on earth the vital part
  Of Eternal Blessedness.

He who wishes to be free
  From the bitter taste of sin,
Ere the final agony—
  Ere celestial joys begin—
Let him learn to smooth the bed
  Of the sick and sorrowing breast,
And to raise the drooping head
  Of the hopeless and distressed.

Father, in Eternal light!
  Hear our song of gratitude,
That in this abode of night
  Flowers of Heaven are sometimes strewed—
Flowers, whose fragrance seem as made
  But reflections of thy grace,
Till transplanted from this shade
  To the sunshine of thy face.

THE RIGHT OF INSTRUCTION.

At the annual session of the Grand Lodge of Missouri, held in April last, the following report was submitted in reference to the right of Subordinate Lodges to instruct their Representatives in the Grand Lodge. We publish it as a matter of interest to the Order.

To the R. W. Grand Lodge of Missouri:

The chairman of the special committee to whom was referred so much of the Grand Master's Report as relates to the right of Subordinate Lodges to instruct their Representatives, and direct their action and votes in this body thereby, begs leave to report, that he will present his views of the questions involved, in accordance with what he considers the existing laws of the Order, taking the Constitution, Charters, usages and By-Laws, as the guide in the investigation.

By the Constitution, *Art.* 1, the G.L.U.S. is the source and fountain of all authority in Odd Fellowship. The nature of our organization requires it; for uniformity in the laws and work of the Order are essential requisites to our existence, and cannot be attained unless this principle is admitted. A dissolution of the Order would necessarily result from any usurpation or encroachment by one branch upon another branch of the fraternity; for strict fellowship, according to the Charters, must be preserved. This can only be secured by placing the executive power in some person or persons, under lawful restrictions and limitations, and by regulating the dependence of all the subordinate bodies, so as to protect each from misrule, and to guaranty to all the full enjoyment of their rights, according to the terms of the Charters by which they were created.

By our laws, this executive power is vested in the G.L.U.S., subject to constitutional limitations and restrictions. It is a representative body, composed of members elected from the Past Grands and Brothers of the R.P. Degree, by the State Grand Lodges and Grand Encampments. The State Grand Lodges exist under Charters granted by the G.L.U.S., and each Subordinate Lodge exists under a Charter from a Grand Lodge, and all their various bodies are subject to the same general laws. The supremacy of the executive head of the Order, and the binding obligation of the laws in force, is acknowledged by the acceptance of the several Charters granted to Grand and Subordinate Lodges, and no Lodge can exist without the continued sanction and approval of the G.L.U.S.—(*Con. Art.* 1, *Jour. vol.* 1, 544.) The jurisdiction and authority of that body is thus acknowledged by the unanimous consent of every Lodge within its jurisdiction, and the legal existence of any Lodge must necessarily depend upon a compliance with the terms of its Charter.

The Past Grands are, by virtue of their official station, members of the Grand Lodge, having jurisdiction over the Subordinate Lodges of which they are members. They are the persons invested by law with the legislative power in our Order. They are the only members of a Subordinate Lodge entitled to membership in the Grand Lodge. This right cannot be conferred by election or appointment, nor can it be denied to any P.G. in good standing. They are, therefore, independent members of the Grand Lodge by virtue of their official station, and their rights are vested and cannot be limited or restricted, unless the present law is changed by an amendment of the Constitution of the G.L.U.S. Under the existing law, there cannot be any reasonable pretext for the claim of a right by any Subordinate Lodge to instruct a P.G. in relation to the exercise of his vested privileges as an independent member of the Grand Lodge, or to limit or control his powers in any way. It is therefore a violation of their Charters, and an illegal usurpation of power for the Subordinate Lodges to attempt to limit or restrict these vested legislative rights of the Past Grands, by instructions or otherwise; and any attempt to do so would be, by a strict construction of the law, a forfeiture of their Charters.

The next question is, whether the right, now given to Subordinate Lodges, to choose the Representative to the Grand Lodge from the Past Grands, has changed the relations of these officers towards their Subordinates, or abridged any of their rights under the old Constitution. They still hold their membership in the Grand Lodge by virtue of their Past Official Degrees, and not by election. They have the right to vote for officers, and to hold office in the Grand Lodge, whether they are Representatives or not. The Representatives who are chosen as such, have no new powers or new duties imposed upon them by their election; they are still nothing more than Past Grands, and possess only the same powers that all Past Grands possessed under the old law. Can their selection as Representatives deprive them of their rights or privileges as Past Grands, or subject them to the control of the Subordinate Lodges? By what law or usage can their selection as Representatives impose any limitation or restriction upon their legislative independence as Past Grands, and members of the Grand Lodge by virtue of their official station?

It seems to the chairman of this committee, that no such construction can be given to the law providing for the choice of Representatives, as to deprive them of their privileges as Past Grands. They are still independent members of the Grand Lodge, and responsible only to that body for their acts. The chairman of the committee can see no valid distinction between the question as to the right of instructing Past Grands under the old law, and the question as to the right of instructing Representatives under the new law; in either case the exercise of such a right by the Subordinate Lodges would be in violation of the vested legislative rights of the Past Grands, and in violation of the laws and usages of the Order.

The great error, which has given rise to all these questions, was committed when the choice of the Representatives was given to the Subordinate Lodges. The Past Grands were the persons possessing the legislative power in Odd Fellowship, and why were the Subordinate Lodges permitted to choose the persons to represent their superior officers? The Past Grands should have the power to select their own Representatives, and it was unjust and impolitic to deprive them of this right. The only object to be attained by the Representative system, was to reduce the members of the Grand Lodge to a convenient working number, and to equalize the power of the old and new Lodges. The attainment of these objects certainly cannot be held to work a revolution in the government of the Order; but as strange doctrines have arisen from the present form of the representative system, the sooner we revert the right of choice in those to whom it rightfully belongs, the better for our own safety and the good of the Order.

The right of instruction is not a necessary power, and the Subordinate Lodges do not need any such methods for obtaining a redress of their grievances or an amendment of their Constitution. They always have had the right to present any matter, appertaining to their own government, to the Grand Lodge by resolution or petition, and it is the duty of that body to act thereon. There need not be any apprehension that the Subordinate Lodges will fail to obtain a hearing upon any question they may wish to present. The Past Grands, who have been raised in the Subordinate Lodges to their high official station and membership in this body, are all members of those Lodges, and they are in duty bound to see to the advancement of the interests of their Brethren in every way that may be consistent with the general welfare of the Order. The right of instruction, therefore, is not necessary to secure to Subordinate Lodges any of their rights or privileges. The admission of such a principle would be at war with our usages and laws, and pregnant with danger. It would give rise to many abuses, and particularly to electioneering, which is strictly forbidden by our laws.

Our system of government is now well balanced, and the rights of all are secured. Under the legislative government of the Past Grands, we have steadily advanced to our present exalted position. Our prospects are bright, but let us beware of changing the principles of our government under which we have steadily advanced to our present high state of prosperity. And, above all, let us not be so unwise as to subject the Past Grands, who are the select-men of the Order, full of experience and knowledge in all things belonging to our government, to the control of instructions from initiatory members. From such a change we might reasonably fear that anarchy and ruin would result.

Happy are they who are contented when they are in the enjoyment of all the blessings that ordinarily fall to the lot of poor humanity. But unfortunately for us, as well as for the inhabitants of the earth, in all ages, there is no evidence that men were ever contented under any state of prosperity. We are generally seeking for a change, and it frequently comes for the worst. So it may be with us, unless we profit by experience and remain contented with our happiness and prosperity. The world does not now present a society enjoying the advantages we possess. Our charities reach the remotest parts of the earth, and our good works have secured us the esteem and praise of all the civilized world. All these glorious results have been attained under the wise and prudent management of our government by the Past Grands. Why, then, are Brethren crying out for innovation? Why do they wish to substitute the will of Subordinates in the place of the experience and wisdom of the Past Grands? Why are we not willing to hold fast to our principles, which have secured to us, thus far, all that we could desire? Is it to gratify that restless spirit for change, and for novelty? God forbid. Is harmony, brotherly love, fraternity, charity, and true fellowship, of so little value, that we may venture upon the chances of jeopardizing all by making doubtful experiments? The chairman of this committee thinks not; he hopes that his Brethren in the Grand Lodge are of the same opinion, and that they will stand by their good old laws, and the time-honored usages of the Brotherhood.

The following resolutions are submitted with the foregoing report.

All of which is respectfully submitted.

Britton A. Hill, Chairman.

1st. *Resolved,* That the legislative power for the government of the Order in the several States, is vested in the Past Grands, and they alone can exercise that power.

2nd. *Resolved,* That the Past Grands of each Lodge are the electoral body from and by which all the Delegates or Representatives, on the part of said Lodge to this Grand Lodge, are to be chosen.

3rd. *Resolved,* That a Subordinate Lodge has no lawful right to instruct the Past Grands of its own, or any other Lodge, how to vote upon any question in the Grand Lodge, or in any way limit or restrain the legislative power and rights of any Past Grand.

Another report was made by a member of the same committee, and a motion made to substitute it for the foregoing, but it failed — ayes 8, noes 17. The first resolution was then adopted, the second laid on the table, and the third adopted, ayes 18, noes 8.

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"DIED AMONG STRANGERS."

A few days since we found a notice of the death of an Odd Fellow, about a year ago, in a New York paper. We copy it entire, that it may be seen how an Odd Fellow is cared for among strangers, far from home, when disease and death overtakes him. We copy from the Cherry Valley (New York) Gazette:

Died, in Westford, on Thursday the 2nd of September, Mr. Patrick, a stranger from Connecticut. He was a drover and was in pursuit of cattle, which he designed purchasing for the eastern market; but when among strangers and far from his home, he was smitten with disease, and after lingering about two weeks expired. Soon as he preceived that he must probably die he enquired if there were any Odd Fellows in the vicinity. There was one — soon he was at his bedside. Though perfect strangers, it was like the meeting of Brothers, after a long and painful absence. A glow of joy kindled in the eye of the dying man, and he exclaimed, "I shall not die alone, I feel that I have friends, I am among them — they will smooth my passage to the tomb." He was not mistaken. Tidings of his situation were borne to the Otsego Lodge at Cooperstown, and many waited upon him, tendering to him comfort and relief. Soon his wife and only child were by his side; but their united aid, joined with the best medical aid could not save him. He expired — but, though in a strange land, he fell among friends, who cared for his welfare. His funeral was numerously attended, on Sabbath afternoon. The disconsolate widow and her lone orphan, were soothed by the sympathies and generous aid of about fifty of the Order, from different parts of the county, who came to tender them all the consolation and assistance in their power. An appropriate discourse was delivered by Rev. Mr. Ransom of this village, and he was conveyed away to his final resting place. Such are one of the fruits of Odd Fellowship. It receives the stranger to its embrace, and "visits the widow and the fatherless in their affliction."

SECRETS OF THE ORDER—CONDUCT IN RELATION THERETO.

BY REV. BRO. ALBERT CASE.

What are termed the *secrets* of our Order, are a fundamental thing in the institution; not as principles to be sure; but as a part of its frame-work. These are our signs, tokens, pass-words, &c., &c. There is a greater importance attached to these, than we are likely to imagine at the first view. They are our protection against imposition. No man can impose himself upon a well-instructed Odd Fellow, as a brother of the mystic tie, unless he has been duly initiated into the mysteries of our Order.

Possessing the pecuniary means we do, together with the characteristic benevolence that distinguishes our brothers, there are very strong inducements for bad men to hail as Odd Fellows, in a pecuniary point of view. And from the known respectability of the members of the fraternity generally, if an unprincipled and vicious man can hail as brother and member of our Order, on entering a strange community, it will give him a respectable standing at once, and thereby enable him the more successfully to carry on his depredations upon society.

It is not to be doubted, thut such men, despairing of attaining our secrets by stealth, have sought to obtain admittance among us, for no more worthy purposes than to secure the pecuniary aid and personal advantages it offers; the same as men whose characters are broken down and whose reputations are destroyed by their irregularities and vices, sometimes attach themselves to the church to become reinstated in public confidence; and sometimes publish abroad their connection with various associations, charitable and moral, and occasionally with spurious ones too, that they may appear worthy of the confidence of the public.

Hence it may readily be seen, that were it not for the secrets of our Order, by which we recognize each other, all the vile and unprincipled men, and especially all such as lead a vagrant life would hail under our respected name. Every mendicant that had the power of locomotion, would profit by our reputation and live on our funds, until we should have none left for the worthy, though distressed brother—the widow and the orphan.

In this way, instead of our institution being a promoter of virtue and goodness, it would become the patron of vice and iniquity; and instead of being a public blessing, as it is, and was designed to be, it would become a public nuisance, were it not for our secrets—those very secrets which are so heartily condemned by bigoted self-servers. For, our evidences of membership, in the shape of cards, and all other writings we could adopt, might be forged, and we be imposed upon. But with our signs, tokens, pass-words, &c., which every well-instructed Odd Fellow possesses, he may defy the pretender, or the base counterfeit to impose himself upon him as a brother, if he has not been duly initiated. The brother acquainted with the secrets of the Order, cannot fail to detect the impostor, though he might have a cargo of written certificates.

Hence every brother must see the importance of the exercise of a vigilant watchfulness over himself, lest in an unguarded moment, he should betray some of those secrets which the world is so greedy to receive a knowledge of.

I have thus spoken of our conduct in relation to the secret signs, tokens, pass-words, &c., of our Order. I might enlarge upon this subject, but trust I have said enough to arouse the attention of the brethren to their importance, and to the duty of guarding themselves with vigilance, that they betray them not.

There is another class of secrets which are more likely to be divulged than those we have considered, and to them we may, at some future time, give the thought of a passing hour.

[Odd Fellow's Literary Magazine.

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THINK.—Thought engenders thought. If you place one idea upon paper, another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself and use other people's tho'ts—giving them utterance only—you will never know what you are capable of. At first your ideas may come out in lumps—homely and shapeless—but no matter, time and perseverance will arrange and polish them. Learn to think and you will soon learn to write—the more you think the better will you express your ideas.

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Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

Do good to your friend that he may be more wholly yours—to your enemy that he may become your friend.

THE ODD FELLOW'S WIDOW.

BY ANNIE ARMSTRONG.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Charles Moren was the son of a respectable farmer in Berkshire, and received all that his father was able to bestow — a tolerable education and a good trade, that of house-carpenter. He came to Boston when his term of apprenticeship expired, and as he brought with him health, strength, and an excellent character, he soon obtained constant employment and good wages. He availed himself of all those valuable advantages which are afforded in the city to those who wish for mental improvement, and each year added to his stock of knowledge. At the age of twenty-five he felt himself in a situation to marry one to whom he had been long attached, a native and resident of his Berkshire home. Sarah Blake was a wife well fitted for him. She had been left an orphan at an early age, and by industry and economy had supported herself and young sister. She was skilled in all household craft, and every one congratulated Charles upon his fortunate choice of a companion. They rented part of a house, and a more happy home was not to be found in the city. Sarah's sister was with them, and at their leisure they found constant employment in needle-work, in which both excelled, and Sarah was enabled to add many comforts and elegancies to their quiet and pleasant abode. Six years had glided away, and still found them in improved circumstances, and the happy parents of two fine, healthy children. About this time Charles was induced to invest all his reserved funds in a lot of land at South Boston, with a dwelling house partly erected upon it, paying part of the sum required, and giving mortgage for the remainder. All his leisure days and hours were now spent upon this house, as he was desirous to be the owner and inhabitant of a house of his own, upon which he and Sarah could exercise their taste and skill in improving and adorning a garden, of which both were very fond. Early in the Fall he was thrown from a building, by some defect in the scaffolding, and was taken up senseless and carried home to his distressed wife. However, upon examination, it was found that no bones were broken, and in a few weeks he returned to his labors. But the injury was more serious than had been supposed. Day after day his strength declined though he tasked himself to the utmost, unwilling to allow, even to his anxious wife, that he was ill.

About this time their youngest child, a beautiful girl of two years, was taken sick with the scarlet fever. With sad hearts the anxious parents watched over the bedside of their darling child, almost hopeless, but still trusting that its life might be spared. But the sweet babe was taken by the angel of death to its Father's home above. The agonized mother imprinted a kiss upon the dying lips of her babe, thanking God that its dreadful sufferings were now so mercifully terminated. But sorrow had taken possession of that once happy home, and was unwilling to leave it. Their eldest child was now seized with the terrible disease, which had proved fatal to his little sister. For many days the heart-broken mother wavered between hope and despair, but the stronger constitution of her boy prevailed, and after weeks of illness his health was again restored. But while the wife was engaged with her children, she had not so closely watched her husband, and with depressed spirit, aching heart and wearied limbs, he in vain tried to attend to his usual duties; and after struggling with disease, he was obliged to confine himself to the house, as winter was coming on, and he could not bear the increasing cold. While this trouble was hovering over them at home, his business had been somewhat neglected, and the man of whom he purchased his house and land, claimed the arrears, which were due, and these being impossible to pay at present, he took possession of the building, and refused to come to an agreement in any honest or liberal spirit.

This was a blow for which Charles was not prepared, and it added new bitterness to his sorrows. Poor Sarah's heart sank within her, as she saw the inroad grief and pain had made upon her beloved husband. The sister was still with her, and kind friends had assisted her in household duties, and in watching with her sick children; but the expenses of the family had been much increased by sickness, and their income was each week lessening. Their ready money was nearly exhausted, and she was now in a situation ill-fitted for increased exertion. Yet, with unwearied industry, assisted by the never failing love and willing fingers of her sister, every moment was improved in working upon the garments, which must provide for them the money needed for the supply of food and fuel, and also the rent when due. Charles was not yet confined to his bed, and vainly hoping, by quiet and care, to recover his strength by spring.

He had friends who were kind and thoughtful, and who often came to see and cheer him, and bring him books, and many little delicacies and necessaries which were more welcome to the invalid than they could imagine; for his needy circumstances were carefully concealed from all his friends, excepting the rumor which told that he had been unjustly defrauded of his house. Sarah quietly parted with a few articles of furniture which had adorned their pretty parlor, but were now too expensive to retain, as the money they would bring was so much needed. We can easily replace them by-and-by, said Sarah, as her sick husband struggled to keep back the tears which filled his eyes. They had been chosen by him in their happy, prosperous days, and feelings dear to both were associated with each piece of furniture now to be removed. "The neat rocking-chair and centre-table, the sofa and pretty looking-glass were not needed now," she said, "in the room which they had not opened since dear baby's funeral."

Charles grew still weaker; he must have met with some dreadful injury in his fall, but he was unwilling to send for a physician. Perhaps he dreaded to be told plainly what he already knew, (though from his wife he still kept the fatal truth,) that he had injured some vital organ, and that his days on earth were almost numbered. Earnestly did he pray for submission to his Father's will, and for comfort and protection to the dear objects of his love.

One day, after more than usual suffering, he called his wife to him, and requested her to take a note he had just written to a friend. "Wait for an answer, dear Sarah, if you can, and when you return, I will tell you a secret for your reward." "Am I to keep it, dear Charles?" she said, in a playful tone. "No, indeed, otherwise I should not impart it to you." The note and his loving wife departed, after her repeated injunctions for him to be quiet and take good care of himself and little Henry during her absence. She bent her steps to the door of a celebrated physician, to whom the note was directed. He was out, and after waiting as long as she could, she returned to her expecting husband. Charles looked sadder and paler than usual on her return, and she would not ask him for his promised information.

In a short time the doctor came, and had a long interview alone with Charles. "I am sorry," said he to Sarah, when he left, "that your husband did not send for me sooner. He needs the greatest care and attention, and the best nursing, which I know you can bestow better than any other; but there are those who will esteem it a privilege, as it is a duty, to assist you. I shall call again to-morrow, and then shall decide upon the case of your husband." Sarah saw him depart with a feeling almost of despair. He evidently thought him very ill; to be sure he was, but she thought he would be better by spring, but the anxious, sad tones of the doctor's voice sent a chill to her heart.

"Dear Sarah," said Charles, as she entered his room, "I have much to tell you, now; can you hear it?"

"Yes, indeed."

He then informed her that some time before his marriage he had joined a Lodge of the Odd Fellows. "Out of respect to your feelings and prejudices, Sarah, I would not tell you before. I heard you say long ago, that you would never marry an Odd Fellow; that the meetings at the Lodge would draw him away from home, and lead him to desire society elsewhere; and that it was only an excuse for men to absent themselves from their wives and families. Have I ever given you cause to say so of me, dear wife."

"Never, oh, never, Charles. You have been the kindest, most devoted husband that woman was ever blessed with," said she, as tears fell from her eyes.

"Nay, dear Sarah, do not weep so bitterly, I have much more to tell you. We are poor, now, very poor; you and Annie are exerting yourselves beyond your strength, with your efforts to maintain us. One of the duties of the Odd Fellow is to assist the sick belonging to our Order. I have a right to this assistance, but have long hesitated to call for it, for I heeded your feelings, dear Sarah; but now we must claim it or"—*starve* he would have said, but the choking sensation of deep grief prevented his utterance of that dreadful word.

"Whatever you do is for the best, dear Charles," said she; "forgive me, pray do."

When they were more composed, he continued:

"The doctor who came to see me is one of our brothers; he will visit me when necessary. If watchers are needed, should I become more ill, they will watch beside me, perform the last offices at my death bed, lay me, with solemn duties, in a quiet grave, and watch over the comfort of my wife and child. I feel I have not long to live, but you will find in them friends, who, for the sake and vows of our holy cause of brotherhood, will never leave you to suffer, or our children to need protection."

Poor Sarah could not but feel that her husband was a hopeless sufferer. His sad, earnest words sank deep into her soul, and though almost heart-broken, for his sake she tried to appear cheerful. The kind physician did all that human aid could to alleviate his sufferings and every comfort was provided for his family. Charles lingered through the winter, and at Christmas greeted another babe. "We will call him Charles, dear Sarah," said he, "and he must supply to you the loss of both husband and child. He is a 'Christmas Gift' from our Heavenly Father, and we will receive him as a precious and holy boon. He will be a comfort to you all your life, I trust, dear wife, and all your sufferings will one day be rewarded by his love and duty to you."

Spring came, and with the earliest leaf Charles sank into his last sleep. Beloved, lamented, yet dying in the trusting hope of his Saviour's love, and commending his wife and babes to the God of the widow and fatherless, who has promised never to forsake them.

The brothers took all the care of his affairs, and found that with all their exertions to collect his demands, and secure something from his house, that poor Sarah was left almost penniless, but not entirely destitute. She removed from the happy home she had so long occupied, endeared to her by so many sad and cherished associations, and took possession of two rooms, pleasantly situated, which had been engaged for her by the kind friends of her departed husband.

His father and mother had both died since their marriage, and the small portion which Charles received from his father's estate had been invested in his unfortunate house. His only brother and sister had removed to the West, and he had no relation to whom she could look for assistance.

"Oh, madam," said Sarah to me, as she related this sad history, "never has my heart reproached me as it has for my early aversion against those who have indeed been as brothers to me. I was comfortably established in my new home after my husband's death, my rent for six months was paid, and an allowance granted me which prevented my feeling the distress of poverty, in addition to my other sorrows. To the clergyman and physician I am indebted more than words can express, for advice and comfort, and not to me only, but to many others sad and solitary like myself, are their kind offices extended. My sister is still with me, and assists me in the care of my children, and we have constant employment and generous compensation from these kind friends, who are entitled to my everlasting gratitude. What would have become of me, in my desolate state, bereft of him who was my hope and pride had I not been, what was once my aversion, an Odd Fellow's wife? Now, alas! his widow."—*Odd Fellow.*

PROGRESSIVE ODD FELLOWSHIP.

There is no grander feature of this progressive age, than the tendency of mankind to unite, and to seek that support and confidence which the interchange of thought and feeling almost invariably guarantees. It has been found that individual freedom can be enjoyed more widely, that happiness discovers a new zest, if the old landmarks that circumscribed their sphere be removed to an indefinite distance. The educated *heart* is far more limitless in its desire than the educated *mind*—it not only throws its grapnels to clasp the nearest objects, but it weaves a beautiful net of sympathy, large and strong enough to surround and retain the whole human race in its embrace. It not only draws the near ones of its own kindred blood to itself, but its smiles and soft words invite also the stranger and the alien from afar off, to come near and partake of its loving kindness.

It was not so in former years. Save when the belief and worship of a particular creed, or the ties of nationality, or perhaps the common endurance of persecution, brought families and tribes of men together for mutual support, the mass of the human family were divided, house against house, and city against city. There were jealousy and disunion even among the tribes of Israel, there were broils and conflicts among the Crusaders, even before the gates of the holy city, which they sought to rescue, and a thousand million more lives have been sacrificed by war and persecution, than have perished from natural decay. In past ages, men's hearts were narrowed by education, and distrust of their fellows, and a thousand causes operated to check the impulses of good within them. Slavery and superstition, the one debasing and withering all human sympathy, the other substituting *form* for *things*, and binding men to the *letter* of DUTY, while the free, generous, universal *spirit* of LOVE was lost sight of entirely.

But when the yoke of despotism was lifted from the necks of a great portion of mankind, and great souls began to speak to one another with the tongues of *books*, and to fathom one another's natures; when an electric wire, so to speak, began to run from man to man, and it was found that the pulsation of one heart vibrated through the other, and with the very same life;—then souls began to awake, and to inquire why they had been so long kept, and ignorant of each other.

Thank God for that holy electric wire, along which flies the fire of divine love! It is the source and conductor of charity, of toleration, of forgiveness, of unselfish largeness of heart. It feeds the beggar at the gate—it casts bread upon the wide waters to be borne to famishing nations—it pardons the repentant criminal, and gently admonishes him to 'go and sin no more.'

From this beautiful manifestation of God's spirit on earth, sprang ODD FELLOWSHIP. It was born among men like a poor naked little child into the world. But it had a 'look of love' about it that drew unconsciously the admiration of the beholder—it murmured with its low voice 'brother,' and clasped the hand of humanity in symbolic token of *Friendship*; it drew that hand upward to its warm beating heart, and whispered LOVE; and then raising its clear eyes to heaven, their mysterious depths revealed the holy light of TRUTH.

Men cannot resist the sweet 'charming' of those musical words, 'Friendship,' and 'Love,' when their mission and genuineness are guarantied by the broad seal of 'Truth.' It should be the enjoyment, therefore, of every true Odd Fellow to preach the Gospel of the Order, from these texts above, and not theoretically only, but in the daily practice of his life. There should be a self inculcated necessity ever present to his mind, of carrying out in their broadest significance, the requirements of the noble motto of the Order. Friendship should be regarded not so much a duty as a privilege—a happy right which one man possesses to be active in doing good—a continually-recurring opportunity of speculating in a lottery where there are no blanks—where all the investments are multiplied a thousand-fold. Love should be practised for itself, and become second nature; be breathed imperceptibly like the atmosphere. Children love everything that is beautiful and all who are kind; and that is perhaps sufficient—it is *childlike*. But have not men an intellect to assist the heart, and does not that intellect echo and re-echo *love* as the very essence of happiness? Does it not perpetually assert that hatred is misery, that wrath is a madness of the soul? Surely, then, what the intellect sanctions, what the heart embraces, what the whole world admires, and God approves, and blesses, cannot be difficult to practice between man and man. And Truth, too, which is merely a servant of the *will*—which can be withheld or not, according to volition—this is unquestionably an easy requirement. Yet how mighty in its evil consequences, is one *lie*.

Odd Fellowship has done much, and will continue to do more, in uniting the Intellect and the Heart, enlarging the one and softening the other. Its influences descend like the mists, drawing men together like drops of rain, and forming rills, rivers, lakes, and oceans of sympathy, where exhalations continually rise and sustain their harmonic gradations, pervading every crevice of the world, and diffusing their beneficial effects through all human things. Blessed forever more be the three links of man's brotherhood—Friendship, Love and Truth!

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TRUTH AND SINCERITY.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and fits upon our lips, and is ready to drop out before we are aware; whereas, a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery, of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent that he that runs may read them; he is the last man that finds himself to be found out; and, whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.

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REMEMBER THY CREATOR.—If the young man forgets his God, the old one will seldom find him in age; if in pride and flush of health we omit to call upon the name of Him, from whom we possess the vigor of life; in the hour of sickness what comfort can we have in approaching his Divine majesty? And if in the enjoyment of every species of prosperity, we neglect to pause in the midst of enjoyment to acknowledge the giver of all good and perfect gifts, with what heart can we in adversity ask protection of Divine goodness.

WE SHALL BE HAPPY YET.

BY MRS. GRAY.

Fear not, beloved, though clouds may lower,
Whilst rainbow visions melt away,
Faith's holy star has still a power
That may the deepest midnight sway.
Fear not! I take a prophet's tone,
Our love can neither wane nor set;
My heart grows strong in trust—Mine Own,
We shall be happy yet!

What! though long anxious years have passed,
Since this true heart was vowed to thine,
There comes, for us, a light at last,
Whose beam upon our path shall shine.
Yet who have loved 'midst doubts and fears,
Yet never with one hour's regret,
There comes a joy to guild our tears—
We shall be happy yet!

Aye, by the wandering birds, that find
A home beyond the mountain wave,
Though many a wave and storm combined
To bow them to an ocean grave—
By summer suns that brightly rise,
Though erst in mournful tears they set,
By all Love's hopeful prophecies
We shall be happy yet!

ORIGINAL.

PLAIN TALK TO ODD FELLOWS.

The obligations which Odd Fellows have taken upon themselves does not rest merely with relieving the distressed, comforting the afflicted, and taking charge of the family of a deceased Brother, but there are others, though not so sacred and so binding, yet such as no Odd Fellow should ever loose sight of or fail to fulfil.

So soon as we are received into the Lodge, we are *Brothers*, not in a cold, unmeaning sense, but Brothers in spirit, feeling an interest in each other's welfare, and bound together by no common ties, having a regard not only for one's health and comfort, but feeling for his pecuniary success, and it is our duty to aid one another as much as we can in getting along in the world when we do not compromit ourselves thereby.

How many Odd Fellows are there who think of these things?—who take them to heart, and live up to them? Doubtless there are very many, but are there not by far too many who give them no need?

The mind of the writer of this article has been strongly impressed with the conclusion that too many of the brethren neglect their obligations to one another in the business transactions of life, from complaints which have from time to time been made in his hearing. We have read, too, the frequent appeals which the Editor of The Ark has made to his delinquent subscribers, to send him the amount due; and if we are to believe what he says, these appeals pass unheeded.

Now, it may be submitted to any one in all candor, *are these things right?* Is this the *duty* of Odd Fellows to each other? No one can answer *aye*—all say no. Then why should it be so?

It has been a matter of much astonishment to us, that so very many neglect to pay the small debts which they contract. Many who are amply able to pay, let their dues to the Lodge run on from time to time, until it probably amounts to five dollars or more. Then it is something of an object to them. It is hard to part with such a sum, and many are disposed to quibble about it, and probably contend that the account is incorrect, &c., &c.; whereas if the same had been paid as it become due, then there would have been no difficulty—and perhaps some unpleasant feelings prevented.

"Owe no man anything," is an injunction from high authority. It cannot, perhaps, at all times be obeyed; but indebtedness may be greatly avoided. How easy it would be for most Brothers, when subscribing for The Ark, to pay their dollar at once, and have done with it. How easy would it be, and how much better for all concerned, for Brothers to pay their dues at the end of every quarter. That Brother who in the course of three months cannot save a dollar to pay his dues, is indeed in the most straightened circumstances.

We must confess we have been pained to see the notices which appear in The Ark, and other publications of the Order, which show so clearly that there are many Brothers who neglect the obligations they are under to the conductors of these publications. We wish it were otherwise. It is not the way to foster and cherish that which has done the Order so much good. How shall it be remedied? There is no way that we can see but by appealing at once to Odd Fellows to fulfil the obligations they owe to their Brothers, and not let this reproach rest upon us any longer; for reproach it is, and that of no ordinary character.

This is not written in a spirit of unkindness, but from the best and purest motives—a desire to rouse Brothers to a just sense of certain duties they owe each other, which are too much neglected. May it have the desired effect!—and if so, there will be more of the *true* brotherly love—more of the *genuine* Odd Fellowship among us. *Will* Brothers think over these things? EZEL.

FRIENDSHIP.

BY REV. BRO. I. H. PERRY.

Friendship is not a thing of theory only, but of practice; it is favors conferred; acts of personal kindness; help afforded in time of need. It is active benevolence; operative charity; the overflowings of a kind and a generous heart, not only to equals, but to objects of pity and want. True friendship is unlike the stinted cup of the miser; but like the balmy radiance of the morning, spreading its cheering and comforting influence to the humblest hovels of poverty and want, as upon the mansions of the rich. We have luminous paradigms of divine friendship and benevolence in the developements of the mercy, grace and providence of God towards his creatures of earth. He sendeth rain and causeth his sun to shine upon the just and upon the unjust. And when his omniscient eye ran down the stream of time to the latest generations of men, he saw and heard the groans of the suffering and dying; prompted by the emotions of love, benevolence and true friendship, he ran to their relief. To bring the necessary help to the fallen family, he gave his Son to die for them; life and immortality are brought to light by the Gospel, and kindly offered to *all*, without money and without price. These are displays of Heaven's friendship to man, which, according to our ability and sphere of action, we are to imitate.

Friendship has eyes to see the signs and ears to hear the language of distress; a tender and sympathizing heart to feel the sorrows of others, and swift feet to hasten to extend the hand of charity to the poor and to lead the blind and weary in a plain path. Its promptings impel us to the chambers of the sick and the dying, to wipe away the dampths of death, to close the languid eye, and to commit the mortal remains to the tomb. And having discharged the duties and acts of friendship to the deceased, it espouses the cause and interest of the widow and the orphan; defends, protects and comforts them, amid the sorrows of this "sin-chilled world." It is among the most important duties of an Odd Fellow to visit his afflicted brother. It is an act of humanity, to which the promptings of his heart should impel him, apart from all voluntary obligations. But having adopted a system of operation, and having entered into the most solemn vows, and into a mutual covenant with each other, to visit and administer to each other's necessities in affliction and distress, he cannot, knowingly, neglect his brother in his afflictions without betraying confidence and violating the most sacred obligations. To visit the sick is to imitate the world's Redeemer, and walk in the high behests of Heaven. Remember to do to others in this matter as you would that others should do unto you. True friends assist each other in the business of this life, so far as it is in their power; they will not injure one another, in person, property or reputation, nor suffer it to be done by others, if in their power to prevent. But while they attend to these things, they should aim at higher objects, a more ennobling end; they should have a watchful eye over the conduct and moral character of each other.

Odd Fellows are under solemn obligations to adhere to the strictest principles of morality, that they may maintain the moral dignity of the Order, and that it may be useful among men. They who have professedly put their trust in God, and selected the great principles of Friendship, Love and Truth as their motto, are under obligations to revere the awful name of the great Jehovah, and not to take it profanely between their lips. And should a brother so far forget his vows and obligations as to use that name profanely in our presence which he has pledged his sacred honor to reverence, we should not suffer a false delicacy to prevent our administering a suitable reproof. This is a vice of all others the most unreasonable; it is an insult offered directly to the most Noble Grand of the universe. And those who are guilty of so vile a practice, deserve not the dignity of man, much less the badge and emblem of an Odd Fellow. The illustrious Washington remarks thus upon this species of wickedness: "The foolish and wicked practice of profane swearing and cursing is so mean and low that every person of sense and character detests and despises it."

The pathway of moral rectitude, as auricularly sketched to the Odd Fellow in the impressive lectures given him in the Lodge, should be constantly before the mind, fresh upon the tablets of memory; and aberrations from it should be carefully avoided. And should we see a brother swerve from the path of pure morality, we should use all the means in our power to recover him before destruction overtakes him and his ruin is inevitable. Man's moral powers have been so paralyzed and weakened by sin, that he needs all the moral force and influence that can be thrown around him, by association and otherwise, to enable him to break off from habits of vice; to resist and quell the ebullitions of passion, and to withstand the influence of wicked men and devils, who are ever ready to allure the unsuspecting into scenes of dissipation and ruin. In the hour of peril, when danger is nigh, the hand of Friendship should be extended to strengthen the weak and to encourage the heart of a friend and brother, that he may succeed in opposing evil and in maintaining the purity and moral excellency of his character. But be it ever remembered, that we can only fully maintain the moral dignity of our nature, by the grace and strength of Him in whom we put our trust; hence we should look to and trust in him with all the heart.

Brothers, the solemn vows that you have taken in these or some other consecrated walls in the presence of Almighty God, and the unfolded pages of his imperishable Truth which bind you to a faithful performance of these duties, and to observe, inviolate, the great principles of honesty and truth, make it also your duty, should you see or know a brother to be tempted, for the sake of gain, to abandon his position as a man of truth and integrity, to warn him, reminding him that though he may escape the eye of his brethren and of the world, yet the eye of his awful Judge he cannot escape, and that every shade of character developed in human existence will be seen in the light of eternity and rewarded or punished, according to its merit or demerit.

Again. Should you ever hear the tongue of slander traducing the character of the innocent, it is your obligated duty to stop it immediately, to arrest the poisonous stream that issues from so venomous a source, before its blasting and withering influence is felt, and spreads out into society.

The friendship which holds the members of this Order in unity, makes it their duty that while they shun those sinks of moral pollution with abhorence which lead to intemperance, profanity, gamblimg, licentiousness, and their kindred vices, as demoralizing and degrading in their present and final results, should they see a brother venturing within their fearful and deadly precincts, to hasten to dash the ruinous draught from his lips and to snatch him from the gulf of destruction, before the spell of ruin is fixed indellibly upon him, and a fond mother is bereft of a son; the heart of an affectionate and confiding wife is rent, like the oak riven by Heaven's thunder, and the little ones beggared and cursed with a debauched, degraded and drunken father.

If these things be true, then Friendship attends not only to the temporal necessities of its fellows, but it has a guardian care over their moral interests, contemplating their chief good, conscious happiness.

* * *

THE LAW OF LOVE.

If the love of man, in a true and exalted sense, is the fulfillment of a prominent law of Christianity, it is also the fulfillment of a prominent requisition of that law which the finger of God has engraved upon the human heart. Christ's spiritual system and man's moral constitution are not antagonistic. The adaptation of the lessons of the one to the susceptibilities of the other, is self-apparent. No native or essential oppositions obtain between them. The great principle of harmony reigns here, as well as in all the other works and arrangements of divine wisdom.

It is possible to conceive of a plan distinguished by the universal inadaptation of means to ends. It is possible to conceive of a particular law being so constituted, or its subject as being so constituted, as that the law shall be completely futile for the accomplishment of the particular object for which it was designed—as being, in all its aspects and bearings, utterly foreign to the heart for which it was enacted. Between them there may exist no congeniality of principle or organization, which shall render the one naturally authoritative, or the other, infinitely loyal. But in such a case there can be, on the one hand, no genuine legitimateness of action, and on the other, no spontaneity of submission. There may be great arbitrary force—there may be much apparent acquiescence; it is the power of an unnatural tyranny—it is the acquiescence of smothered rebellion. That which imparts a pleasing and acceptable authority to one, and the cheerfulness of a willing homage to the other, is wanting; and the absence of the adaptation indispensable to success, gives to the experiment the character of unmitigated foolishness.

No such incongruity is seen in the divine legislation. The solemn and imperative enactments of the Gospel, are the enactments of Him by whom man was "fearfully and wonderfully made," and who could not therefore fail in the proper adjustment of the law to the capabilities of the subject. And when God bids man to love his brother man, he speaks as "one having authority," not more from the cherished conceptions of the divine character, than from the fact that he addresses a being whose heart has intuitions of its duty, and inborn convictions of its ability to comply. The outward injunction to love, is anticipated and sanctioned by an impulse within. Compliance is practicable, for the tendency exists as a constituent principle of the moral nature. Love is the element and condition of the soul's true life. It cannot gather up and confine its affections within itself. It cannot so pervert the misapprehended virtue of self-denial into the most palpable and unnatural vice. Such a restriction were a negation of the nobler attributes of the spiritual being. An unloving soul is the veriest contradiction of terms claiming a place among the categories of absurdity. Love is a property and necessity of our nature. It is as essential to a man's real self, as his intelligence or perception. It is that moral property which throws a sacredness over all others that distinguish him; it is that innate necessity that yields him his highest dignity as a creature of reason — as a child of God.

That which lies thus native in the human heart, Odd Fellowship would quicken into a larger life. It provides for the natural and healthful exercise of the affectional tendencies of our nature. It calls us forth with a brother's heart to toil for a brother's good. Its peculiar work is the work of love. Its ministrations are the behests of kindness:—"Visit the sick, relieve the distressed, bury the dead and educate the orphan."

Whoso loveth and liveth thus, shall find his reward.—*Conn. Odd Fellow.*

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EXCELLENCE OF ODD FELLOWSHIP.

With universal philanthropy as his guide, the "Odd Fellow" devotes himself to the advancement of the happiness of his species, restricting his benevolence to a sphere in which he can do no good without fear of being imposed upon. The regulations of the Order, framed with a full knowledge of the frailty of our nature, are such as to ensure the greatest possible benefit, reference being had to the extent of means to be distributed and the wants of the beneficiary. Unlike other benevolent institutions, it places every recipient of its aid on an equal footing with those through whom relief is administered, and thus prevents the mortifying and degrading consciousness of being indebted to the bounty of others. A widely extended system of mutual insurance against the ills that "flesh is heir to," it confers on its members a proprietary right, under given circumstances, to receive from the general fund that which the receiver has himself rateably contributed; and makes him experience the proud satisfaction of being assisted under the vicissitudes of fortune from a source to which he has as good a title as any other "brother" of the Order. Nor is this all. To be a worthy "Odd Fellow," is to provide for one's wife and children when the ability to do so directly shall have been taken away by the hand of death, and to furnish his offspring with such facilities of intellectual improvement as shall enable them to maintain a respectable standing in society. Deprived of their natural protector, the children of the "Odd Fellow" find in the brotherhood a host of guardians, to watch over and provide for their welfare, whilst in taking his last farewell he no longer beholds in them wretched dependents on the cold charities of a selfish world. It may be said with truth, that no human plan of beneficence has ever been devised, so well calculated to exalt and enable us while living and protect us when dying, against the assaults of the "king of terrors."—*Covenant.*

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Memory of the Dead.—How sacred the memory of the dead! We will not, cannot forget those whose affections were early twined around our hearts in the holy bonds of friendship. They may have died on a foreign shore far from home and friends, with no kindred spirit upon whom they might cast a farewell look, ere they entered the heavenly world, but they still live in our hearts. When we visit our familiar retreats, and meet not their smiling faces, we think of them — we think of them too, at the calm twilight hour, and at bright-smiling morn their image is not forgotten. The stranger may lightly pass over the grassy mound which covers them — 'twill not disturb their repose. Theirs is a sweet, a holy sleep — theirs is rest which none shall disturb. Calm be their sleep — and though recollections of them may cause the tear-drop to fall, we will not call them back from their noble, pure home, to again mingle with the vanities of earth, and again meet its trials. We will silently look upon the turf which covers them — we will there plant the ever-green and thornless rose, as a partial tribute to their memory, and then leave the spot — perhaps forever, but while life and reason last, we will think of them — cherish their memory as a choice plant. True, indeed, they have mingled their once lovely forms with the dust, among the rich and the poor, the virtuous and vicious, but the immortal spark within is transported to a fairer clime — even Paradise the home of angels.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF THE U. STATES.

This body assembled in Baltimore on Monday, the 18th of September. We learn by a Telegraphic despatch, that on the second day of the session, the following officers were chosen:

ROBERT H. GRIFFIN of Georgia, Grand Sire; ASHER S. KELLOGG of Michigan, Deputy Grand Sire; JAMES L. RIDGELY of Maryland, Grand Secretary, and ANDREW E. WARNER of Maryland, Grand Treasurer.

This is all the news we have at the time of going to press. In our next number we hope to be able to give a synopsis of all important matters acted upon in that body.

OUR OWN STATE MATTERS.

We have received from Grand Sec'y Hefley, a copy of the revised Constitution passed at the July session, with the General Laws annexed. Also, the proceedings of the Grand Lodge since the January session. Bro. Hefley has likewise kindly favored us with an abstract of his report to the Grand Lodge of the United States for the fiscal year ending June 30th, 1848, as follows:

Initiations, - - - - - -	1,607
Rejections, - - - - - -	207
Admitted by Card, - - -	430
Withdrawn by Card, - - -	489
Reinstated, - - - - - -	39
Suspended, - - - - - -	49
Expelled, - - - - - -	144
Deceased, - - - - - -	62
Number of P.G's - - - -	921
Number of members, - - -	8,067
Number of P.G. Masters, - -	14
Amount of Revenue, - -	$62,388,77
Number of Brothers relieved, - -	1,267
" Widowed families, " - -	58
" Brothers buried, - - -	52
Amt. paid for relief of Brothers,	$16,330 70
" " " Widowed families, -	834 86
" " Education of Orphans, -	19 37
" " Burying the dead, -	$1,693 85
Total for relief, - -	$18,880 79

All of which goes to show the great prosperity of the Order in Ohio, and gives the proudest evidence that Odd Fellowship is fulfilling its great mission of Benevolence and Charity—Friendship, Love and Truth.

The Constitution and General Laws are printed in a very neat manner, with marginal notes appended, which makes it much more convenient for reference. We notice some things in the Constitution that ought to have been changed, and it was an oversight that they were permitted to pass as they did. However, no evil will result to let matters stand as they are. It may be wondered, considering the manner in which the Constitution was finally passed upon, and placed in the hands of Bro. Hefley, that it presents so few inaccuracies as it does.

The proceedings of the Grand Lodge at the April and July meetings, show an immense amount of business transacted; and considering the number of members in attendance, we believe few bodies transact more business, or in a better manner, than the Grand Lodge of Ohio, in the same length of time. By the appointment of a number of standing committees, we hope to see matters more matured, and more deliberately acted upon hereafter.

In connection with these remarks we may mention that much complaint exists in regard to the the distribution of the Grand Lodge proceedings. We are informed by the Grand Secretary that they will be sent out with all possible despatch. He says he is informed that in many instances the District Deputies fail to distribute the proceedings among the Past Grands and Lodges after they receive them; and also that Past Grands have complained of paying postage on proceedings when sent by mail. We think that all concerned should lend a willing hand in distributing the proceedings; and those entitled ought certainly to be willing to pay a small amount in the way of postage for a copy of the proceedings.

☞ Michigan has thirty-six subordinate Lodges, and on the 30th of June last, 2305 contributing members. Initiations during the year 787.

NEW LODGES IN OHIO.

Dayton, Sept. 16, 1838.

Bro. Glenn—Having been invested with due authority by the Grand Master, I proceeded to the town of Morrow, and on the evening of the 19th inst., I instituted Morrow Lodge, No. —, I.O.O.F., and installed as officers of the Lodge Sam'l P. Hunt, NG; Allen Barber, VG; L. W. Williams, Treas; Enos Carroll, Sec'y; and Jos. Kelsey, Per. Sec'y.

I conferred the degrees on several brothers necessary to qualify them for the occupancy of their respective chairs, previous to their installation into office.

Three strangers were this evening added to the swelling tide of Odd Fellowship by initiation, and one brother upon card, which, with twelve petitioners, gives them a very respectable number with which to commence their labors in the cause of benevolence and charity.

Morrow Lodge is in possession of a very neat and tasty Lodge room, well finished and furnished, and I feel assured that the efforts of our brothers in that pleasant and thriving village will be crowned with flattering success.

Saturday evening is their night of meeting.

I beg leave to record my sincere thanks to the brothers in attendance from a distance, and especially to Bros. H. M. Stokes and J. B. Gilbert, for their kind assistance so cheerfully rendered.

Fraternally yours,

Wm. M. Smith, Special Deputy.

Wyandot Lodge, No. 110.—We are under obligations to Bro. J. D. S. for the following account of the institution of a Lodge at Upper Sandusky:

Bro. Glenn—Having sought in vain for some account of our Lodge in the pages of The Ark, necessity compels me to take up my pen to inform you and your readers, that we are here.

Wyandot Lodge, No. 110, I.O.O.F. at Upper Sandusky, was instituted on the 7th of July last, by G.M. Olds, assisted by D.D.G.Ms. Larwill and Stickney, and other visiting brethren. The seven petitioners were present, and six persons were initiated during the evening. Our number has now increased to twenty-five.

Our prospects are cheering. The right spirit prevails, and in the midst of sickness and distress the brothers are nobly exemplifying the practical workings of the Order.

We meet on Wednesday evenings. Officers for the present term: J. D. Sears, NG; Samuel Henley, VG; F. S. Anderson, Sec'y; Josiah Zigler, Treas. J.D.S.

Invincible Lodge, No. 108, was instituted at Oxford, Butler county, by the Grand Master, on the 7th of June, assisted by a number of Brothers from Rossville, Hamilton and Somerville. Two candidates were initiated into the new Lodge. A brother writes us that this Lodge is prospering; it has not taken in many members, but those it has initiated are of the right sort. The officers are W. T. Smith, NG; I. I. Keeley, VG; G. W. Churchill, Sec'y; G. W. Keeley, Treas.

Good Intent Lodge, No. 111, was instituted on the 11th of July, by P.G. John Beistle, at Liverpool, Medina county, assisted by brothers from Medina. Two gentlemen were initiated. The officers are Peleg Olin, NG; H. D. Haines, VG; John J. Lester, Sec'y; Daniel Ford, Treas. The Lodge meets on Tuesday evenings.

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To new Lodges.—We would suggest to the Lodges that have been or may be instituted the present year, in this State, to delay the printing of the Constitution and By-Laws until after the next session of the Grand Lodge. The uniform Constitution has been referred to a committee for revision, and no doubt numerous changes will be made. After the next session, a corrected Constitution will be furnished the Lodges. New Lodges should have their By-Laws ready to submit to the Grand Lodge, so that they can be acted upon, and be ready to print with the Constitution.

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Lodge Seals.—We had the pleasure of forwarding a few days since to Concordia Lodge, No. 88, at New Lisbon, one of the finest Lodge seals we have yet seen in the State. It was executed by Bro. H. F. Wheeler, of this city, and we must say it is creditable to him as an engraver. We are pleased to see an improvement in Lodge Seals, for it was needed. Bro. Wheeler engraves seals and furnishes presses on reasonable terms.

CELEBRATIONS.

We are much obliged to P.G. Stevens of Chosen Friend's Lodge, for the following account of the excellent celebration at New Vienna:

Bro. Glenn—The celebration held by Clinton Lodge, No. 62, and Chosen Friends' Lodge No. 115, at New Vienna, on the 30th of August, was a very pretty affair, and rejoiced the hearts of all who participated. The day was fine, and at an early hour the people began to pour into the village, from the surrounding country, so that by 10 o'clock there must have been near two thousand persons on the ground. At 10 o'clock, the procession was formed, under the direction of the Chief Marshal Bro. J. R. Emrie, D.D.G.M., and marched to the grove escorted by the Greenfield Band, and a large procession of Ladies.

After appropriate ceremonies in the grove, Bro. S. L. Adams addressed us for two hours, in a strain of eloquence, that, certainly I have never heard surpassed, upon the subject of Odd Fellowship. His address was all that could be desired. He left no ground unoccupied, no objection unanswered, and I am safe in saying there was not an Odd Fellow present who was not proud of being a member of such an institution, and not one but what went away with new resolves to cultivate the spirit and practices of our beloved Order. Upon the community it cannot fail of having a good influence, in removing the prejudices that have been indulged in toward the institution; and arousing a spirit of enquiry that must result in good.

After the address, the members of the Order and their ladies, partook of a cold collation, in the grove, provided by Mr. Cline, of the Clinton House; and then all returned, in procession, to the place of starting.

No accident, or mishap, occurred to mar the proceedings; and all retired well pleased with each other, and delighted with the ceremonies.

Madison Lodge, No. 70, had a pleasant celebration, at London, on the 29th of August, as we learn by those who were present. There was about one hundred members in procession. The address was delivered by Rev. Bro. Samuel L. Adams, and of course it was a good one, and gave general satisfaction. All were highly pleased with the ceremonies of the occasion.

We understand that our brethren of Mohiccon Lodge, No. 84, had an excellent celebration at Ashland, on the 7th of September, but we have not received any particulars.

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GRAND ENCAMPMENT OF OHIO.

We have received the proceedings of the Grand Encampment of this State at its several meetings during the year ending on the 3d of June last. It is a pamphlet of some forty pages, and contains matter of interest to the Patriarchal branch of the Order.

The returns of the Subordinates show a large increase during the year. The initiations were 422, admitted on card 61, deaths 5, expulsions 12, withdrawn by card 61. Total increase of members 405. Amount of revenue, $8,016. Expended for relief of Patriarchs $1,242; relief of widows $95; for burying the dead $65. Past Chief Patriarchs 117, Past High Priests 108.

There are now twenty-eight Subordinate Encampments in Ohio, and at a meeting of the Grand Encampment the past month, Charters were granted for three others, to be located at Franklin, Warren county; Urbana, and New Lisbon.

◆

INDIANA.—We have received from G.M. BROWN, the proceedings of the annual session of the G.L. of Indiana, in July last, for which we return him our thanks. The proceedings are of a local nature, and although not of general interest they bear testimony of the good feeling and harmony which pervade that prosperous jurisdiction. There are now upwards of fifty Subordinate Lodges in Indiana, and the initiations show a good increase in the number of members.

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MISSOURI.—We are indebted to some unknown friend for a copy of the proceedings of the Grand Encampment of Missouri, from its organization in February 1846, up to the 29th of June last. There are six Subordinate Encampments in that State, with an aggregate of 163 members. That excellent and indefatigable Odd Fellow, Isaac M. Veitch, is Grand Chief Patriarch of Missouri.

BE SOCIABLE.

Odd Fellows should be sociable. We hear complaints sometimes that there is not that sociability exercised in our Lodge rooms which should always characterize the meetings of Odd Fellows. These complaints are made more especially in regard to strangers and visitors. A visitor on card should always be introduced to the Lodge in a becoming manner, and conducted to a seat. It is then *the duty* of Brothers to give him some attention, and not permit him to depart from the Lodge without having been spoken to. He should be made to feel that he is *at home*—among his brothers, *in fact*, and not merely in name. It is unnecessary to say *how* he can be made to feel at home. The good sense of any Brothea will dictate the proper course to be pursued towards a stranger.

We have visited Lodges where these things were done up right—in a manner becoming and creditable—where, if one did not feel at home it was his own fault. When such is the case, a visitor always carries with him a good account of the Lodge.

Bro. J. G. Forman.—It is truly gratifying to us, and we know it will be to the numerous friends of Bro. Forman throughout the State of Ohio, to learn that he has been elected Representative to the Grand Lodge of the United States by the Grand Encampment of New Hampshire. He has also been chosen Grand High Priest of the Grand Encampment. Bro. F. is comparatively a young member of the Order in New Hampshire, and his rapid promotion is an honorable and well merited tribute to deserved worth and sincere devotion to the cause of Odd Fellowship.

☞ We regret to learn that Bro. John Brough felt compelled to resign his office as one of the the Representatives from the Grand Encampment of Ohio, to the G.L.U.S. to which he was elected by a most flattering vote. Business engagements and illness in his family were assigned as the cause. The Grand Encampment authorized G. Rep. W. B. Chapman to cast the two votes to which that body is entitled.

P.G.M. Thomas Spooner.—We find the subjoined paragraph in a late number of the Golden Rule, copied, that paper says, from an exchange. We do not know its origin, but we know that it is nothing more than a well merited tribute to the worth and abilities of our esteemed friend and Brother, whose talents and labor have done the Order great service in Ohio:

"That experienced and faithful Odd Fellow, Past Grand Master Thomas Spooner of Ohio, has been re-elected Grand Representative from that State to the G.L.U.S. The brethren have done themselves honor, and the Order at large a good service, by returning him to the highest Chamber of the Order. He is able, discreet, and understands the wants of the Order, and the proper way to supply them, as well as many who claim wisdom because they pride themselves on being very *ancient* Odd Fellows. Though a modern Odd Fellow, Bro. S. has studied the mission of the ancients, and acts readily and honorably."

An Imposter.—P.G. Wm. L. Wann, of Heber Lodge, Navarre, Stark county, writes us that a young man calling himself *Duncan McCloud*, representing himself as a member of Prince of Wales Lodge, No. 1, Canada, and a tailor by trade, has been in that region, and obtained aid from Odd Fellows. He was without a Card, and there is reason to believe he is an arrant imposter. He has been seen at Chambersburgh, Pa., where he boasted that he had duped the Odd Fellows. He is believed to be of Irish descent, 5 feet 6 or 7 inches high, light hair and complexion, quick spoken. This notice is given that Brothers may be on their guard against the imposter; and we will add that Brothers cannot be too cautious in bestowing charity upon travelers without Cards. There is no necessity for being without one. If it is lost or destroyed, it can easily be renewed in a very few days.

Six months' term.—We notice that the Grand Lodges of New York, Missouri, and perhaps others, have instructed their Representatives to vote for a restoration of the three months' term. We presume it will hardly be effected.

SPURIOUS MASONS.

As we do not belong to the Masonic fraternity, it is but quite recently, and then by mere accident, that we knew there was such a thing as *spurious Masons*. To be sure, we had heard of *Morgan Masons*, so called from having read Morgan's book, which we presume was about as valuable to them in revealing the secrets of Masonry as would have been the perusal of Gulliver's travels, or any of the Arabian Nights' vagaries. But there are *spurious Masons*. They have their fountain head located In the city of New York, under the name of *St. John's Grand Lodge*. This Grand Lodge issues charters and creates subordinate Lodges. A circular issued by the Grand Lodge of the State of New York, of *regular* Masons, informs us that this spurious body is composed of persons who have been *expelled* by them for their unmasonic acts, and this spurious body takes to its embrace all those whom the regular body are compelled from time to time to expel or suspend.

Now, we would not countenance a *spurious* Mason no more than we could a spurious Odd Fellow. There can be neither honesty nor honorable feeling in them, and they should not be trusted.

We regret to say that at least one of these *spurious Masons* is recognized as an Odd Fellow, though we have been unable to learn whether he is a member of any Lodge or not. We allude to *A. C. L. Arnold*, the Editor of the Gazette of the Union and Golden Rule, published in New York—the same who, in order to show his standing, boasts himself the Chaplain of Munn Lodge, No. 5, and Grand Chaplain of the St. John's Grand Lodge, the *spurious* body, and its *subordinate!* Well, this may be a recommendation in his own eyes, but will it be in the estimation of any honorable Odd Fellow? Ought not all honorable Odd Fellows to scout him as they would a spurious Odd Fellow, or an imposter?

This man is set up at the head of a publication which is recognized as an organ of our Order—employed, probably, as a penny-a-liner, without regard to his true character as an Odd Fellow. We call upon our Brotherhood to notice these facts, and as far in their power to suffer no reproach to come upon us by countenancing spurious Masons. Scout them from among you on all occasions, and in all places. If an individual is held unworthy a place in a regular Lodge of Masons, is he worthy to be an Odd Fellow? We hold this to be a question of some consequence.

Pittsburgh, Penn.—There is but one regular and legal Lodge of Odd Fellows in the city of Pittsburgh, and it is called Angerona Lodge, No. 286. It meets every Wednesday evening, at its Hall, corner of Fourth and Market streets.

☞ Visiting Brethren are cautioned against visiting any of the Lodges meeting at the corner of Wood street and Virgin alley, or in Alleghany City, as they have all been suspended by the G. L. of Pennsylvania.

MARRIED,

In Columbus, Ohio, on the 9th of March, 1848, by the Rev. G. C. Crum, Bro. L. G. Prentice, of Columbus Lodge, No. 9, to Miss Sarah Davis, both of that city.

In Marshall county, Va., on the 16th of July, 1848, by the Rev. James Jefferson, Bro. Daniel McNeilage, of Rose of Sharon Lodge, No. 74, to Miss Jaae Ann West, of the former place.

On the 9th of August, 1848, by the Rev. John W. Locke, Bro. James Malone, of Allensville, Jackson county, (P.G. of Chillicothe Lodge, No. 24,) to Miss Mary E. Pierce, of Bainbridge, Ohio.

At Germantown, Ohio, on the 27th of August, 1848, by the Rev. T. Winters, Bro. Joseph Lawrence, of Friendship Lodge, No. 21, to Miss Maria Shaeffer, both of that place.

At London, Ohio, on the 30th of August, 1848, by the Rev. Mr. Armstrong, Bro. James B. Stockton, of Columbus Lodge, No. 9, to Miss Martha Jane Miner, both of Columbus, Ohio.

On the 5th of September, 1848, by Elder John McMillan, Bro. J. B. Gustin, of Miami Lodge, No. 89, to Miss Elizabeth Dearth, both of Warren county, Ohio.

At Columbus, on the 12th of September, 1848, by the Rev. Cyrus Brooks, Bro. Daniel McFarland, of Central Lodge, No. 23, to Miss Lydia V. McCullough, both of that city.

OBITUARY.

Died, at Mount Pleasant, Jefferson county, Ohio, on the 31st of July, 1848, Bro. James W. Armstrong, P.G. of Jefferson Lodge, No. 6.

At Cincinnati, Ohio, on the 28th of August, 1848, Mrs. Martha Ann, wife of Bro. Tho. Sherlock, P.G. Sire.

At the village of Manchester, Mich., on the 28th of Aug. 1848, of consumption, Mrs. Ruth C., wife of Bro. Jas. W. Hill, of River Raisin Lodge, No. 7.

At his residence in Pickaway county, Ohio, on the 4th of September, 1848, Bro. Nelson Crouse, of Columbia Lodge, No. 32, aged 41 years.

At Rising Sun, Ind., on the 4th of September, 1848, Mrs. Jane, wife of Bro. John H. Jones, in the 25th year of her age.

EXPULSION.

At a regular meeting of Xenia Lodge, No. 52, held on the 15th of August, 1848, *Adam L. Smith* was expelled for wilful lying before the Lodge when under trial for drunkenness.

E. S. NICHOLS, Per. Sec'y.

THE ARK.

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[ORIGINAL.]

AN ADDRESS

Delivered at the Dedication of the Hall of Eureka Lodge, No. 36, I.O.O.F., Louisville, Ky., August 9, 1848.

BY BRO. JOHN L. PRICE, M. D.

Not of my own choice, but obedience to your will, and a resolution against delinquency in whatever may become duty by the suffrages of the society of Odd Fellows, are the only motives which could have drawn me from the secret walks of private membership, to appear as the minister of the present occasion.

These considerations induce me to hope that the same sentiments of partiality which predominated in my appointment as your orator, will induce you now to palliate my faults, and to condemn even my errors with a spirit of mildness. For who will venture to become a candidate for your indulgence, if it be denied to a functionary of your own selection, whose ambition is rendered virtuous by consisting in a wish to merit your approbation?

As the art of oratory is foreign from the profession to which I am devoted, and as I mean to address myself at present to your understandings, not to your imaginations or your feelings, I disclaim all pretentions to the ornaments of rhetoric. It neither comports with my qualifications, nor falls within my aim, to awaken your sorrows by the enginery of pathos; it belongs not to me to conduct you enraptured through the beautiful fields of fancy to cull on our way the flowers of taste, and strew them before you in the exuberance of declamation; nor is mine the power to overwhelm your souls by the grandeur of imagery, to lead them captive by the charm of harmony, nor to hurry them away by the energy of action. The accomplishment of these ends calls for endowments which none but the favorites of nature can boast.

Speaking as I do, not to persuade and rouse to action, but simply to elucidate my subject, and produce, if possible, a conviction of the value and importance of the society of the Independent Order of Odd Fellows, some degree of perspicuity and correctness of argument are the only properties of oratory at which I shall aim.

Brethren of the Independent Order of Odd Fellows, and especially those of Eureka Lodge—as we have met upon this occasion for the purpose of dedicating this Hall to the exclusive use of our Order, I know not how I can better discharge the duty you have assigned me upon this occasion, than by presenting briefly, a history of the rise of our Order in the United States; the object of its association; and also to answer to some extent, the oft repeated question, What is Odd Fellowship?

The Independent Order of Odd Fellows is an association of recent origin in the United States. The first Lodge of Odd Fellows that we have any account of in our country was self constituted in the city of New York in the year 1816, and was styled Prince Regent's Lodge of Independent Odd Fellows. The duration of this body was of a very brief period, composed entirely of foreigners, instituted immediately at the close of the war with Great Britain, it is presumed that national feeling was the cause of its extinction, and of the union of its members with other Lodges after their foundation.

In 1818, Thomas Wildey, a native of Great Britain, emigrated to this country, and settled in the city of Baltimore, and it is conceded that he is the founder of our Order in the United States.

In the year 1819, Mr. Wildey, by public notice, invited the co-operation of all Odd Fellows, if any, who might be in the city of Baltimore, to aid him in establishing a Lodge in that city.

The call was successful; and a Lodge was formed by self constitution on the 20th of April, 1819, which was called Washington Lodge, No. 1, after the Father of our Country.

This body proceeded to initiate according to the usages of the Independent Order, and continued to act, without legal charter, until the return to England of Mr. John Crowder, who had been made an Odd Fellow in Eng-

well as courage, and dispell alike the gloom of fear and melancholy.

Among all the honors which God conferred upon his servant Abraham, and those were neither few or small, there was none equal to that of calling him his friend. "Thou art the seed of Abraham my friend." Abraham believed God, and it was imputed to him for righteousness, and he was *called the friend of God.*

How wonderful is the condescension to which infinite goodness can stoop! We are sometimes led to express surprise, when we see one human being, who happens to be raised a little above the rest of his species, descending from his elevated station to enter into familiar converse with one that is beneath him, and more especially to solicit such a one for his friend. But how do all such acts of condescension dwindle into insignificance when we are led to think of the majesty of Heaven deigning to confer upon a guilty mortal the appellation of friend! Yet this honor was not peculiar to Abraham.

The Son of God, in the days of his flesh, thus addressed his disciples: "Greater love hath no man than this, that a man lay down his life for his *friends*; *ye are my friends* if ye do whatsoever I command you; henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you *friends*." He laid down his life for them. He redeemed them to God at the expense of his blood. Was this not an exhibition of friendship unparalleled. Since God is the friend of man; and as the Son of God is the friend of man, is it not right that we should befriend and have friendship for our fellow men? This is a part of the genius of Odd Fellowship.

Friendship with Odd Fellows is an abiding principle, and within the sphere of their operations, which is commensurate with their ability, the claims of friendship are never withheld—but readily and faithfully, and practically performed, as the sick room, and the dying couch, have testified.

Love is an essential attribute of God, and such is the feelings of this, the greatest of the moral virtues in the divine Being, that it is said in this Holy Book, that "God is Love."

Love is an attachment of the affections to any object, accompanied with an ardent desire to promote its happiness. It has been distinguished into 1st. Love of complacency, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure. 2nd. Love of esteem, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things. 3d. Love of gratitude, which arises from a sense of kindness conferred on us. 4th. Love of benevolence, which is an inclination to seek the happiness and welfare of any being.

Usually these elements are blended in our attachments; but they often exist in a separate state, or in very different degrees of combination. It is the excellence of the christian system, that it ennobles, regulates, and directs this passion to proper objects, and moderates it within due bounds. Finding this principle in the human mind it does not banish but encourage it; does not depress but exalts it; does not abate but promotes it. It is conducted by piety to proper objects; is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.

Love, which is the greatest of all graces, and answers to the end of the law, and resembles the inhabitants of a better world, exists in the bosom of every Odd Fellow as a principle and an emotion, and is exhibited to our neighbor in a humane and tender regard for our fellow men, and is exercised towards all without exception, according to their degree of proximity to us, in kindred, place, acquaintance and opportunity. It is a settled disposition of the soul, and rule and practice of the Order, prompting us to every act of kindness towards our neighbor, and especially towards our brethren.

Brotherly love is a peculiar attachment amongst Odd Fellows, and arises from their common association, interest, object, and hopes, and desires to do good to their fellows, and to each other. They are of the same fraternity, and they show their love for each other, by bearing one another's burdens; by assisting and relieving each other; by admonishing in the spirit of meekness and kindness; by establishing each other in the truth; by conversation, exhortation, and stirring up one another to the several duties which are so peculiarly inculcated by the Independent Order of Odd Fellows.

Truth, and the love of it, is among the noblest characters of man. It is one of the essential elements of the divine character, and of the divine nature. God is truth, as well as love and friendship. His word is truth—his commands and promises are truth, and one of the objects of his moral government is to bring back fallen and depraved man to the acknowledgment of and obedience to the truth. Odd Fellowship recognizes truth as a cardinal moral virtue of such excellence and so essential to virtue and moral worth that no one who does not reverence and practice truth can become, or long remain a member of this association.

The term Truth is used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. Moral truth is the conformity of our words and actions to our sentiments.

In this sense, with Odd Fellows truth has a power and exerts an influence in acts of benevolence, kindness and charity that will favorably compare with any association for doing good, known to the world.

We would not be understood by this remark, to undervalue the benevolent and worthy fraternity of Free and Accepted Masons; nor our co-workers in good-doing, the Sons of Temperance. We simply desire to state the fact, and to claim for the Independent Order of Odd Fellows that only which is their due.

The bond of Friendship, Love and Truth is that which unites Odd Fellows throughout the world.

Let us for a few moments look at the power of this bond, the force of these sentiments, these virtues, and some of their practical effects.

If introduced to a Brother, although a stranger whom we never before saw, and will perhaps never see again, there is instinctively as it were awakened feelings strongly allied to kindred.

We return to him the grasp of sincerity and friendship, and are ready to prove that we are willing to do him all the good we can. If in distress, our treasures are open to relieve his wants, our arms are tendered to support his weakness, and we attend upon his sick bed and supply as far as it can be done the place of a wife, a sister, or other near and dear relations. This we do as a sacred duty, not as a favor, which we have covenanted to perform; for the friendship of Odd Fellows is founded on an obligation resting upon us to do all the good we can, and *especially* to those of our own Brotherhood.

The exercise of sympathy and charity thus while they exalt, refresh and invigorate the purest feelings of our nature, at the same time fix and confirm the love of our brothers to the Order, and strengthens the attachment to its principles both in the giver and receiver of our kind and good offices.

The influence of this bond upon the conduct of Odd Fellows towards each other, is of a pleasing and truly ennobling nature. We meet with brothers of every rank in society, and of every trade, profession and calling, and are brought into intimate and friendly contact with all in whose bosoms there pervades the common desire to do good to their fellow men and to the Order.

In Lodge we spend our time in the transaction and adoption of such measures as will best serve to carry out the principles of our Order. Here we receive the reports of the sick and distressed. If need be, here arrangements are made to bury the dead and provide for the widow and the orphan, and to heal dissensions, if any should exist between brethren.

All within this Hall is peace and good will; and here arrangements are made for the weekly visiting of the sick and the needy, to alleviate their wants, and provide for their necessities.

Frequent visits to the chamber of the sick soften our feelings, and remind us of our mortality, and lead us to reflect on the uncertainty of health and life, and warn us to prepare for that great change which the frequent sickness and death of our brethren and fellow men teach us to be inevitable.

How often do Odd Fellows witness their brothers stretched upon their last bed of sickness? and how often are they compelled to behold the hollow cheeks, the emaciated form, the sunken and glazed eyes, and the flickering and scarcely perceptible pulse, and the cold and livid extremities, giving unerring evidence, that the work of death has begun, and is rapidly hastening its victim to the grave.

Then do Odd Fellows give their nights, and days too, to their departing brother; and then is felt with a power and influence not to be mistaken, the practical import of Friendship, Love and Truth; for then, all that kindness and charity can do to smoothe the rugged pathway to the grave, is freely offered, and cheerfully given.

And at last, when death has torn him from us forever, and his spirit has taken its departure to God who gave it, his lifeless body is taken in charge by us, and consigned, with decency and solemnity, to its kindred dust and ashes. We mingle our tears and our prayers together, around the silent grave, and having performed our last solemn and painful duty, we return again to our meetings and to the care of the living.

Here the first inquiry is, has the Brother left a widow or orphans in distress? If so, then the beneficial influences of Odd Fellowship are felt, by providing for the comfort and support of the widow, and the education of the orphan; and it is only then that our duty as Odd Fellows is fully performed, and its objects duly accomplished.

This is a part of the benevolence and good doing of Odd Fellowship, and time would fail me were I to attempt to mention, much less elucidate a tithe of the blessings it proposes to confer.

In conclusion we would say, and we believe that truth and sincerity justifies us in saying, Brother Odd Fellows, you belong to a praiseworthy and noble association, and permit me to urge you by every consideration of duty to make every honorable exertion to extend and promote the influence of the Order. For surely that influence is worthy of high and honorable consideration, which desires only to be felt in doing good—in visiting the sick, relieving the distressed, in burying the dead, in providing for the widow, and educating the orphan; and by monuments thus raised, we trust we shall receive the approbation of the virtuous portion of our fellow men, and perpetuate our Brotherhood. With such monuments, raised by adhering to, and acting upon the principles which now govern us, may we not safely hope that Odd Fellowship will go on and increase its usefulness in the peculiar sphere of its action, until want, and weakness and sickness and sorrow, and pain, shall be greatly lessened, if not banished from the world; and man shall enjoy a better and happier state during this life, through the instrumentality of the Independent Order of Odd Fellows.

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Conscience.—Conscience is God within us. It is a man's best friend, or his dreadful enemy. Where sin has made it an enemy, it haunts a man every where. He has no power to resist it, and he lies perpetually at its mercy. It is a flame kindled in his soul, which inwardly torments and consumes him. It is a viper which twines itself about his heart, and stings him in the tenderest places. It is a hungry vulture, a never-dying worm, which secretly plays upon his vitals, and fills him with agony and dismay. But where conscience is enlightened and obeyed, it is a friend indeed —a friend at home—an inward, intimate, truly bosom friend. It never deserts us even in the greatest extremity.

ATTENDANCE AT LODGE MEETINGS.

Extract from an Address.

Before closing, I wish to converse familiarly upon a few matters relating to our Lodge meetings. It is a melancholy fact that brothers may be found whose whole creed in Odd Fellowship consists of three rules—to pay their dues when well, receive their benefits when sick, and retire from the hall as soon as the initiation service is over. Such may be Odd Fellows in name, but they are as ignorant of the true principles of our institution as a child can be of the nature of a steam engine. They see the movement of the machine, and so long as it moves at all, they care but little by what power it is kept in motion, or whither it is tending. Their knowledge of the Order is a knowledge of its forms and ceremonies alone, and that Lodge stands the highest in their estimation which can infuse into those ceremonies the most spirit. Nor is this at all surprising; for the institution discovers its choicest beauties when they are absent; or, in other words, when the Lodge is open upon the good and welfare of the Order. The ceremonies are then over, the pageantry is then forgotten. Hand joins hand in social union, and heart responds to heart in the expression of friendly opinion. It is in truth a family meeting, where the diffident and retiring brother, warned into confidence by the social feeling which reigns pre-eminent, unconsciously finds himself for the first time addressing a public assembly. By untiring attendance, he becomes acquainted with business matters and parliamentary rules. The claims of the sick and distressed, of the widow and the orphan, are brought home to his heart with a ten-fold power. The deviations of brothers from the paths of rectitude become as beacon lights in his paths; and he goes forth to the world a more true and faithful Odd Fellow, a better citizen, and a nobler man. Unconsciously he has discovered the *pearl* of Odd Fellowship, and, placing it in the inmost recesses of his heart, he appoints for his guardians Wisdom and Virtue, and in his eyes the ceremonies, tinsel and trappings become as valueless as the rough granite that encases the crystal.

◆

Truth.—The mind that is open for conviction, and determined to pursue truth wherever she may guide, will derive lessons even from its own mistakes, which may prove salutary to itself and to the world. Oh, how grand is that character that can rise superior to selfishness, and cling to the glory of truth.

THE WEST.

BY WILLIAM D. EMERSON.

The West! the West! the sunset clime,
The last, the loveliest path of Time!
Where Glory spreads his loftiest flight
Ere Fate shall bid the world good night;
And Spirit rises high and higher
Above the old earth's funeral pyre.

The West! The West! The favored East
Has spread for thee her treasured feast;
Her commerce brings that science here
Which cost a dozen centuries dear;
And Liberty that fled her shore,
Rises on thee, to set no more.

The West! The West! where is the West?
'T was here—'t is on the prairie's breast;
It follows the declining sun
Along the banks of Oregon;
It will be where he lays his pillow
Upon the wide Pacific's billow.

The West! The West! and o'er the sea
Fast as the sun the shadows flee;
Religion, Learning, Freedom high,
Their mantles drop while passing by;
On China's towers their flag is gleaming,
And wakes whole empires from their dreaming.

The West! The West! still onward West,
And now the earth indeed is blest!
Lo! here the spot, where Eden stood,
And there where Jesus shed his blood—
The morning star above suspended;
The East and West together blended.

OUR PRINCIPLES.

"Nor is the deserving brother ever sent empty away."

This is a noble sentiment, and well expresses that deep and friendly interest which, as Odd Fellows, we should ever feel for each other. It is a reflex action of that elevated friendship which forms one of the tenets of our profession, and in the active excellence of its exercise approximates a point in the perfection of human relief which far transcends the most elevated conceptions of the selfish time and place loving world. Is a brother in distress, he knows where to seek assistance, without the possibility of denial; he makes known his wants to the true Odd Fellow, nor is he "ever sent empty away."

Is he doubtful about any particular course of action—does he need the advice of friendship to clear away the obstructions and difficulties which beset his mind—he opens his case to his brother Odd Fellow—nor is he "ever sent empty away."

No matter what the circumstances may be—in whatever form help is sought by "*the deserving brother*," he is sure to receive it from a genuine Odd Fellow. The *hand* and the *heart* are both extended at the demand for aid; the *purse* and the *intellect*, the *sympathies* and the *prayers* of one Odd Fellow belong to the other; and no matter how large the drafts from time to time made upon them, *one* or all, they are never protested, nor is "the deserving brother *ever* sent empty away."

There are two considerations which present themselves in view of this interesting duty. The first is: If this is the true intimate relation sustained by one Odd Fellow to another, how important that every avenue to our temple should be zealously guarded, lest in an unwatchful moment one should enter to whom we would not be willing to have our "honor joined;" and second: How important that those who are by their relations pledged to cherish and perform these duties, should cultivate that moral excellence, and seek that purity of heart essential to a full preparation for their performance. These two considerations should arrest the attention and receive the most solemn consideration, from every true-hearted brother. It will not do to parade our principles as a mere profession: we must practice them. Aye, we must so exhibit them to the public eye as to convince gainsayers that there is a blessed reality in them; that a man's becoming an Odd Fellow is really calculated to enlarge his sphere of usefulness, and to stimulate the nobler feelings and principles of his nature. A high state of morals will effect much for human nature and human associations; but permanency of good—or rather the influences by which permanent good is secured—is alone derived from habitual communion with *Deity*, from trust in him; it is secured by a humble waiting upon the great father of lights, from whose mercy seat the "deserving Brother is never sent empty away."

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Social Love.—How sweet is social affection! When the world is dark without we have light within. When cares disturb the breast, when sorrow broods about the heart, what joy gathers in the circle of love? We forget the world, with all its animosities, while blessed with social kindness. That man cannot be unhappy, who has hearts that vibrate in sympathy with his own, who is cheered by the smiles of affection and the voice of tenderness. Let the world be dark and cold, let the hate and animosity of bad men gather about him in the place of business—but when he enters the ark of love, his own cherished circle, he forgets all these, and the cloud passes from his brow and the sorrow from his heart. The warm sympathies of his wife and children dispel every shadow, and he feels a thrill of joy in his bosom which words cannot express.

A CHAPTER FROM THE PAGE OF LIFE.

BY MISS C. ALLEN.

In the town of C. there resided a small and worthy family, by the name of Melton, which consisted of the husband, wife and three children; the place where they lived being a seaport, Mr. Melton had, from his boyhood been a voyager on the liquid element, being more fond of maritime occupation than any other.

No wonder that he loved the *sea*, and liked to play with its white crested waves, as they came leaping towards the shore in seeming joyousness, for he was born upon the ocean, was rocked upon its billows, and its wild surges sang his lullaby. It was when his parents were coming from England to America, that Mr. Melton was ushered into existence; and as ever since he was old enough, he had followed the sea, the person with whom he had now for some time sailed, was assured from his experience that he was well deserving of being promoted as captain, and being about to retire from active business himself, relinquished to Mr. Melton the command of his vessel, that had proudly borne him in safety for many years over the treacherous deep.

Not long previous to the time that Mr. Melton was invested with the title of captain, there had been instituted in the town where he resided, an Odd Fellows' Lodge, and entertaining a favorable opinion of the principles of that Order, was resolved before he went to sea again, to become one of its members; consequently he was proposed, accepted, and passed through the necessary formula of initiation, and with his card of membership in his pocket, unknown to his wife, he had entered that secret forum, of which she had ever entertained mistaken views; and being much prejudiced against it, no circumstance could have happened, had she known it, that she would have regarded in a more unfavorable light than that of her husband becoming one of that misjudged class; therefore he was careful not to inform her of the circumstance, knowing that it would only call forth her opposition.

The period now arrived for Captain Melton again to go forth upon the "dark blue sea," and painful as it was to separate himself from his little family, with whom his time had been extremely limited, yet interest, duty, necessity, demanded it, and he must go.

The painful farewells were breathed, the final words said, the last embrace given, and the husband and father, turned from his wife and little ones with tearful eyes, with the sad thought that many months must pass before he could again be with his heart's idols, in his little earthly paradise.

With the favoring breeze, the sails of his vessel were unfurled, and like a white winged bird, she glided majestically onwards, down the beautiful bay, while the watchful eyes of the captain were still resting on the faint outlines of his little home, that was rapidly fading in the distance; and as the passengers with himself were convened upon the deck, in drowsy murmurs of admiration at the passing scenery, altho' his voice was there in converse, yet his heart was with his loved ones.

Time passed, and Captain Melton had been blest with a prosperous voyage to his destined port, and having rather sooner than expected obtained freight for New Orleans, was again buffetting the briny waves; he was going to the "sunny south," but the haven of his heart was 'neath the more frigid atmosphere of the north.

Ere Capt. Melton had proceeded more than half the distance of his passage, he was attacked with a severe illness, which rendered it necessary for him to keep his berth, and resign the command of his vessel to the first mate. When arrived at New Orleans, his disease had reached a fearful crisis; for not having had proper medicine or care, his situation had assumed a more serious aspect than it otherwise perhaps would have done, could he have had more watchful and appropriate nursing; however, be that as it may, on his arrival, he was so emaciated and feeble, as to be unable to sit up, and with the greatest care was he conveyed on a bed to a public house, where a physician was immediately summoned, who pronounced his disease greatly aggravated by the lack of judicious treatment.

The day following his landing, he thought of his card of Odd Fellowship, and taking it from his pocket book, showed it to the doctor, at the same time asking him if he knew any of that Order in New Orleans. The physician was pleased to see his card of membership, assuring Captain Melton that he was one of that fraternity himself, and that he should make known his situation to the Lodge of which he was a member, and he would have immediate and constant attention from them.

That same evening, several Odd Fellows called to see their sick brother, and kindly offered every assistance in their power; thus through the long watches of the silent night, and during the heated day, were those faithful disciples at his side, administering relief, comfort, and consolation; they were indeed, angel-spirits of mercy, hovering around his couch, unceasing in their vigils.

Nine weeks was Captain Melton confined with illness to his room, and during all that time, the stranger in a strange place, lacked no attention that was in the power of mortal man to bestow.

Odd Fellowship was there tested; its principles, teachings, and influences, stood out as it were, in bold relief, defying its accusers.

His tedious and protracted illness, gradually left him, and with the kindest of nursing, having had Odd Fellows for his almoners, he became so far recovered as to ride out with his physician.

In the mean time, his wife knew not of his sickness, but was daily expecting him home; as he had forbid having any message sent to his family, not wishing to give them that anxiety, which he was convinced a knowledge of his sufferings would occasion them. Impatient to be again with those dearest to him, as soon as he felt returning strength invigorating his frame, he was desirous to commence his journey homeward; his good physician assured him that he had better remain a week longer than was necessary, rather than start one day too soon; and through his advice, he consented to pass a fortnight longer in his present quarters.

When the fortnight had expired, and he was prepared for his departure, he found that his board bill had been cancelled by his brother Odd Fellows, that his physician had given him all his attendance and medicine, and with a heart swelling with emotions of gratitude and love, he bade them an affectionate farewell, and set forth, homeward bound, feeling assured that he had realized that striking passage in the scriptures, "I was sick, and ye ministered unto me," and although he had been cast in a strange place, where not one familiar face met his view, yet had he been in the bosom of his own family, he could not have experienced more kindness, care, and attention, than he received from that band of brothers who, like the good Samaritan had taken care of him in distress.

Captain Melton reached his home in safety, though very much overcome with the fatigue of traveling; his wife was surprised and grieved to observe his emaciated appearance, and feeble state of health; when he recounted to her his severe and protracted illness, the care and attention he had constantly received from the Odd Fellows during his confinement, tears of gratitude filled her eyes, and she began to think more favorably of that Order, which had heretofore received her condemnation; she was also much surprised to learn that her husband was a member of that society.

The journey home for Captain Melton had been too much for his enfeebled frame, and a return of his disease was the consequence.

Once more was he under the care of a physician, and again were his hours of illness administered unto by Odd Fellows, who ever faithful to their trust in the discharge of their duties, never swerved from their post; did the sufferer need any thing, it was immediately supplied by those brethren; thus through three weeks of painful suffering, did they watch over their afflicted brother.

And could Mrs. Melton now look with hostile feelings upon the Odd Fellows? could she feel a pang of censure arise in her heart to those who were unsparing of their attentions to her sick husband? They had relieved her of much toil, both day and night, while administering to the comfort of one who was dearest to her; her conscience now upbraided her for having wrongfully judged them; and she now regarded them with feelings of veneration, love, and esteem.

The middle of the fourth week of this, his second attack, the archer, death, bent his bow, claiming his victim, while Mrs. Melton was called to weep in widowhood, over the lifeless form of her dear husband. Sad indeed was the heart of the mother, as she led her little ones to look upon the corpse of their father; but his eyes were sealed in death, and he could no longer return their affectionate gaze.

The day came for the observance of the funeral rites, while the Lodge had taken charge of every thing pertaining to the interment, and with the usual ceremony of the Order, the remains of their departed brother were quietly laid in their final resting place.

All the expenses of the illness of Capt. Melton were discharged by the brethren of the Lodge to which he had belonged, and fifty dollars was placed in the hand of Mrs. Melton, to use according to her judgment.

Never afterwards, was Mrs. Melton heard to utter a word against the Odd Fellows; she now fully understood their object, their principles, and their sentiments; and though like too many others, she had heretofore condemned without understanding, yet she now invokes daily blessings upon the united brotherhood, feeling assured that herself as well as her dear husband had experienced the power of their love and kindness.

Odd Fellows' Literary Magazine.

GRAND LODGE OF THE U. STATES.

THE STATE OF THE ORDER, &c.

We make the following interesting extracts from the report of the Grand Secretary to the G.L.U.S. at its late session:

The correspondence of the office since your adjournment has been voluminous with District Deputy Grand Sires, the officers of the several State jurisdictions and our sister government, the Grand Lodge of British North America, from which the undersigned presents the following brief exhibit of the condition and progress of the Order during the year:

Foreign Relations.—The correspondence with the Grand Lodge of British North America has been highly gratifying. The Order is in a prosperous condition in that jurisdiction, a detailed report in relation to which, may be expected from the special Representative accredited to that body by resolution of the last session.

In the immediate jurisdiction of the Grand Lodge of the United States, the following condensed abstract will exhibit the progress of the Order since the last session.

Michigan.—The Order in this State continues to prosper, the annual report shows an increase of twelve Lodges and an addition of eight hundred to the membership.

Vermont.—The Grand Lodge of this State has been instituted during the recess, and appears at this session by Representative. The Order is advancing with healthful rapidity in this jurisdiction.

Maine.—The reports of the Grand Lodge and Grand Encampment evince the continued increase and prosperity of the Order in Maine.

Massachusetts.—Odd Fellowship is no where more prosperous than in this commonwealth. The able reports of the efficient Grand Secretary and Grand Scribe are made with great care and precision, and justly commend him to the regard of the brotherhood of Massachusetts.

New Hampshire.—Since the last session of the Grand Lodge of the United States four new Lodges and one Encampment have been instituted in New Hampshire, and a wholesome increase of membership has taken place.

Rhode Island.—The report of D.D. Grand Sire Webster exhibits a healthy condition in the Patriarchal branch, and the Grand Lodge report evinces general prosperity.

Connecticut.—The Order is in a highly gratifying condition in Connecticut, as appears by the annual reports of the State.

New York.—Odd Fellowship has continued to increase in this vast jurisdiction, notwithstanding the untoward circumstances of its domestic government. A detailed report in relation to the condition of the Order in New York will doubtless be made by the Grand Sire.

Pennsylvania.—Large accessions to the Order in both branches continue in this State, and general prosperity pervades the institution.

New Jersey.—The reports from New Jersey evince a healthful condition of the Order, and a large increase in Lodges and membership.

Delaware.—Since the last session a Grand Encampment has been organized by the Grand Sire in person in Delaware. The Grand Lodge has not paused in the rapid career of advancement, reported at the last session. Five new Lodges have been opened during the year, and the brotherhood has nearly doubled its members.

Maryland.—The Order in Maryland is rapidly increasing, and entire harmony prevails throughout the brotherhood.

District of Columbia.—All is prosperous in this jurisdiction, and the state of Odd Fellowship is healthful within its limits.

Virginia.—The annual reports of this State continue to exhibit a growing prosperity in the Order in both branches; eighteen new Lodges and four new Camps have been instituted during the year, and the membership has been largely increased, evincing great energy and attention in the administration of the affairs of the State.

North Carolina.—Odd Fellowship having fallen into the hands of efficient and devoted brethren in North Carolina, has without interruption continued to advance, if not as rapidly and diffusedly as in other jurisdictions, certainly with not less stability and general healthfulness.

South Carolina.—The efficient Grand Secretary of South Carolina continues to be a valued correspondent of this office, and his annual report, always made in due time, presents the Order in that jurisdiction in its usual prosperous condition. The Patriarchal department is also highly prosperous.

Georgia.—Odd Fellowship continues to occupy an elevated position in public opinion in this State, and the general interests of the Order within its borders, confided as they have been, to energetic agents, continue to advance. Ten new Lodges have been formed during the past year.

Florida.—This State has had a gratifying increase of Lodges and membership during the past year. There are five Lodges and two Encampments within the jurisdiction, and it is in contemplation to organize a Grand Lodge at an early period.

Mississippi.—A Grand Encampment has been instituted in Mississippi during the recess, in pursuance of the grant of the last session. The annual report has been made and a Grand Representative will be present in its behalf. The affairs of the Grand Lodge have also prospered, as will abundantly appear from the report of the efficient Grand Secretary of that State. Eleven new Lodges have been instituted since the last annual report.

Alabama.—A Grand Encampment has been instituted in this State by warrant from the Grand Sire, directed to P.G. Representative Charles W. Whitall, of Louisiana, to whom the Grand Lodge of the United States is indebted for its organization. The Grand Lodge report exhibits a healthy state of Odd Fellowship.

Louisiana.—A Grand Encampment has also been instituted in this place during the recess by virtue of a warrant from the Grand Sire upon proper application, and the annual report of the Grand Lodge indicates a continued increase of Lodges and membership.

Missouri.—The annual reports of Missouri have, as usual, been made in due season. From these it appears that in both branches the Order continues to advance its strength in numbers and general usefulness. Ten new Lodges and over five hundred members have been added to the jurisdiction.

Illinois.—Odd Fellowship in Illinois appears to have revived in good earnest from its former depressed condition. Fourteen new Lodges and an increased membership of seven hundred has been acquired during the past year; the Encampment branch under the zealous and successful direction of D.D. Grand Sire John G. Potts, for the Northern, and D.D. Grand Sire Gerard B. Allen, for the Southern district, has had a large increase since the last reports of these officers. There are now eleven Subordinate Encampments in healthful condition in the State, and an application is in contemplation for a Grand Encampment. Illinois Encampment, having surrendered its charter to D.D. Grand Sire Wilson, has ceased to exist, and Chicago Camp, No. 10, has been instituted in its stead.

Indiana.—The Order in Indiana is every where prosperous. A Grand Encampment has been instituted in virtue of the grant of last session, for valuable service in the organization of which, the Grand Lodge of the United States is indebted to P.G. Representative J. P. Chapman, upon whom the duty of instituting the same was devolved by special deputation from the Grand Sire.

Ohio.—This State has become the fourth in the Order in strength, and by reason of the efficiency of its State administration, has been for several years rapidly gaining upon her elder sisters New York, Pennsylvania and Massachusetts. It will be a source of pride to the Grand Lodge of the United States to witness the steady advance of this great State in our confederacy.

Kentucky.—Odd Fellowship has had a great increase in Kentucky during the year. The reports from the State indicate the highest degree of prosperity. In the number of Lodges, initiations, membership, amount of revenue and relief, this State has nearly doubled its work of the year 1846–7.

Tennessee.—The Corresponding Secretary has had but little correspondence with this State during the year, but has learnt that the Order continues to prosper in both branches in Tennessee.

Arkansas.—In this State the Order is in a very much improved condition. Four Lodges and one Encampment now exist within its borders, all of which are in a healthful condition. The reports are regularly made. Upon the formation of a Grand Lodge in the State, the advance of the Order will become rapid.

Wisconsin.—The Order is highly prosperous in Wisconsin. All is harmony within the State, and Odd Fellowship is covering its entire surface. D.D.G. Sire Wilson continues to impart his invaluable aid in the direction of the Patriarchal branch of the Order, and to facilitate the communications of this office with the Subordinates to this jurisdiction in that State.

Iowa.—The Lodges of Iowa having harmonized upon the location of the State Grand Lodge, made a proper application for a grand warrant, which by the authority of the Grand Sire, was issued to D.D.G. Sire John G. Potts, of Illinois, by whom the Grand body was instituted at Bloomington. The Order has had a prosperous season in that jurisdiction, and the State appears at this session by a Grand Representative.

Texas.—The Order in Texas is improving as rapidly as could be expected. This State will doubtless now assume its proper rank in the confederacy.

Sandwich Islands.—A report has been received from Excelsior Lodge, No. 1, in the town of Honolulu, Island of Oahu, Hawaiian. This Lodge was confirmed in its warrant under this jurisdiction, by resolution of last session. The report indicates general prosperity in the Lodge. Advice having been received of the death of Bro. Watson, acting as D. D.G.S. for that district, a commission was issued by direction of the Grand Sire to Bro. A. Ten Eyck, as the successor of Bro. Watson. An application is herewith submitted from this Lodge, praying the aid of the Grand Lodge of the United States, in the matter therein referred to.

Venezuela.— The warrant authorized by resolution of last session, to Venezuela Lodge, No. 1, at Carraccas, Province of Venezuela, South America, was issued in October, 1847, to Bro. P.G. Matthew Purdin, of Franklin Lodge, No. 2, Maryland, who was specially deputed to institute the same. This Brother has reported that in consequence of the revolutionary state of the country, he deemed it prudent to defer the organization of the Lodge.

Oregon.—The Lodge, Oregon, No. 1, designed to be located at the city of Oregon, in the territory of Oregon, has not yet been opened, as heretofore reported by the undersigned. Very recently information has been received of the appointment by the Government of a number of civil officers for the territory of Oregon, who are anxious to carry Odd Fellowship with them into that distant part of our country. An application has been received from a distinguished member of the Order, appointed to the revenue service in Oregon, asking to be entrusted with plenary powers to institute Lodges in that Territory. No authority residing in the Executive officers to grant this request, it is respectfully referred to the Grand Lodge, with an earnest recommendation that favorable legislation be had on the subject.

The Journal of the last session and the Digest, when received from the printer, were promptly forwarded to the Grand Representatives and officers of the Grand Lodge of the United States, at their respective post offices, and the quota of the Journal authorized by law for the State Grand and Subordinate Lodges and Encampments, was also dispatched to each of these bodies at an early moment thereafter. Article 5, sec. 1 of the Digest, page 18, prescribes the duty of the Recording Secretary, in the distribution of the Journal. It is provided that there shall be sent "to each Grand Lodge and Grand Encampment twice as many copies of the Journal as it has Subordinates under its jurisdiction." In order to comply with this law, it has been usual for the committee on Printing to contract for printing twice the number of copies of the Journal for distribution among the States as there are Subordinates Lodges and Encampments returned in their respective annual reports. It frequently happens that many new Lodges and Encampments are formed in the States after the preparation of the annual reports, for which bodies no copies of the Journal are on hand. It is respectfully suggested that provision be made to supply this deficiency.

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In obedience to the law requiring the Recording Secretary "to pay over all moneys received by him during the recess for the use of the Grand Lodge, and to report the same, specifying the amount received, from what source, and for what object," the following exhibit is made of the receipts of this office during the fiscal year 1847–8. I also present a supplementary statement of the receipts, from what sources and for what objects since the fiscal year up to and inclusive of the first day of the annual session. The several sums received have been paid into the treasury, vouchers for which accompany this report.

[The tables are omitted, their publication being unnecessary. The total amount of receipts for warrants, dues, Representative tax, cards, books, balances, odes, diplomas, &c., is $9807 20.]

The revenue for the current year, it will be seen, is less by the sum of $436 36 than that of last year.

The unappropriated available balance in the Treasury at the last session was $5,305 08, of which amount, in obedience to the resolution directing the same, the sum of $2,800 was invested as has already been stated, by the Grand Sire, Grand Secretary and Grand Treasurer in State of Maryland six per cent bonds, a certificate for which, in the corporate name of the Grand Lodge of the United States, amounting at par to $3,274 46, was deposited in the hands of the Grand Treasurer. The amount invested, $2,800, was deemed by the Grand officers to be as much as could be safely withdrawn from the Treasury, in view of the disbursements necessary for printing the Journal, and printing and binding an edition of 10,000 copies of the Digest.

The supply of charge books, odes, cards and diploma charters, having been exhausted during the year, it became necessary to meet the wants of the Order, to replenish this stock; accordingly the undersigned contracted for printing 1000 copies of that work, also for printing 50,000 copies of the odes, 34,000 cards and seventy-five charters, or blank diplomas—all of which have been delivered and paid for.

The exercise of authority not clearly warranted by law, is at all times an act of great responsibility, however unavoidable the necessity which may prompt it, and, unless restrained, is apt to grow into abuse. The undersigned would gladly be relieved from the necessity which imposes such responsibility upon him, and ventures to suggest that some legislation be adopted to avoid the exhaustion of supplies in the recess, and thus to remove all necessity for disbursing any of the funds of the Grand Lodge of the United States without special authority. In connexion with this subject, I beg to report, that the supply of Degree Books on hand will not suffice for the coming year.

All special appropriations made at the last session and the current expenses of the Grand Lodge have been discharged, leaving a balance in the Treasury on the 13th September, 1848, of $1,976 58, which will be considerably augmented by the receipts or the session.

The finances of the Grand Lodge of the United States, are in a prosperous condition. With a large property on hand, a respectable permanent investment, and a considerable outstanding indebtedness to her, she is comparatively free from debt. It may, therefore, in view of this exhibit of the finances of the Grand Lodge of the United States be supposed, that a reduction in the revenue ought to be made. I deem it my duty on this subject to remark for the information of the Representatives, that the permanent fund of the Grand Lodge of the United States has arisen principally from the sales of the Revised Work and the Digest of Laws, and not from the ordinary sources of revenue; that the charter and per centage fees from subordinates to this jurisdiction, which have heretofore formed a large source of revenue, will soon entirely cease.

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Perform a good deed — speak a kind word — bestow a pleasant smile — and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom.

ODD FELLOW'S HYMN.

BY BRO. CHARLES H. BRAINARD.

Bright Charity smiling goes forth on her mission,
  Arrayed in the garments of seraphs above,
By God was imparted her blessed commission,
  And stamped on her brow the fair impress of love.
Tho' dark be her pathway as onward she presses,
  To comfort the mourner and bid him rejoice,
She speeds on her errand of mercy and blesses
  Pale penury's child with her life-giving voice.

Her visits bring peace to the weary and sighing,
  And banish all traces of sorrow and care;
She whispers of hope in the ear of the dying,
  And lights up a smile in the face of despair.
To the mother bereaved and burdened with anguish
  She offers the aid love alone can impart.
In sorrow no longer the mourner shall languish,
  Her hand heals the wound grief made in her heart.

To woman, dear woman, hath Charity given
  Her scepter of mercy and banner of peace;
She bids her press on in her pathway to heaven,
  And man from the bondage of sin to release.
We 'll follow her footsteps where'er she may lead us,
  Her beautiful banner still waving above;
Our strength sha'l not fail while she utters God speed us,
  And points to her motto, Truth, Friendship and Love

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OUR CAUSE IN CONNECTICUT.—We have recently made some inquiries respecting Odd Fellowship in several different parts of this State, and so far as our information has been definite and reliable it has gratified us with the assurance that the cause which lies so near our hearts is steadily but permanently progressing. Perhaps during the past few months its advances have not been so rapid, and the spirit which has characterized it so enthusiastic, as at some former periods in its history; but in reality it has advanced none the less; for the work which it has done it has done so prudently and deliberately, with so much careful wisdom, that it will be more abiding, will suffer less from ulterior pruning, and will consequently, in the end, show a greater actual progress than had been effected during any previous similar period. We have not yet seen the report of the last meeting of the Grand Lodge, and cannot therefore say what information the statistics of the Order furnish; cannot exhibit the comparative advancement and condition of the cause which the figures, were they at our command, would enable us to do; but we are confident the real, living, earnest spirit of Odd Fellowship, was never more healthful, active, and successful in the work of its mission, than at the present time. Lodges are not springing up so rapidly as the more enthusiastic among us may desire, but there are rising here and there, composed of the best men in society, whose character and lives are an honor to the institution. Odd Fellow.

PROSPECTS OF ODD FELLOWSHIP.

What will be the future history of the institution of Odd Fellowship? is a question which is urged upon our attention by the fears of some of its friends and the prophecies of many of its enemies. We know the past history of this institution has been of the most remarkable character; there is hardly a parallel in the annals of the world. Within the memory of yet living men it had its birth, in a manner obscure and unpromising enough; having about it, so far as human wisdom could discover, not the faintest evidence of the astonishing energy which it so early displayed, or the elements of that unprecedented success which it so speedily achieved. Thus far it can hardly be said to have had a growth, so rapid has been its ascent in the public favor. It has not so much been developed in the world through the ordinary process of growth, as it has burst upon it like some new creation of light. We can scarcely realize it had a childhood, since we see it in the same vision, as it were, going forth in the pride of manhood, crowned with the bright laurels of its bloodless victories. And what is peculiar, nobody thus far finds any fault with the institution or its fruits; its past history meets a universal and hearty approval; it is questioned, suspected, condemned, not for what it has done—that is well, nay even excellent in the highest degree—but for what it is to do, and is to become, hereafter. It is not however with precisely this view of Odd Fellowship in the future, that we shall concern ourself in the present article; but that other view which represents the institution as shortlived, having in it the elements of speedy decay and dissolution. They who hold this opinion, point us, as among the most prominent facts upon which they found it, to the decreasing attendance upon the regular meetings of the Lodges; to the comparative diminution in the number of initiations in all the older Lodges; to the growing disaffection manifested in the increasing number of withdrawals, suspensions, and expulsions; and to the evident inadequacy of the provision for funds to meet the necessary expenditure of the Lodges during the full period of a generation of their members.

It is upon such statements that the future history of Odd Fellowship has come to be regarded, by many, as pregnant with evils that will prove disastrous to the institution itself. From this judgment we most respectfully dissent. Even the statements which are not quite true to the facts, seem to us to indicate, in the strongest manner, the very opposite conclusion—to indicate the elements of perpetuity and success, instead of decay and dissolution. Let us see if this be not even so.

1. The decreasing attendance upon the regular meetings of the Lodge. We do not deny that there is much truth in this statement. In the older Lodges the ordinary meetings are not so regularly and fully attended, in proportion to the number of members, as they have been in the earlier stages of their history. This, we say frankly, is true, But what now are the causes of this comparative irregularity and thinness of the attendance at the Lodge meetings? Are they indifference or disaffection? We think not. When an institution like Odd Fellowship is new in a place, its freshness and novelty inspire in its members no moderate degree of enthusiasm, which leads them to think and talk much about their new association, and to go as frequently as possible to mingle in the new pleasures found in its meetings. But the mere novelties of the Lodge room wear off; what at first attracted the attention and brought the new members nightly to the meetings, in a little while becomes as a familiar as the sunshine, and ceases to operate as a magnet; the study of principles and their application to duty take the place of curiosity, and, in the stead of the transient pleasures of enthusiastic feeling, occupy the attention and the heart. There is not less thought and feeling, but they are more truthful and profound. They pass from the exciting heat of novelty to the earnest sobriety of experience, and of experience connected with new forms of duty, with new modes of charity, with new offices of fraternity. The arrangement of the business in the Lodge is so perfect, that if any special duty devolves upon a member, he is sure to be advertised of it, whether he be present at the Lodge room or not; and it is among the rarest of occurrences for a brother to neglect his duty, however onerous it may be, when properly notified of it. The sick brother is never neglected; his case is promptly looked into, and if watchers are required, the hour of need ever finds them at the sick man's bedside, with willing hearts and ready hands. But would this be the case, had their interest in the institution declined.

It is not because men really esteem Odd Fellowship less, that their attendance upon the meetings of the Lodge are more unfrequent, but because they have come to look at it under a different light, and to more justly apprehend and employ the methods of its usefulness. The great frequency of these meetings should, moreover, be taken into the account; if they were monthly instead of weekly, as now, the attendance would unquestionably be far more regular and full. We do not think, therefore, there is anything very threatening in the fact we are considering, not anything certainly which threatens the dissolution of the institution. We believe Odd Fellowship has a great work to do, and that it will surely do it; but we apprehend it will perform the mission with less declamation, noise and parade, than it has done heretofore. It will not stand out so obtrusive, nor so studiously hang its distinctive regalia on every gentle or noble deed it does; will not take up so much of men's time with mere forms, but will inspire them to translate, in the sweet spirit of humility, its great principles into living deeds, which shall bless the world without its suspecting their origin; and hence, while it gradually passes from before men's eyes, and ceases to fill a place in their ears, instead of decaying in its strength and usefulness; will only be secretly and surely making the stream of its existence and beneficence broader, profounder, and mightier.

2. The comparative diminution in the number of initiations in all the older Lodges. We see in this fact nothing ominious of evil to Odd Fellowship. Certainly there are sufficient good reasons for it which consist entirely with the best interests of the institution. It may be that the feeling of novelty at first had some influence on the number of applications for membership which has since passed away, as it ought to do; but that influence was much less than those who wish to use it generally suppose. The motive was by no means the highest which may be addressed to men; and the institution really loses nothing, but rather gains in the character of its influences, by losing it. But another reason for the diminution in the number of initiations, lies in the fact that the number of proper persons to become members has decreased in nearly the same proportion that the members of the institution have decreased. Then, again, the standard of qualification for membership, morally and physically considered, has been raised so as to shut out a very large class that were readily admitted a few years ago. The number of rejected candidates would astonish those ignorant of the facts in the case. This again prevents many, who are doubtful of success, from making applications for admission to the halls of our secrecy. Who will regard these as unfavorable indications in the health of the institution? Does it not, on the contrary, look as though the institution was exercising the best care over itself, and was determined to secure for itself good health and a long life. We think the fact which our opponents urge against Odd Fellowship, springs from causes which indicate, in the clearest manner, its improved condition and future, high prosperity.

3. The growing disaffection manifested in the increasing number of withdrawals, suspensions, and expulsions. The number of actual withdrawals from membership is very small indeed, withdrawals generally being effected for the purpose of uniting a branch of the institution in another place. A few, and only a few are final; and they, in nearly every case, from considerations wholly unconnected with disaffection towards Odd Fellowship itself. And so far as suspensions and expulsions are concerned, we cannot discover any evidence of evil to the institution. Members are suspended for immoral or unlawful conduct, and if they do not correct themselves and amend the wrong they have done, they are exscinded as not only useless but corrupt branches, whose removal will be every way advantageous to the remaining body. The cutting off of bad members serves to purify the institution, and consolidate its worth into more practical and durable forms. If the institution had no regard to its future welfare, if it did not care whether or not it existed after the present year; it would hardly put itself to the trouble, expense, and pain of expelling every bad member that should be found in its bosom; that it does so, proves how exceedingly jealous it is of its purity and truth, those first conditions of health and permanence. The course it pursues is therefore the wisest and best, and indicates, not disaffection in the members, but the high and uncompromising moral rule by which it is coming more and more to administer its affairs. Is not the fact therefore clearly prophetic of good, of durability?

4. Finally as to the alledged inadequate provision for funds to meet the necessary expenditure of the Lodges through a long term of years, we remark that the prophecy founded on this supposition, is "as baseless as the fabric of a dream;" for, if upon proper trial it should be found that the present financial arrangement of the Lodges was too unproductive for the legitimate demands made upon it, how easy a matter it would be to make such changes or amendments in it as should quali-

fy it to meet the necessities of the case. That is a matter which will always regulate itself. The wisdom of each generation will be equal to its day. Odd Fellowship will never die of starvation; neither will it ever go long with empty pockets. No fears therefore need be entertained for it on this account. We know it does not hoard up very large sums, while it takes good care to have something always in store; and in this moderation, this medium course, we discover the great practical wisdom with which the affairs of the institution are conducted; it thus on the one hand escaping all the miseries and evils of want, and on the other the temptation and danger arising from the possession of large amounts of the golden glitter that so frequently changes men's hearts to pulseless marble.

We have thus considered the grounds on which the evil prophecies against Odd Fellowship are founded, and we find them not only failing in the proof for which they are cited, but affording the most unequivocal and satisfactory evidence of the growing purity, the increasing truthfulness, and the certain durability of that institution whose talismanic watchwards are Friendship, Love and Truth.

Conn. Odd Fellow.

THE ILLS OF LIFE.

In a world full of the means of enjoyment overflowing as it were with the resources of almost universal happiness, it may, it does seem strange that general misery should prevail. Yet the reason is obvious. We have perverted good in a thousand ways till it has become to us evil, and thus converted intended blessings into innumerable curses.

On this subject as on many others the current of human thought has got to running in a bad way. We have erred egregiously in considering the evils of life as our misfortunes, whereas they are usually our faults. Many of those who assume to lead the public mind, are perpetually talking about "the ills that flesh is heir to," as though such inheritance of evil was wholly arbitrary, unconditional and unavoidable. This is a sad mistake, and leads to deplorable results, for it makes us in one sense practical atheists. Imagining certain evils to come or go according to the caprice of certain undefinable good or evil geniuses, without reference to any cognizable law or relation to any rational cause, we never think of averting or preventing them by intelligent conduct, and only endeavor to mitigate their violence when they actually overtake us. In this way we blindly bow down submissively to, and become no better than worshippers of the god—Chance.

Nearly all the sickness, pains, diseases and premature deaths which afflict humanity, and a vast majority of those accidents and misfortunes in life usually denominated "bad luck," are the direct consequences of our own errors, wittingly or ignorantly committed. They are the inevitable results of infractions of laws as fixed, as unalterable and as demonstrable as the law of gravitation. When human beings find their constitutional relation to these laws, which constitute the General Providence of the universe, they will have a remedy in their own hands for most of the ills of life.

For life, good youth, hath never an ill
Which hope cannot scatter and faith cannot kill;
And stubborn realities never shall bind
The free-spreading wings of a cheerful mind.

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Reflections.—There are a thousand things in this world to afflict and sadden, but oh, how many that are beautiful and good. The world teems with beauty—with objects which gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape, the approach of disease and death, of misfortune, the sundering of earthly ties, and canker worm of grief; but a vast majority of the evils which beset us might be avoided. The curse of intemperance, interwoven, as it is, with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the records of its progress, nothing to shield it from the heartiest execrations of the human race. It should not exist—it must not. Do away with this—let wars come to an end, and let friendship, charity, love, purity and kindness mark the intercourse between man and man. We are too selfish—as if the world was made for us alone. How much happier should we be were we to labor more earnestly to promote each other's good. God has blessed us with a home which is not all dark. There is sunshine everywhere—in the sky; upon the earth; there would be in most hearts if we looked around us. The storm dies away and a bright sun shines out. Summer drops her tinted curtain upon the earth, which is very beautiful, even when Autumn breathes her changing breath upon it. God reigns in Heaven. Murmur not at a being so bountiful, and we can live happier than we do.

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Do good to your friend that he may become wholly yours—to your enemy, that he may become your friend.

ODD FELLOWSHIP.

ITS BENEFIT TO THE FAMILIES OF MEMBERS.

Another grateful feature in Odd Fellowship is, that it always furnishes aid to the families of its members, even though their natural protector is removed from them. We have already seen what the offices of the Order were, in time of sickness; but they do not cease when they have obeyed this command—they are required to bury the dead, and educate the orphan.

There is no duty which requires more delicacy and tenderness than the burial of the dead, for there is no time in one's life when the feelings are wrought up to such wakefulness, and to so much tenderness. It is then especially the case with woman, that all the cherished love of years, all the recollections of an affectionate intercourse, all the offices of love, all the enjoyments of the past, and all the fond and cherished hopes for the future, live with increased freshness in her memory, while they lie shrouded in the coffin.

At such a time, when the fond heart is torn and gashed by a keen sense of its irreparable loss; when it feels that its very core has been wrung from it; even then the future will intrude itself on her mind, and mingle its own night with the darkness and gloom which already cover the soul with despair. The cloud which hovers over the grave is, to such a mind, the pall of all that is sweet and lovely in the world; and but for a few choice jewels which have been left by the parent, she would feel blessed, could she take her place in the coffin by the side of one she loved so well, and there mingle her dust with his, in hope of a glorious resurrection. At such a time, who does not feel embarrassed in approaching the sobbing mourner, lest he should in any wise encroach upon those delicate sensibilities which are now so keenly awake. And then, how does gold and all the world sink into insignificance, when compared with such offices, at such a time; how those who perform them are exalted in our feelings, almost to angels; how much of the grief we should otherwise endure, is lifted from our aching hearts. Reader, did you ever see one who had lived in your inmost soul, stiff, and cold, and breathless?—did you ever look on lips, rigid and cold as those of the statue, which had been wont to fill your soul with their music?—did you ever see those eyes closed to open no more, which were wont to thrill you with rapture by their very gaze?—did you ever see such an one composed in the narrow coffin?—with such an one did you ever move slowly to the grave, and see that jewel of your soul laid far down in the dreamless bed, and hear the falling clods, as by their hoarse and solemn voice they seemed to say to you what the one you loved could not: farewell, a last, last farewell?—did you ever return from thence, to realise the utter loneliness of your desolate dwelling? If you have not, then pause in your judgment with reference to the value of services rendered at such a time; for you cannot understand them, and never will, until death and the grave shall teach them to you by their own impressive lecture. At such a time, Odd Fellowship appears in its undisguised beauty. It is here the advantage of an organization appears, in the systematic course which characterizes every step they take under these trying circumstances. They have attended the husband, the father, or the brother, through all the perils of his sick-bed; they were present, and comforted the mourners by their counsel and their tears, when he died; they have laid him down in his dreamless bed to rest, free from all the pains which wrung his heart while he lived. But their work is not yet done: they go now and find out the cost of suffering, and defray the charges which they find, and in this way hide from the mourner's eyes and sense an aggravating feature of her affliction. They shut the door of her apartment against the sexton and the undertaker; they hide from her view the necessary commerce of death—and then, with a brother's feeling they say to her, we are your friends. Should want threaten you, should business demand it, should foes oppress you, should an instance arise where we can befriend you, hide it not from us, it is our business, it is our duty, it will be our pleasure, to redress your wants, and light the taper which shall guide you in the darkness of your earthly allotments; our bosoms, bared to the tempest, shall be a bulwark to protect you. To the child they say, ever confide your grief to us; you are the representative of one we loved; through him we are bound to you; our arms shall protect and guide you; in our hands you are to be borne up: go on and enjoy the facilities we open for the improvement of your mind and the protection of your morals. Aside from the holy offices which illuminate and warm the soul from the altar which burns in Heaven, what office could be higher or more comforting than this? What work more God-like than to visit the widow in her affliction, and to regard the fatherless in their destitution? What comfort that can be applied at such a time, more appropriate to alleviate sorrow, or lift a heavy burden from the heart? What more beautiful than to see men, not of his kindred, taking the orphan by the hand, leading him away from vice, and pointing him to the path of knowledge, removing the obstructions which otherwise might greatly impede, if not entirely hinder his advance, and encouraging his flight along the way of mental development.

How many thorns does such an assurance pluck from the pillow of the dying parent—with how many relieving circumstances does it surround the bed of death. Such are the advantages to society, and to individuals, arising out of the existence of the Independent Order of Odd Fellows. For these blessings, a thousand hearts to-day rise up to call it blessed.

Thousands are already reaping the golden harvest which it has planted and nurtured. Hundreds of orphans are now living and rejoicing under the wide spreading shelter of its protection. Thousands of dwellings through the land, which would otherwise be dark and dreary with despair, are now filled with the light and comfort which it communicates. It rises up like an oasis in our desert world, like a fragrant spot, an island of verdure in some vast Sahara, planted and watered by the hand of kindness, for all the thirsty and weary who travel that way. It is lifted up in striking contrast to the careless indifference of the multitude who compose the world. It shows what may be done by concentrated effort, by organized regularity. There is health enough in our world, to banish want, and starvation, and despair, from the centre to the circumference of civilized society, and this, without adopting any of those wild and chimerical agrarian plans on which some have insisted. It only wants the wish to do so in the breast of all, and a little, a very little time, and labor, and money, from each, which would do us good, and the work is accomplished. But this is not so now, and we know not that it ever can or will be so, until that age arrives when the wolf and the lamb shall lie down together, when swords shall be beaten into ploughshares, and spears into pruning hooks, and when one law shall bind all nations, and that law be love. Until then, we suppose, the affairs of the world will roll in their usual course; men will drive through our streets in gilded coaches; they will be clothed in purple and fine linen; they will fare sumptuously every day; they will have and hold their titles, they will crowd every mart for profit and for pleasure; voluptuous music will peal away on the night air, accompanied by the deafening shout and ceaseless laugh of pleasure; merriment will hive her votaries in gorgeously furnished apartments; multitudes will take their ease, and be waited on by obsequious menials; misers will hoard and count their gold. All this will be going on, while just behind a thin curtain of board or brick, crime will riot; frost will pinch its victim; hunger will devour the living flesh from the bones of its victim; human forms with human souls will nestle in cast-off rags which they have filched from the gutter; mothers will weep despairingly over their starving children; starving children will cry for bread; worth and goodness will toil the livelong night away to obtain a morsel for their thin and shrivelled bodies; sickness will pine and suffer on its pallet of straw, without any to comfort or alleviate; there are prayers, and there are curses—there are wailings, and there are lamentations—and there are the maniac's laugh and the fool's gibberish—all, all mingling and welling up from those low, dark, damp haunts of poverty, want, misery, distress, and vice—which speak in Heaven in thunder tones, but on earth, who hears them, who knows of them, who cares for them? And yet all exists within a short ear-shot of enough, of more than enough to banish the whole which makes this dark pandemonium.

Let those who object to the existence of this Order, go and look in upon scenes like these, and tell us if not only this Order, but every other agency which can remove, if no more, only one grain of affliction from men, does not need to exist. Not need to exist! Alas, this is the charity of the world; a charity which, like the dark gathering tempest, frowns on every work its own tardy hands ought to have done, but have neglected. This society not needed! Have the agencies which have existed around it so long, banished all sorrow from the world? Are there now no poor, none who need aid, none liable to reverses? Has the charity of the world done it all—will it do it all? O, that we could make the pencil speak the living reality on this subject. Then would we give the reality to the eye, which should personify the benevolence of the world, as it really is, and true charity. Had we the power, and were we called upon to discharge this duty, and give to the eye a portrait showing the wide contrast between the world as it is, and beneficence as required from man to man, first we would portray a heart—and such a heart!—it should be large and swollen with mighty grief. Adversity should stand beside it, and on his brow we would paint his character, stern, dark, and unbending; and with relentless hand he should drive deep into that heart his iron barb at every blow. It should stand rent and quivering with anguish, under each cruel stroke. Into every yawning gash black-browed dissappointment should pour the bitterest wormwood, and in its agony the dark blood should ooze from every opening pore. Above, we would paint a face of such a visage as agony alone can make; the cheeks we would have gashed with deep channels, the eyes should roll in dark bewilderment, and over all should pour tears of burning gall. Close beside that heart should cluster a group of babes, with tearless eyes and countenances bewildered; their limbs unclad, with locks dishevelled, their parched and shrivelled lips only half covering their unused teeth; while every muscle is shrunk and loosely hangs on each formless bone, and with their long, bony, fleshless fingers, they mark unmeaningly in the dust. Above them all, should hang a starless night; amidst its darkness should scream careering, headlong winds; sleet and frost should be the plumage of their pinions; around should loam the heaviest clouds of inky blackness; fierce lightnings should hiss and blaze along the thickening gloom, and threaten, with fiery tongues, the trembling group. Above, should roll and crash "the live thunder," as it coursed from battlement to pinnacle, along its inheritance of terror. And there should stand Humanity alone, helpless, friendless, threatened, desolate! Then could we paint a groan such as nature heaves when wildest evils come; could we give it color, shape, and life, 't would tell the world's humanity!

Far remote from this gloomy blackness, should appear a rising star; a halo should surround it; and in its broad circle should gather forms of beauty; and on their lips should hang the sweetest song of hope, and at the bidding of their fingers, a thousand lutes should swell in loudest minstrelsy, the sweet response; each countenance, like the bow of promise, should beam with benevolence: and from their glittering ranks should flow far away on the darkness, floods of unrivalled light.

Far on the other hand, should stand a temple; fair in its proportions, and majestic. On it should smile unclouded, endless sunshine. Around it should carol the friendly gales of bliss. From under its wide portals, should gush a constant stream of sparkling beneficence. Around it endless spring should live; and in its halls the song of happy contentment and resignation, should ever warble in sweetest strains. Then, on the wings of light, should move the sons and daughters of sublime charity; darkness, storm, and tempest, should be affrighted from their path; in their glory the fierce lightning should be eclipsed; and at the cadence of their strain, the angry thunder should keep silence. Their path should lead them to the group of sufferers. On their golden pinions they should bear the heirs of want and anguish, and plant them in the temple of rest and happiness; and at the door keep vigils day and night, lest want or woe might enter. And over the portals we would write, "The asylum for the needy and the oppressed." Such is the charity of the world, with all its boasts; and such the charity which aids the world's victim! with what propriety has it been christened God-like? Odd Fellows' Amulet.

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A Good Man's Life.—The beauty of a holy life consitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, aud well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness, beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greatest part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlrsting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

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One ought to remember kindness received, and forget those he has done.

TIMOTHY TROTTER'S SECRET:

OR, THE ODD FELLOW'S WIFE.

BY MRS. HARRIET MARION STEPHENS.

"I am myself alone," exclaimed Mr. Timothy Trotter, as he strode loftily out of the Odd Fellow's Lodge, giving his hat a slap which sent it down with surprising rapidity over a pair of ears, whose astonishment at such a proceeding, on the part of the usually quiet Trotter, may be better imagined than described. "I am myself alone *and* nothing shorter," again broke forth from the pent-up bosom of Mr. Trotter—and a wild, free laugh, a sort of juvenile earthquake, rang out upon the still air, for squares and squares around. The more he thought of the victory he had that night achieved, by becoming possessed of a *secret* beyond his wife's investigation, the more he congratulated himself, and shook hands with himself, till his knuckles cracked again; and laughed so long and so loud, that the people in the vicinity, sprang trembling from their beds, and peered anxiously out into the darkness, expecting at the very least, to see the aforesaid Lodge in flames, as a punishment for the *wicked* doings which were said to be there perpetrated nightly. They were not surprised, therefore, to see a little star, dancing and flashing, and cutting up all sorts of fantastic capers on its very door, and flinging its brightness over the person of a great, bulky looking individual, who, in the terror of the moment, was strongly suspected of having horns and a tail. No wonder, under such circumstances, that scalping knives and tomahawks, and all the odds and ends of savage warfare, came dancing out of the oven of their over-heated imaginations; but, unfortunately for posterity, just as excitement was at its highest pitch, the formidable mouth opened, and "past e-lev-ing o'clock," was drawled out in a voice recognizable by all who heard it, as that of old Charlie Watson, the watchman. The fact was, that tired of perambulating the streets, he had seated himself on the Lodge steps, in company with a little lantern, which had been *the* legitimate star for a good ten minutes, to await the chiming of the old Town Clock.

It would be a libel, to say that curiosity had anything to do with his preferring the steps of the Odd Fellow's Lodge, to any other place of rest; altho' the occasional burst of merriment issuing from the closed rooms, and the blending of fine manly voices in some beautiful chorus, that wouldn't *stay* locked in, might have tempted a more resolute man than Charlie Watson, to listen to its music. Still, he was not curious—not he. I'd like to see a *man* guilty of curiosity! Be that as it may, long before the excitement was quelled in that quarter of the city, Timothy Trotter, having reached his home in safety, and escaped a curtain lecture by creeping in at the cellar window, to say nothing of choking Hector for growling at him, was fast asleep on a settee by the fire, dreaming of golden rules, and orders of Love, and the thousand bright and beautiful things that flutter round the pillow of those who close their eyes in the blessed certainty of possessing a pure heart and a clear conscience. And Timothy Trotter *had* a clear conscience, and a heart full of noble and generous impulses—and a hand, broad and open as his heart was generous. 'Tis true, his hand was hard and rough, for its clasp was round the hammer and mallet all day long; and the heart so full of kindness and sympathy, measured its pulsations beneath the coarsest kind of coarse cloth. But what of that? he was happier in his poverty than his wealthy neighbor, who could count more gold than poor Trotter ever dreamed of—who dined off of silver, and had suits of the finest cloth for every day in the year. *Contentment* was Timothy Trotter's wealth—so he gazed after the great proud man, rolling along in his superb carriage, and in his childish simplicity, wondered how people did manage to live and have nothing to do. Thank God, while the rich man builds his golden steps one by one up to the throne of the Almighty, there is a *Jacob's ladder*, formed of good deeds and honest purposes, always at the poor man's side; where he may go up day after day, and get a glimpse of the bright things in store for him, when he has finished his mission on earth, and hears God's trumpeter proclaim the joyful tidings, "thou hast done well." And Timothy Trotter was forever going up this ladder, and never tired of going up; although, as man and boy, he had been traveling the same road for nearly fifty years. Sometimes a poor brother mechanic would be out of work and in distress, then away would go a weeks' wages to help him along—and away Timothy Trotter went up the ladder of good deeds. Sometimes he would hear of some one being sick and destitute, and away would go his last dollar—and away *he* would go up the ladder again; notwithstanding his wife, good soul, tried all she could to hold him back, by the comfortable assurance that they would both come to the work-house through his extravagance. Sometimes he would climb to the very top of the ladder, (when he had performed some great charity,) and so over the top and down on the other side, but this was only on great occasions—that is, when he discovered that his pockets were as well inside out, as any other way, for all they contained.

Well, Timothy Trotter was a good man, and so, indeed, was *Mrs.* Timothy Trotter; some people say she was the best *man* of the two. She would have her own way, that's certain. I wonder what woman would n't—if she could get it; but she was a neat, tidy little body, with a place for everything, and every thing in its place. Now, if the truth must be told, Timothy was as shiftless an old lodger as one would be likely to meet with in a day's walk. He did n't believe in the bump of order, and he was ready to take his oath, there was no such bump on *his* head—as if he was ever suspected of having such a thing! He had been told a thousand times, that a certain peg behind the door was placed there for the express accommodation of his hat; yet, notwithstanding, this same hat (and *such* a hat!) was too often under the disagreeable necessity of finding itself floored. On such occasions Mrs. Trotter, as somebody says in the play, would look and frown and scowl in a way *I* never dared to look, or to frown, or to scowl at my husband, till Mr. Trotter's memory returned, and his hat hung in dignified silence on its exclusive peg.

"Where are you going, Mr. Trotter?" said Mrs. T., one evening shortly after the time mentioned above. She always said *Mr.* when she wished to be distinctly understood. "Did you hear me *Mr.* Trotter? (emphasis very strong) where are you going." "To the Lodge," muttered Mr. Trotter, looking rather silly, and fumbling his hat, as if he did n't exactly know, what to do with his hands; "to the Lodge," almost screamed Mrs. Trotter, and down dropped the broomstick from very astonishment, and down dropped Hector's tail, but whether from astonishment or some feeling more immediately connected with the broomstick, I am quite unable to determine, but before Mr. Trotter had quite recovered himself, Mrs. T. had left the room, and returned fully equipped with bonnet, shawl and overshoes, to accompany him. Now if there was one point on which he was more susceptible than another it was ridicule, and going to the Lodge with his wife, was too much of a good thing, and considerable more than he had bargained for, so he took off his hat, *remembered* to hang it on its peg, and for the first time in his life, sat down in a fit of the dumps, determined not to be scolded, coaxed or bribed into good humor, until he had gained his point, which in the present state of affairs seemed likely to happen somewhere in the course of the next century.

For many months things remained in this way, Mr. Trotter managing to visit his Lodge, sometimes by stealth, sometimes in open defiance to Mrs. T.'s strict injunctions to the contrary, till one night in the dead of winter, a fire broke out in their dwelling, and only by the aid of an intrepid fireman were they saved from the tottering ruins of that home; which but for the perversity of a thoughtless wife might have been an Eden of love and happiness. The destitution of property was not their greatest affliction; in escaping from an upper window, poor Trotter had fallen to the ground; and was carried to a neighboring house in a state of utter insensibility. For weeks and weeks his life was despaired of, and God only knew the anguish of the heart-stricken wife during that period; augmented by the knowledge that she had been hard and harsh to him when his whole life had been kindness and devotion to her. But there were *other* forms gathered around the sick man's bed, striving to alleviate his pains; there were *other* eyes dimmed with sympathy for the sorrowing wife, and other hearts whose offerings of charity were not the less free, or less acceptable in the sight of God for being hidden from the world by a veil of secrecy. In a little room on Second street, Philadelphia, a bright cheerful fire crackled and flashed, and danced upon the pewter plates that ornamented the dressers, and played the very mischief with the frost work on the window panes, till the passers-by were induced to pause for a moment and gaze upon this abode of cheerfulness; and it would have been difficult to have found a brighter picture than the interior presented. It was not a fashionable parlor; I don't think I could describe one if I tried; nor yet a genteel boarding house; *there* perhaps I might be more successful, but it was better far than these; a temple of home where love was the presiding genius; where the Angel of contentment folded his broad wings above the domestic hearthstone, and every day formed a new link in the bright chain of kindred affection. A cozy little table was laid in the middle of the floor, evidently waiting very patiently for some one to come to supper. The snowy cloth and cups and saucers to match, were only rivalled by the snowy cap and apron worn by a darling dumpling of a woman, (you would have known her anywhere for Mrs. Trotter,) who was busily employed sweeping the floor, although you could not have found a thimble full of dust in the whole house. When *that* was settled to her satisfaction, she went to the window and making a telescope with her hands, looked first up the street and then down the street, and then across the way; and when convinced there was nobody coming, went to the hearth and sat down, with her hands crossed on her lap; looking very intently into the fire as if she expected to find *the* somebody in the great red coals. She must have been building castles with the embers for bricks; and pleasant ones they must have been too, for the smiles kept chasing each other over her face, and dimpling her cheeks with their merry little feet; but just when she had finished her prettiest castle, a brand came tumbling down, and of course her castle came tumbling down with it, so she bustled off after the broom again; but by the time she had fairly commenced sweeping, the door opened, and a tall, pale man (you would never have guessed who *he* was) entered the room followed by Hector. Again the broomstick fell, but strange to say Hector's tail did'nt begin to think of falling this time, but waggled worse than ever; you'd have thought he had the hydrophobia, for darting across the room he took a flying leap, intending probably to light in Mrs. Trotter's arms, but missing his aim he turned a double somerset and came down on the table with one foot in the cream jug; another making a very healthy impression on a plate of butter, and from the hasty manner in which he made his exit through the half closed door, it was a scientific experiment, he had no inclination to repeat. Not that he feared a cross word from Mrs. Trotter; she had something else to attend to, for after hanging up his hat and coat, she took off his mittens and commenced blowing on his great clumsy hands to warm them, as if there was not another man in the world but old Timothy Trotter. I'm sure she thought there was not *such another*.

"Please may I go to the Lodge to-night?" asked Mr. Trotter as his wife seated herself on a little stool at his feet to pull off his overshoes. This was too much for her overcharged heart. "God bless 'em," said she "for the blessedest Angels that ever drew the breath of life, to think of the patience and kindness with which they watched by the side of your sick bed, when for days and days together we expected every breath to be your last. And when I grieved to think I should be left alone in the world, with nobody who could understand my hasty temper, and bear with it as you have done, there was always a kind word of hope whispered to me which was sure to make my heart lighter; and when at last you grew better and began to know me and I could lay my head down on the pillow by your side and sleep soundly, for I could n't rest till you were out of danger, there was always a *brother* to supply my place, and I said God bless 'em then, and I say God bless 'em now—God bless 'em for"—

Here, want of words, or old hard-featured Trotter's kisses, or something equally ridiculous, threw the little woman off the track, so she burst into tears and flung her arms around her husband's neck, determined not to be cheated out of a good cry, by any means, while Hector, who thinking he had stayed out in the cold long enough for his offence, crept into the house, and not being successful in his attempts to be noticed, he revenged himself by laying his cold nose on Pussy's whiskers, which so insulted her, that she vacated the hearthrug, where he, nothing loath, curled himself up and was wandering away in dreamland, if dogs ever do visit that continent, long before the conclusion of the scene above described. At length, however, the clouds moved away from from Mrs. Trotter's sky, all the brighter for the showers, and she bustled around again, as if nothing had occurred to mar its usual serenity. The tea-kettle, which for half an hour had been sizzling and boiling over, was taken off and the tea made, and old Trotter carefully shook up, and a happier, cozier, and more affectionate couple never lived, than that which graced the little table on the evening of which I have written.

Many winters have come and gone since that night—winters that have left their snows upon the heads of this loving couple. Affliction taught them to depend less upon the world and more upon each other, for happiness. The assistance of kind friends restored them once more to competency, and fortune smiling upon their heart-union, poured down a shower of golden gifts, in shape of a legacy from a distant relative. The two little rooms have long since been converted into a handsome dwelling—and as I sat by their hearth stone, not many months ago, and listened to the recital of their history, my heart warmed towards that benevolent Order, whose sympathy and aid had laid the foundation of so many happy homes, (and none more so, than that of these dear old friends of mine,) till I found myself exclaiming with good, kind Mrs. Trotter, "God bless 'em; I don't know what their secret is, *but* I'M SURE *its good!*" Lowell Journal.

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ODD FELLOWS' CHARITY.

Extract from an Address.

* * * * On the subject of charity I will make a few remarks. Our charity it is said by the world is confined to ourselves—bestowed only upon members of the Order, and consequently is not charity in the proper signification of the word. I will state one or two instances to combat this opinion, although I shall probably receive no thanks from the Brothers for so doing, as they make it a rule to keep such things to themselves. I make these acts public only to show the fallacy of such statements—to show that Odd Fellowship produces a deep feeling and sympathy for the poor and destitute. I beg you will remember that these are but one or two out of many cases of the same character that I could mention. A short time since, it was reported to one of the Lodges that a very worthy family were in a necessitous condition. This family consisted of an old lady nearly eighty years of age, a daughter and grand-daughter. They relied upon their own labor as seamstresses for support, and as you may well know, lived to-day upon yesterday's earnings. Sickness came upon them in one of its worst forms. The old lady and grand-daughter were confined to their beds. They had no friends nor relatives to relieve their wants, or comfort them or procure for them even that necessary to existence. Their means of subsistence were entirely cut off, and they were indeed in a destitute condition. The circumstances of the family were made known to the Lodge, and though no names were given, and we, with the exception of the Brother who told us, ignorant of the recipients of our bounty, and though it was brought before us at a late hour when a portion of our Brothers had retired, the sum of sixteen dollars was on the instant raised and sent to their relief.

Another case of a similar nature was presented, which had excited the attention of some of our benevolent societies, one of which gave one dollar, and another five; the story was told to one of our Lodges, and immediately thirty dollars were collected and deposited in the hands of the needy. This money I wish you to understand was not taken from the funds of the Lodge, but a voluntary gift from the members. The funds of the Lodge are collected for specific purposes as laid down in our constitution, viz., for the benefit of the sick and needy of our Order and for the burial of the dead. In the disposal of these funds for these purposes we may not be entitled to be called charitable, if by charity be meant bestowing alms without hope or expectation of renumeration. But I think the man who restricts charity to the simple bestowal of alms gives it a wrong definition. What are time, active labor, kind words, assiduous attention to the sick, who are often from weakness and lengthened disease, irritable, fretful and peevish? But I will say no more upon this matter. I have not mentioned these cases to draw any invidious comparisons between ourselves and other societies. These societies do much good, and if they had more means would be of much greater benefit; I simply wished to rectify a prevalent error, to show the effect of Odd Fellowship upon its members, and to prove that our society is something more than selfish in its operations.

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Friendship.—How tiresome do all the pleasures of the world appear, when compared with the happiness of a faithful, tender, and enlightened friendship? How joyfully do we shake off the shackles of society for that high and intimate connexion of the soul, where our inclinations are free, and feelings genuine, and our sentiments unbiased; where a mutual confidence of thoughts and actions, of pleasures and pains uninterruptedly prevails; where the heart is led with joy along the path of virtue, and the mind conducted by happiness into the bowers of truth; where every thought is anticipated before it escapes the lips; where advice, consolation, and succor, are reciprocally given and received in all the accidents and misfortunes in life. The soul, thus animated by the charm of friendship, springs from its sloth and apathy, and views the irradiating beams of hope breaking on its repose. Does the tear of sorrow steal down the cheek of one? The other with affection wipes it tenderly away. The deepest sorrows of one are felt with equal poignancy by the other. But what sorrow can resist the consolation which flow, from an intercourse of hearts so tenderly, so intimately, so closely united? The only misfortune of which they have any fear is the greatest they can possibly experience, the misfortune of absence, separation and death.

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Use not evasions when called upon to do a good thing, nor excuses when you are reproached for doing a bad one.

WE'LL LOVE ONE ANOTHER.

We'll love one another "in grief or in glee,"
Whatever betide, love, I'll share it with thee;
Tho' friends should desert us, and evils befall—
We'll love one another, in spite of them all!

We'll love one another, though storms should arise
To darken the radiance that covers our skies;
Yet this star unclouded, shall lighten our doom;
We'll love one another, in spite of the gloom!

'Twill soothe every sorrow, and soften each care,
To know that another our burdens will share;
And smile just as kindly though fortune be flown,
And love just as dearly in spite of her frown!

We'll love one another in court or in cot,
Contented and happy, whatever our lot;
We'll not sigh for splendor or languish for wealth,
But love one another in sickness or health.

We'll cling but the closer, as life wears away,
For the strength of affection can feel no decay;
But live as unaltered by changes of clime—
And love one another, in spite of old Time!

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OPPOSITION TO SECRET SOCIETIES.

"You meet together to serve the devil."

Such was the language addressed to a brother of the Order, by an opponent, in this place not long since, whilst engaged in pouring out the vial of his wrath against an Institution of which he knew no harm, except that the members met together from time to time in private for the purposes of benevolence and charity, and to devise means to relieve the sufferings of their fellow-creatures. "*You meet there to serve the devil!!*" How amiable! How charitable! How much like a gentleman and a Christian! "O *shame* where is thy blush?" How bitter the opposition—how inveterate is the enmity of many against everything that is good and virtuous, unless it conforms in every particular to their own notions! They cannot bear to see a company of men meeting together from time to time in a private manner to do their own business—to relieve each other's sufferings, and to provide for the future welfare of their wives and familes, unless *they* can know everything that is done and said, whether it concerns them or not. If Odd Fellows choose to close their doors, when they are transacting their own business, and attending to their own affairs, why should others complain because they are not permitted to witness all our proceedings, and accuse us of doing that which we ought not. If our meetings are *secret*, how do they know whether we serve the devil or not? How do they know but our meetings are spent in religious devotion? If they *know* what is transacted at our meetings, then are our proceedings no longer secret; and why, then, need they complain, seeing they are acquainted with all our doings? Our secrets can certainly do no harm when they are known. But if they do *not* know what is done at our meetings, then I would repeat, How do they know that we do anything that is illegal or improper? If they do not know it, what right have they to assert it? Has an individual a right to assert that which he does not know to be true, especially when it is injurious to private character?

"What can we reason, but from what we *know?*" and what do those *know* about our Institution, who are so liberal in their denunciations against it, from which to infer that it is injurious in its character or dangerous in its tendency? Shall we be told that it is a secret Institution, and is, therefore, to be looked on with suspicion? But are all secret associations to be looked upon with suspicion, and to be denounced, simply because they are *secret?* Then must family associations be broken up; for where is there a family but that has secret, which they do not wish the world to knows and which they wish to communicate only to their friends? Let this principle be carried out, and private associations of every character will be banished from the world.

"Great oaks from little acorns grow," and who knows what mighty evils may follow from such small associations. The introduction of sin into the world, is said to be the effect of eating an apple; the cackling of geese saved Rome, and a single spark of fire has often consumed cities. Since, then, such tremendous effects flow from small causes, had we not better cry out against the marriage institution, and henceforth have the husband and wife occupy different sleeping apartments, lest under the cover of night they might lay some dreadful plot to ruin the country? "An ounce of prevention is worth a pound of cure;" and who knows what awful calamities may be averted by such a course? Would it not, then, be acting the part of prudence to adopt such measures for the public good?

I contend that the larger and more extensive any secret association may be, the less dangerous will it be in its tendency; while on the other hand smaller ones are more to be feared. I do not mean that a large body of men could not accomplish more, were they closely united, and firmly resolved, than a small one; but it is more difficult to unite a large number of men in a secret plot against their country, and to keep that plot a secret. A few men might be found with ease who could be perfectly agreed upon a certain subject, and who would faithfully conceal their plans from the world, until they had an opportunity to execute them. But you commit that same secret to a larger number of men—to a thousand, or an hundred thousand, and there will be much more danger of its being divulged, than when known to only a few individuals. Hence as you increase the number of any secret association, you increase the liability to an exposure, and consequently lessen the danger arising from such an institution; therefore, I argue that family secrets are more dangerous than those which belong to large societies. Besides, in a fraternity like ours, composed as it is of men of all classes and professions, of all political parties, and of all religious faiths; whose interests conflict, and whose opinions clash, it would be difficult, if not impossible, to concert a plot against the public good, which would not materially affect some of its members; and the moment such an event was brought about—indeed the moment such a measure was proposed, division and disunion would rend our beloved Order into a thousand parts, and seal its doom forever, or at least until it should be thoroughly purged from such iniquity. It is folly, therefore—it is iniquity to condemn an institution, merely because its members do not choose to sound a trumpet before them, and to blazon abroad all that is done or said in their private meetings. If our opposers do not know anything bad about us, let them keep silent until they *do know* something, and not be continually prating about *secrecy, secrecy*, when they have secrets of their own which they would be ashamed to have their neighbors know. Our Saviour often communed with his disciples in private. When he was transfigured in the presence of Peter, James and John, he charged them to "*tell the vision to no man*, until the Son of man be risen again from the dead." If, therefore, secrecy itself be a crime, Christ was guilty of it. If secrecy is of itself no crime, then are we most assuredly innocent.—*Ind. Odd Fellow.*

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Kind Words.—If the kindness of others is not motive enough for kind words, we may find a motive in their influences on ourselves. The habit of using them will at length conform our feelings to our language. We shall become kind, not only in our speech, but in our manners, and our hearts. On the other hand, to make use of carping, harsh, and bitter words, seldom fails to sour the disposition, and to injure the temper.

ORIGINAL.

CELEBRATION AT ASHLAND.

Bro. Glenn—Permit me to give you a brief sketch of the celebration of Mohican Lodge, No. 85, at Ashland, on the 7th day of September last.

The day was mild and propitious, and quite a respectable number of Brethren from the surrounding Lodges were in attendance, tho' not so many as I should liked to have seen. But what was lacking in numbers was more than made up in enjoyment. We owe a debt of gratitute to the brethren of the Wooster Encampment for their numerous attendance, and the grand and imposing appearance they added to the procession. A very large number of Ladies—God bless them—graced us with their angelic presence and approving miles.

At the specified time, the procession was formed and marched through the principal streets, and then to the Grove, where the audience was comfortably seated, and after music by the Ashland Band, and choir, which imparted a thrill of joy and delight to the exercises, the assemblage was enchained about two hours and a quarter with a speech from that eloquent orator Bro. Samuel L. Adams.

The remark is unanimous, both by the members of the Order and those unconnected with it, that the speech was the most powerful that they had ever listened to on such an occasion. From the expression of those heretofore appearing to have an antipathy against the Order, I am inclined to believe that the array of irresistable arguments he adduced have dispelled all that ill-founded prejudice existing here, against that institution which gives joy for sorrow, peace for woe.

After the exercises at the Grove were concluded, the procession was reformed and marched to a sumptuous dinner, served up by Mr. Welsheimer, of which the members of the fraternity, with a large number of citizens, partook.

The exercises of the day were conducted with the utmost harmony and purest joys of mind, which caused the heart of every true Odd Fellow to swell with gratitude to the great Giver of all good, for the existence of our beloved Order, and closed in Friendship, Love and Truth.

Yours fraternally,

J. Maffett.

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If you fall into any great misfortune, disengage yourself as well as you can. Creep through those bushes which have the fewest briars.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF THE U. STATES.

This body assembled in annual communication in the city of Baltimore, on Monday, the 18th of September, 1848, and continued in session until 12 o'clock on Saturday night, the 23d. All the Grand officers were present, and a very full representation from State Grand Lodges and Grand Encampments. Two sets of Representatives appeared from the Grand Lodge and Grand Encampment of New York. The majority of the committee on Credentials reported in favor of the old Constitution, or minority party, taking their seats; but after various amendments, and some discussion, it was ordered that the whole matter in controversy in the jurisdiction of New York be referred to a special committee. The committee was elected, and consisted of Reps. Parmenter of Mass., Marshall of Ky., Ramsdell of Mich., Baker of Penn., and Smith of Maine—all friends to the old Constitution party, except Rep. Marshall.

On Friday, the 22d, the majority of the committee made their report, in favor of recognizing the Representatives of the old Constitution, (the minority party,) and the Representatives from the Grand Encampment, siding with that party.

On Saturday, the 23d, the subject came up for final action, when Rep. Marshall submitted a minority report—a most able production, as we conceive, fully explaining the whole cause and matter of difficulty, and completely sustaining the new Constitution party, in our judgment—and after debate a vote was taken, and the majority report adopted, by a vote of ayes 47, noes 24.

Thus the Lodges of New York city have completely triumphed over the country Lodges, and about two hundred and thirty out of three hundred Lodges in the State are declared to be in the wrong. We shall publish both the reports in The Ark for December, that our readers may have an opportunity of forming their own opinions.

A protest against this decision was entered on the Journals, signed by sixteen Representatives—among them the Representatives of Ohio, Marshall of Ky., Chapman of Indiana, Treadway of Mich., Roberts of Ill., Page of Wisconsin, &c.

The report of the Grand Sire was presented on the second day of the session. There is nothing in it of peculiar interest to the Order. More than half of it is devoted to the New York matters, and arguing in justification of the Grand Sire's interference in appointing a Commission to visit that jurisdiction and his decision recognizing the old Constitution party as the legal Grand Lodge.

On the 3d day of the session the Grand Secretary presented his annual report. This is always the most important paper of the session, containing as it does, a statement of the various operations of the Grand Lodge during the year. In the preceding pages we have given copious extracts from the report, embracing all that is of essential interest to the general reader, showing that notwithstanding the unpleasant difficulties which have existed in some portions of the jurisdiction, still the progress of the Order is unexampled.

The statistics of the Lodges show a great increase in Lodges and members. During the year Grand Lodges have been instituted in Vermont and Iowa, and Grand Encampments in Mississippi, Louisiana, Indiana, Alabama and Delaware. Seven Subordinate Lodges and twenty-two Encampments were established by the G.L.U.S. where no Grand bodies existed.

The reports of all the Grand Lodges, except New York, Connecticut and Iowa, show the following results for the year ending on the 30th of June last:

Number of Lodges - - - -	1,307
Initiations - - - - -	35,132
Suspensions - - - - -	3,752
Expulsions - - - - -	720
Past Grands - - - - -	10,046
Past Grand Masters - - - -	507
Contributing members - -	102,098
Revenue of Subordinate Lodges	$740,627 59
No. of Brothers relieved - -	13,334

No. of Widowed families relieved -	1,523
" Brothers buried - - -	831
Am't paid for relief of Brothers	$171,050 69
" " " widowed families	21,105 64
" " education of orphans -	7,850 95
" " burying the dead -	34,613 06
Total amount for relief -	$234,650 34

It is to be regretted that the reports from all the Grand Lodges were not presented, so that a full and accurate statement could have been given.

The election for Grand officers took place on the 2d day of the session. The result was given in our last number.

A vast amount of business was introduced, chiefly in the shape of resolutions of inquiry. Various attempts were made to amend the Digest, very few of which were successful, of any essential consequence.

A resolution that it is inexpedient to legislate in reference to the official term of Subordinate Lodges, was adopted by a vote of 49 to 25. Resolutions were offered to return to the three months term, and also to extend the term to one year.

On the subject of funeral regalia, the following resolution was adopted:

Resolved, That the regalia prescribed by the Order as Odd Fellows' regalia, may be worn instead of, or in connection with the funeral regalia prescribed by the laws of the Grand Lodge of the United States, as the respective State Grand Lodges and Grand Encampments may determine.

The Grand Sire having recommended the adoption of a uniform Constitution for Grand Lodges and Grand Encampments, the subject was referred to a committee, who reported "that much good will be produced by the adoption of a uniform Constitution for Grand Lodges and Grand Encampments, the Grand Lodge of the United States being the source 'of all true and legitimate authority in Odd Fellowship,' without whose warrant a Grand Lodge or Grand Encampment cannot exist, and the power to 'enact such laws and regulations as shall be for the good of the Order in general,' it should in the opinion of your committee, furnish to each Grand Lodge and to each Grand Encampment a Constitution so framed as to meet the wants of the Order in each of its branches. They therefore, offer the following resolution:

Resolved, That a committee of three be appointed to prepare and report at the next annual session of this Grand Lodge, a form of Constitution for all Grand Lodges, and also a form of Constitution for all Grand Encampments."

The vote on adopting the report and resolution stood 35 to 36. The vote was shortly afterwards reconsidered, and the resolution adopted—ayes 52, noes 26. The Representatives from Ohio voted in the negative; and eight Representatives entered a protest against the same. P.G.S's. Hopkins and Glazier, and Grand Sec'y Ridgely were appointed the committee.

A resolution was offered by Rep. Taylor of Ill., for the next meeting of the G.L.U.S. at Cincinnati, which was lost by a vote of ayes 30, noes 45.

The subject of the pecuniary difficulties of P.G.S. Wildey, was brought before the G.L. It appears that the P.G.S. is involved to the amount of eight thousand dollars—that he has not property enough under a forced sale to discharge his debts. It is not stated how he became involved, but it is said his embarrassments have resulted from no improper conduct of his own. Resolutions were adopted directing the Grand Sire, Grand Sec'y and Grand Treasurer to purchase the incumbrances on the property of the Past Grand Sire, and to draw from the Treasury and dispose of bonds for the funds so to do—this is understood not to be an absolute gift, but only a temporary dedication of the amount—the claims purchased to be assigned to the G.L.U.S. And for the purpose of raising a fund to pay off these claims and for the future maintenance of the P.G. Sire, the Grand Sec'y was directed to issue a circular to all Grand Masters and Grand Patriarchs requesting them to bring the matter before their Subordinates, and solicit contributions for said object, &c., &c.

Grand Sec'y Ridgely having been appointed by the Grand Sire, as special Grand Representative to the G.L of British North America, made a report to that officer, which was laid before the G.L.U.S. We make the following extracts:

Pursuant to your instructions, I proceeded to the city of Montreal, in the Province of Canada, and on the third Tuesday in August had the pleasure of meeting the R. W. body to which I was accredited, assembled in Annual Commuincation. My credentials were received, and by unanimous vote I was acknowledged as the Representative of the R.W. Grand Lodge of the United States. After an interchange of salutations, I presented an address with which you specially charged me, and delivered copies of our Journals and our Digest of Laws. During this ceremony the R. W. Grand Lodge of British North America was upstanding, and the acceptance of your presents by that distinguished body was declared by M.W. Grand Sire Montizambert, in a response highly laudatory of the Grand Lodge of the United States, and happily expressing the warm affection cherished by our Canadian brethren for the body from which they received the charter of their existence as an independent sovereignty in Odd Fellowship. The Representatives in attendance greeted me in the most cordial manner, and the attention then paid me was followed by unremitting kindness during the entire period of my sojourn among them. At their evening session, Tuesday, 15th August, P.G. Sire Kennedy, of this Grand Lodge, who had visited them by special invitation, gave instructions in the work of the Order at their request. It was exceedingly gratifying to your Representative to observe the great uniformity in the practice of the work in the two jurisdictions.

The business of the session was exclusively local. No subject arose which, from a connection with the stipulations of their Charter, or a bearing on the general welfare of the Order, either required or authorized the interposition of your Representative. I, therefore, did not participate in any of their deliberations.

My mission being closed, I took leave of the Grand Lodge of British North America, and have brought with me deep impressions of respect for its officers and members. The idea of an interchange of Representatives was fortunately conceived, and so long as the system shall prevail, the strong bonds which already unite the Odd Fellows of Canada and the United States will remain unimpaired.

The classification of the Representatives took place on the 5th day of the session, and was decided dy drawing ballots from a box, having *one year* and *two years* written thereon—the ballots being drawn as the names were called. We give the result in States where The Ark circulates. Those names with the figure 2, serve next year:

G. L. of Ohio.	
Green	2
Spooner	1
G. E. of Ohio.	
Brough	2
Chapman	1
G. L. of Indiana.	
Chapman	2
Dean	1
G.E. of Indiana	2
G. L. of Kentucky.	
Merrick	2
Marshall	1
G. E. of Kentucky.	
Gillespie	2
G. L. of Missouri.	
Moffet	2
Holmes	1
G. E. of Missouri.	
Woodward	1
G. L. of Michigan.	
Treadway	2
Ramsdell	1
G. E. of Michigan.	
Winder	2
G. L. of Illinois.	
Roberts	2
Taylor	1
G. L. of Wisconsan.	
Lott	2
Page	1
G. L. of Iowa.	
Thorington	2
G. L. of Tennessee.	
Smith	2
Rosborough	1
G. E. of Tennessee.	
Morton	1
G. L. of Penn.	
Fritz	2
Baker	1
G. E. of Penn.	
Allen	2
Haines	1
G. L. of Virginia.	
Boak	2
Robinson	1
G. E. of Virginia.	
Gallaher	1

The following resolutions were adopted:

Resolved, That it shall be the duty of the Scribe of each Encampment to furnish to the Secretary of each Subordinate Lodge a list of the members of said Lodge, who are also members of such Encampment, and that it shall be the duty of each Secretary to advise each Scribe, within a reasonable time, of the granting of a withdrawal card to any member of his Lodge, who is also a member of such Encampment; and also of the suspension, expulsion, or reinstatement of any such member.

Resolved, That it is imperative upon all Grand and Subordinate Lodges and Encampments to furnish the officers of their respective Lodges and Encampments with the Jewels appertaining to their rank and station, as laid down in the work of the Order, on pages 28 and 9, as it is for members thereof to be clothed in suitable regalia.

Resolved, That it shall be the duty of the Representatives to the Grand Lodge of the United States to correctly instruct the respective Grand bodies which they represent in the actual work of the Order.

NEW YORK MATTERS.

In reference to the late decison on the New York case, the New York Sun has the following article:

The decision by the Grand Lodge of the United States in relation to the New and Old Constitution of this State has by no means given general satisfaction, either to those who adhered to the new, nor to a large portion of the members of the Grand Lodge. The decision was not fairly a final one. The questions involved were not fully and openly discussed, and the subject was passed over by merely receiving the delegation from the Old Constitution Lodges.

Immediately after the adjournment of the Grand Lodge of the United States, a meeting was held by the Representatives of thirteen uninterested States, and an address adopted by them expressive of favorable opinions and sympathy towards those Lodges which claimed the new Constitution for law; advising them to hold their ground firmly, and assuring them that during the coming year an extra session of the Grand Lodge should be called, and either then or at the next annual session, the subject should be re-considered and a decision made without doubt, in their favor.

Commercial Lodge is the only one in this city which is thus *outlawed*, but about two hundred and thirty out of three hundred Lodges in the entire State hold similar views. In Brooklyn, more than four-fifths of the Lodges are also "new constitution." In addition to these manifestations in favor of the *new* order of things, it is said that hundreds of individual members of the *old* city Lodges will withdraw at once and either form *new* Lodges for themselves or join those already established. The dissenting Lodges will take ample time for the discussion of the matter as it now stands before yielding up their funds and papers to the Grand Lodge of the State, accompanied with their acknowledgment of obedience.

In addition to the foregoing, we observe in the public prints that at Oneida, the Lodges have refused to submit to the decision of the G.L.U.S., and that at Troy there has been a very serious disturbance growing out of a visit of the Grand Master to that place to instal the officers of a Lodge which had submitted to the decision.

We freely confess that our sympathies have ever been with the new Constitution party, and we hoped to see them succeed. But it has been decided otherwise; and we deeply regret to hear of open defiance to the decision. We have no sympathy, no apologies for such proceedings. If the majority in New York are in the right—and we believe they are—they must yet succeed, for sooner or later *the right always triumphs;* and instead of resistance we would enjoin submission, patience, forbearance, meekness, long-suffering, every thing for the cause. Any other course will operate against the new Constitution party, and postpone the day of their success.

NEW LODGES.

We are informed by Bro. T. of Fulton, (for which he has our thanks,) that Fulton Lodge, No. 112, was instituted on the 17th of August last by D.D.G.M. Chas. J. W. Smith, assisted by numerous Brothers from Cincinnati. There were 18 petitioners for the Charter, and at the time of writing, (Oct. 8th,) the Lodge numbered forty-two members, all good and true to the principles of Odd Fellowship. The prospects of the Lodge are very flattering.

The following are the officers for the first term: Robert Tealer, NG; Thomas C. Tuttle, VG; M. L. Broadwell, Sec'y; J. B. Funk, Per. Sec'y; J. A. Allen, Treasurer. The Lodge meets on Thursday evenings.

We understand that Lodges have been instituted at Pomeroy, Meigs county, Harmar, Washington county, Ripley, Brown county, and the German Lodge in Cincinnati, but we have not been furnished with any particulars.

Subordinate Lodge Charters.—Brothers who intend petitioning the Grand Lodge of Ohio for Charters for Subordinate Lodges, will bear in mind that a Charter can only be granted at a stated meeting of the Grand Lodge. This is a provision of the Constitution, and there is no mode of obtaining a charter except at such meetings. Those, therefore, who intend making application for Charters should send in their papers in time to be acted upon at the meeting on the third Wednesday in January next, else they will have to wait until the third Wednesday in July.

ORIGINAL.

HIGH SALARIES.

Bro. Glenn—In looking over the proceedings of the G.L.U.S. for a few years past, I could not help noticing the amounts disbursed to its officers and agents. There has been a disposition to be even lavish in expenditure of the moneys collected from the Order in that body. There appears to have been a partiality in some cases in the disbursement. Whether it be on account of the grasping disposition of some of the claimants, or of the favoritism of the disbursing authorities, I cannot decide. For instance, a Grand Chaplain from South Carolina was paid for attendance, &c., at one session fifty dollars; and this year another brother, the Grand Chaplain from Virginia, a nearer State, received seventy dollars. A Deputy Grand Sire from near Boston, Mass., was paid fifty dollars annually for attending the Grand Lodge, and the present Deputy Grand Sire, residing in Boston, was paid sixty dollars for his attendance.

It appears, too, that the Grand Lodge at its late session, increased the salary of its Grand Messenger from its previous great amount, for taking care of the office, waiting upon the Grand Lodge and Grand Secretary. He was paid four hundred dollars last year, and now receives five hundred dollars. The Grand Corresponding and Recording Secretary is paid regularly at the rate of twelve hundred dollars per annum—a sum sufficient to employ a competent man all the time, and pay his office rent; and yet it is doubted if one half of his time is given to the office, or its business.

Twenty dollars was voted P.G.M. Sam'l Y. AtLee, a former Representative, for 36 miles travel to Baltimore, to present a report of a Portrait committee—and said committee has spent hundreds of dollars of Grand Lodge funds, to gratify a few old members. If the G.L. U.S. cannot make a more discreet use of moneys, it ought not to take more from the pockets of the Order.

But the chapter is not yet half read. Fifty dollars was paid P.G. Sire J. A. Kennedy for *attending* a committee of P.G. Sires. Grand Treasurer Warner was formerly paid fifty dollars per year for his services. It soon went up to one hundred dollars; and the Grand Lodge at its recent session became so very liberal as to vote him two hundred dollars per annum for receiving the moneys from the Grand Secretary and paying them out to order or receiving State stocks for them.

And now, lest the funds shall increase till the Representatives of the Grand Lodges and Encampments shall cut down the taxation, a committee of the Grand Lodge, composed of Robert H. Griffin, E. C. Robinson and Peter Della Torre, propose to draw all the funds (not otherwise appropriated after the close of late session,) out of the Treasury, and buy up the debts of P.G. Sire Thomas Wildey.

Would men act thus with their individual moneys? Do they remember that there are proper channels for the funds of the Order, aside from purchasing pictures, paying exorbitant salaries, and great amounts for nothing? Where shall this business of buying up debts of brethren stop, if it is once begun? When would the Grand Lodge have one cent of funds to be disposed of for the legitimate purpose for which the money is raised, if such a process is carried on? And who of all the Odd Fellows in the United States will be willing to contribute to such a prodigal waste of money, collected ostensibly for the purpose of Odd Fellowship? COMMON SENSE.

LETTER FROM PITTSBURGH.

PITTSBURGH, Oct. 17, 1848.

Bro. Glenn—It is with pleasure I at last find myself able to devote a few moments in writing you what little information I have respecting the Order in this part of the country.

Knowing your desire to lay before your readers the earliest information of the advance of our Order, I send you the following account of the institution of a new Lodge in Mercer, Mercer county, Penn.

In accordance with his appointment, D.D. G.M. Edward Thomas proceeded to Mercer, and regularly instituted Mercer Lodge, No. 323, on Thursday, the 12th day of October, at that place. Bro. Thomas was assisted by P.D.D.G.M. W. C. Meredith of Pittsburgh, P.G.'s Reynolds and Scroggs of Shenango Lodge, No. 195, P.G. Lambert of Venango Lodge, No. 255, and N.G. C. R. Bell of Alhambra Lodge, No. 293. There were also in attendance a large number of the brethren of Shenango, Alhambra and Venango Lodges, together with several visiting brothers from different parts of the country. The following Brothers were elected and duly installed into the offices to which their names are respectively attached: Samuel Henderson, NG; Jos. R. Hunter, VG; Robert C. Rankin, Sec'y; Charles Curtis, Ass't Sec'y; Dawson Wadsworth, Treas.

After the installation nine petitions were received and acted upon, and all were regularly initiated into the mysteries of the Order. All went off well. I cannot too highly compliment those in attendance for their zeal in the good cause. I had the pleasure of becoming acquainted with a large number of the brethren present, and assure you that I spent a very pleasant evening; one that I shall not soon forget.

This Lodge starts with fifteen members, under very favorable circumstances; they have the hearty approbation and best wishes of their sister Lodges, and if they but act with zeal and prudence, and subscribe for The Ark, there is nothing to prevent their becoming one of the most flourishing Lodges in the western part of the State.

The members of the Order in this section of the State have flung their banners to the breeze, and I feel confident they will not be taken in, until all who are worthy shall be enrolled in the glorious cause of Odd Fellowship.

The duties our Order enjoins are all pure and holy—the obligations it imposes are inseparably connected with the happiness of man. In the language of one of the first of American poets,

CHARITY is our motto. On the folds
Of our white banner shines good will and peace.
For these we knit the bonds of Brotherhood;
For these we draw the magic circle round,
Ready to stretch the hand of fellowship
And aid we those who falter by the way.
Or faint while treading o'er life's varied sands.

Virtue in suffering never pleads in vain;
Whene'er her tones come sorrowing to the ear,
The hand is ever open for her help;
Thus with the polar star of Benevolence
To guide us in our course, we pass along our way,
The world our theatre and man our care!

The objects of our Order have been grossly misrepresented; we have been denounced as being banded together for political and religious effect. If cheering the desolate homes of the children of poverty and misfortune, comforting the sorrowing widow and unprotected orphan, visiting the couch of disease and bed of affliction, performing the part of a ministering angel, shielding the unprotected with the mantle of benevolence, raising the drooping head of the poor suffering invalid, moistening his parched lips with healing medicine, pouring the balm of comfort into his bleeding and desolate heart, clothing the naked, feeding the hungry, speaking comfort and consolation to the unhappy, and sorrow stricken, and relieving distress wherever it may appear—if performing the good works we are commanded to do, is wrong, then are we to blame; upon the other hand, if it is discovered that in our institution is combined all that is excellent in religion, pure in morals and benevolent in practice, why will not those who are without our council cease to condemn us? Why will they not enroll themselves under our broad banner, and in future make themselves *useful* members of society?

By the last No. I observe that your receipts for The Ark were anything but encouraging. If your magazine was devoted to politics, and advocated the principles of either of the great political parties of the present day, I would not feel the least astonished to find it necessary for you to *dun* your *non-paying* subscribers; but when it is known that your time, talents and money have all been freely spent in the glorious cause of Odd Fellowship, and that you have labored hard to make The Ark what it really is, the very best Odd Fellow's magazine in the country, and well worth three times the subscription price—with a full knowledge of these facts, I think it only requires a moment's reflection to convince every *good Odd Fellow* of the *injustice* of withholding that which properly belongs to you. Who has not viewed with pride and pleasure the progress of our beloved Order? Who has not rejoiced at the opening of every new Lodge, and the accession to our ranks of the greatest men our country can boast? and who will say that The Ark has not been instrumental in producing these results—not only in Ohio and western Pennsylvania, but throughout the whole West and Southwest? Notwithstanding all these facts some of your subscribers have, from year to year, neglected to pay the trifling amount of *one dollar;* and there still appears to be "a few more left of the same sort." Fearing that your delicacy will prevent your publishing so much on this subject, I will close with a promise of noticing this matter *at length* on some future occasion, if necessary.

Angerona Lodge, No. 289, is still the only legal Lodge in this city. Should our difficulties be settled, and any or all of the suspended Lodges restored, I shall advise you at the earliest possible moment. Angerona Lodge holds her meetings every Wednesday evening in their Hall, corner of Fourth and Market streets.

While lately paying a hasty visit to an adjoining county, I met with *one* of the Agents of the "Gazette of the Union and Golden Rule," or "Golden Rule and Gazette of the Union," I don't recollect which. He gave me a very pressing invitation to subscribe for that interesting sheet, which I, as a matter of course, declined. From a subsequent conversation with some of the brethren who were present on this occasion, I deem it necessary to say to my friend, the agent, that I do not think it right to *force* obnoxious pills down the throats of men who are in a sound state of health. *We* have not yet forgotten the publiication of *that* "circular."

Wishing your little Ark may continue to glide smoothly along, I remain yours fraternally,

PITTSBURGH.

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☞ The Connecticut Odd Fellow of a recent date, contains the following paragraph:

THE RETROSPECT AND PROSPECT OF ODD FELLOWSHIP.—In our last number we copied from the Gazette and Rule, an article under the foregoing title, which, in the concluding paragraphs, does by no means express our judgment; and we meant to have said so at the time, but it somehow escaped us. We are not so much troubled with fears and doubts as to have very active sympathy with those beings that are always boding evil, and filling the world's ear with things ominous and strange. We always listen to the voice of faith and yield to the persuasions of love as long as we can—and this in Odd Fellowship as everywhere else. We read, however, of a class of beings, that "believe and tremble," but we don't train in that company—and we pity those who do! There will be as many as one change of the moon before Odd Fellowship goes down!

We would respectfully submit to the editor of the Odd Fellow whether in his opinion the institution of Odd Fellowship will not suffer in reputation, if it does not receive a downward tendency, when *clandestine* and *spurious* Masons—those who have been *expelled* from the regular Masonic body—are permitted to occupy prominent positions, as for instance the editor of an acknowledged organ of our Order? That is a question. It is *very* becoming in such a character to express fears for the future of Odd Fellowship! *Very!*

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WISCONSIN.—Bro. J. H. Dodson, of Franklin, (Highland P.O.) writes us as follows: Our Lodge was instituted on the 10th of December, 1847, and we now number thirty members, good and true, and still they are coming. I think by next spring we will number forty or fifty. Our officers for the present term are John H. Dodson, NG; Wm. W, Jenings, VG; Alfred Palmer, Sec'y; Robert Vance, Treas. We meet on Monday nights.

To Agents.....The Ark for 1849.

On the second page of the cover of the present number we have inserted a corrected list of our Agents. A number of new names have been inserted, and a few changes made, most of which are at the request of Brothers.

We enclose a copy of a prospectus of The Ark for 1849, to all our Agents, and most respectfully and fraternally request them to aid us in extending the circulation of The Ark, by obtaining new subscribers, and collecting and forwarding us the subscriptions.

We also send the prospectus to a number of Brothers who are not named as Agents, and request all such to aid us as much as in their power, to extend our circulation.

To all those Brothers who have heretofore acted as Agents, we are under a lasting debt of gratitude, and while life lasts we shall cherish their many kindnesses. We promise all to exert our humble abilities to their fullest extent to merit a continuance of their confidence and friendship.

We hope that all who obtain the names of new subscribers will forward them early in the month of December, that we may make calculations how large an edition to issue.

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MARRIED,

At Sing Sing, N. Y., on the 27th of September, 1848, by Rev. E. C. Bittinger, Bro. Charles O. Joline, of Chillicothe Lodge, No. 24, to Miss Mary E. Hoffman.

At Delaware, Ohio, on the 12th of October, 1848, by the Rev Prof. Merrick, Bro. Elliott B. Armstrong, of Columbus, to Miss Eunice Sophia Gorton, of Delaware.

At Bloominggrove, Ohio, on the 11th of October, 1848, by the Rev. Isaae Dodson, Bro. Seigmund Baker, of La Salle Lodge. No. 51, to Miss Caroline Cayton, of the former place.

At Bucyrus, Ohio, on the 9th of October, 1848, by the Rev. J. F. Ruth, Bro. Daniel W. Swigart, of La Salle Lodge, No. 51, to Miss Rebecca A., daughter of the Hon. George Sweeney, all of that place.

For the good things which accompanied the last notice we return thanks; and our best wishes accompany the happy couple on their journey through life.

OBITUARY.

Died, at Zanesville, Ohio, on the 29th of Sept. 1848, Bro. John I. Bowen, of Muskingum Lodge, No. 28, in the 30th year of his age.

At Waterford, Washington county, Ohio, on the 6th of October, 1848, Bro. Wesley F. Leget, of Beverly Lodge, No. 84, aged 29 years.

At Evansville, Ind., on the 9th of October, 1848, of consumption, Mrs. Jane, wife of Bro. John N. Reed, of Columbus, Ohio, aged 29 years, 4 months and 20 days.

At Columbus, Ohio, on the 15th of October, 1848, Mrs. Philena, wife of Bro. Wm. J. Kuhns, aged 25 years.

THE ARK.

VOL. V. DECEMBER, 1848. No. 12.

THE NEW YORK CONTROVERSY.

IN THE G. L. OF THE U. S., SEPT. 1848.

Rep. Parmenter, from the special committee on that subject, made the following report:

To the R. W. G. L. of the U. S:

The committee to whom was referred the subject embraced in the following resolution—

Resolved, That the whole matters in controversy in the jurisdiction of New York, be referred to a special committee, to be approved by this Grand Lodge, beg leave to report—

They have sought to discharge their important duty by thorough investigation and careful deliberation. With the knowledge that the subject committed to them involved the consideration of the causes of discord in the largest State jurisdiction of the Order, they have patiently, and with the deepest anxiety inquired into the facts of the controversy, and have, with the aid of testimony, and argument from the parties, endeavored to arrive at a just result.

The printed testimony is herewith presented in obedience to instructions. It will be found, much of it at least, to be of little value, as having direct bearing upon the points of inquiry. The committee did not feel at liberty, in view of the prominence which this case has assumed, to enforce strict legal rules upon its admission. They were anxious, although it might be at the cost of some time and labor, that the parties should stand before the Grand Lodge, for the most part, according to their own wishes.

The committee find that at the last session of the Grand Lodge of the United States the committee on Appeals had under consideration certain matters pertaining to the jurisdiction of New York, and among them the action of that body in reference to alterations in its Constitution. In pursuance of the recommendation of the committee of Appeals, this Grand Lodge determined, in effect, that the form of Constitution prepared by a Convention appointed under direction of the Grand Lodge of New York, except such parts as were stricken out upon report of the committee on Constitutions, be referred to the Grand Lodge of New York, with a command that the said form of Constitution be acted upon by that body, at its session in November, 1847, with full power to adopt or reject, or amend and adopt, as if regularly before it in pursuance of Art. 6, sec. 1, of the Constitution of the Grand Lodge of New York, which was in force prior to August, 1846, and which was declared by the Grand Lodge of the United States to be the fundamental law. This Grand Lodge further ordered that the report of the committee of Appeals, and the action of the Grand Lodge thereon, be forthwith transmitted to the Grand Lodge of New York. (Vol. 2 proceedings G.L.U.S. pp. 507, 521, 523.)

In pursuance of this order, the different particulars of the action of this Grand Lodge were collected by the Corresponding Secretary, after an opportunity of reviewing the same had been afforded to the Grand Secretary of the Grand Lodge of New York. They were at once transmitted in a printed form, and were received as a "mandate" by the Grand Lodge of New York. A copy of this document, marked A, accompanies this report.

At the session of the Grand Lodge of New York commencing on the 3d day of November, 1847, as appears by the printed proceedings (doc. 1, p. 248,) the following resolution was offered by Grand Rep. Dwinelle:

"*Resolved,* That the form of Constitution reported by the Convention held in November, 1846, which was referred to this Grand Lodge by the Grand Lodge of the United States, at its last session, except such parts thereof as were then stricken out by said Grand Lodge of the United States, be, and hereby is amended and adopted, and declared to be the Constitution of this Grand Lodge, and as amended and adopted it shall read as follows."

The testimony offered to the committee conflicts upon the point whether this resolution was offered in manuscript, and separate from any other document, or in a printed shape with the form of Constitution named in the resolution appended. Although much testimony was introduced in reference to this particular, the committee are not prepared to consider the point of primary importance, and have therefore without an effort to reconcile the evidence believed that a just conclusion would not be thwarted by assuming that the resolution and form of Constitution were offered in combination, and constituted a single substantive proposition. It may be asserted for the purposes of the inquiry, that the resolution with "a form of Constitution," was contained in one document, and were together submitted to the Grand Lodge of New York.

The Grand Lodge proceeded to take a recess for a short time, during which copies of the printed document were distributed among the members, and after the re-assembling of the Grand Lodge, early in the afternoon, a further recess until the next day was ordered by a resolution which also provided that the resolution of P.G. Dwinelle should be a special assignment in the course of business. Upon the succeeding day the resolution and its appendix were read, and their adoption moved; an amendment was offered by a member of the Grand Lodge; the previous question was called for by the mover of the original resolution. The chair decided that the previous question would be the final vote on the convention Constitution, as sent down by the Grand Lodge of the United States. Upon appeal, the decision of the chair was reversed, and a vote was taken, the result of which is recorded in the printed proceedings as having been declared in terms "that the resolution and the convention Constitution, *as amended*," were adopted; and in the manuscript minutes of the Grand Secretary, that the resolution and the *amendments* to the convention Constitution were adopted. A reconsideration was also moved by the original mover of the resolution, which was determined in the negative. Each member of the minority voted under a protest, which was afterwards spread upon the journal, and the manuscript of which is herewith presented, marked D.

By the testimony of P.G. Barnard, it appears that the action of the majority was in pursuance of pre-arrangement, which it was thought the emergency rendered necessary.

This is an outline of the proceedings out of which have grown the lamentable difficulties in the Order in New York. The details of subsequent measures which have sundered the Grand Lodge of that State are not in evidence before the committee, nor is it necessary that they should be for the correct determination of this matter.

The committee are of the opinion that upon the single inquiry, did the Grand Lodge of New York at its November session, 1847, obey the mandate of the Grand Lodge of the United States, depends the entire series of the matters which are brought to the notice of this Grand Lodge in reference to the controversy in New York. If the convention Constitution with the alterations required by the Grand Lodge of the United States, has been adopted, then the body acting under that Constitution is *de jure* the Grand Lodge of New York. If the Constitution has not been acted upon, but another and different Constitution has been adopted by a portion of the Past Grands of the Grand Lodge of New York, under which they act, then such body cannot be recognized as the Grand Lodge of New York by this Grand Lodge.

There can be no question that the Constitution submitted with the resolution and acted upon at the November session of the Grand Lodge of New York, is not identical with the convention Constitution as revised by the Grand Lodge of the United States. It contains important variations from that instrument. It is changed in its essential character to an extent certainly sufficient to prevent, even under a liberal construction, its recognition as the original form. By a comparison it is found that many alterations have been introduced, some of which are of vital consequence, into the instrument acted upon, which are not to be discovered in the convention form. That alterations existed was not disputed, and it was only urged that they were properly adopted as amendments by the single vote to amend and adopt, which was had. A comparison of these instruments herewith presented, document B and document C, in connection with the mandate of the Grand Lodge of the United States, document A, will disclose the non-identity. The important features appearing in the Constitution adopted, those of allowing the Grand committees the power to assemble in the P.N.G. degree, the expulsion of a member from the Grand Lodge by a Grand Committee, the provision for the summary removal of the Grand Master, with many other alterations, constitute it, in the opinion of the committee, an instrument essentially different from that to which the mandate of the Grand Lodge has reference.

The committee cannot interpret the order of this Grand Lodge to the Grand Lodge of

New York, to act upon a certain form of Constitution, "*to take up the said form of Constitution and act upon the same*" in the manner provided by the law then existing in that body, with such wide latitude as to recognize these instruments as essentially the same. They understand the order of the Grand Lodge to have been based in some measure upon the fact that the emergency of the Order in the State of New York required distinct instructions from this body in regard to the procedure in the adoption of the Constitution. That in the wide difference of opinion which prevailed in that State as to the legality in the mode of adopting a Constitution, the G.L. of the United States was required to interfere, and, "to cover irregularities," order that a precise form of Constitution should be acted upon, under the well understood provisions of the old Constitution of the Grand Lodge of New York. The order of the Grand Lodge of the United States was the true ground of compromise, and if strictly carried out was calculated to restore harmony to the Order in New York. It was an act of the Grand Lodge of the United States within the scope of its large conservative power and discretion, to effect that which the parties interested could not accomplish, in consequence of difficulties arising from conflict of opinion, as well as imperfection of existing laws. It was the duty of the Grand Lodge to comply in strict terms with the instructions of the supreme body, and to carry them into execution in the same spirit of compromise in which they were conceived.

The committee do not think that this has been done. The form of Constitution which this Grand Lodge directed to be presented to the Grand Lodge of New York for action, was not presented, but another and a different instrument was presented. It cannot be urged that in the archives of that Grand Lodge, or in the Grand Lodge room, the convention Constitution was present, as well as the other documents qualifying it, and were therefore to be deemed to be before the Grand Lodge for action, and as the original proposition to which the instrument offered was an amendment. It is certain, upon all the evidence offered, that this Constitution and documents were not specifically called up for action, and were not in the terms of the mandate of the Grand Lodge, taken up and acted upon any more than any other documents upon the files of the Grand Lodge of New York. The paper offered was by no action, formal or informal, connected with the convention Constitution and accompanying documents. The members present were no more bound judicially to take notice of these papers, as before them for action, than of any other documents or records having a bearing upon the subject of a Constitution, or upon any other subject, not called up. The only subject upon which the Grand Lodge of New York was called to act was the distinct, original proposition of P.G. Rep. Dwinelle, beginning with the word "resolved," and continuing to whatever extent the evidence appears to designate, whether the document was the resolution simply or the resolution and its appendix, the mandate of the Grand Lodge was not complied with.

It is of consequence in the view of the committee, that the minority at the time of action upon the resolution and its appendix, in the Grand Lodge of New York, entered their solemn protest against the course of the majority. Under an unfair interpretation of the words "amend and adopt," as contained in the mandate of the Grand Lodge of the United States, an instrument, by a combination of motions in one, which in all deliberative bodies are separately acted upon, was adopted and amended by a single vote. Although the committee are not disposed to insist that irregularities in the manner of voting should invalidate the result, if the mandate of this Grand Lodge were substantially complied with, yet the violation of the rules of the Order of the Grand Lodge of New York, by the majority acting upon the resolution of P.G. Dwinelle, and the unfair preparation before the meeting of the Grand Lodge, for obstructing the privilege of the minority, should not be overlooked or readily excused. It is important to know that the minority did not in any sense acquiesce in the irregular action, but protested upon the instant against the disobedience to the instructions of the Grand Lodge, and against the abuse of their rights as members of the Grand Lodge of New York.

By the evidence produced before the committee, it appeared that on the third day of April last, Thaddeus Davids, the Grand Patriarch of the Grand Encampment of the State of New York, refused to open the Grand Encampment, assigning as a reason for such refusal that there were persons in the Grand Encampment room refusing to leave who were members of suspended Lodges. That soon thereafter, the proper time having arrived for opening the Grand Encampment, some person present called upon Issachar Reed, then H.P. of said Encampment, to open the same, which he proceeded to do, the Grand Patriarch still remaining in the room and in his seat, forbidding the opening of the Encampment. Upon the Encampment being so opened the H. P. called upon the Grand Scribe, John J. Davies, to read the minutes of the proceedings of the last meeting. This he refused to do, in consequence of being forbidden by the Grand Patriarch. Dwinelle then offered a resolution to remove Davids and Davies from office, which was carried, (see doc. 12, page 256.) On motion of Barnard they then balloted for and elected John L. Van Boskerck, Grand Scribe, (see same document and page.) On the 31st July, 1848, Joseph R. Taylor was elected Grand Patriarch, and T. M. Clark, Grand High Priest, and on the 14th of August, Taylor was installed, by his predecessor, Grand Patriarch Thaddeus Davids, and the Charter of the Grand Encampment then delivered to him. After which Grand Patriarch Jos. R. Taylor installed the other officers elect. All of which will more fully appear by the printed evidence and documents, thereto attached, herewith submitted. In view of these facts, your committee are of opinion that the action of the Grand Encampment on the third of April, in removing, or attempting to remove, Grand Patriarch Davids and Grand Secretary Davies from office, is unauthorized by the Constitution of the Grand Encampment of the State of New York, or the general laws or principles of the Order.

These are the conclusions of your committee, upon a deliberate examination of the facts presented. If it shall seem to this Grand Lodge that they are correct deductions from the evidence, and they shall be approved by vote, it is sincerely to be desired that the members of the Order, in the jurisdiction of New York may join in restoring the harmony and efficiency of the Order in their midst.

The accompanying resolutions are respectfully submitted.

W. E. Parmenter,
N. R. Ramsdell,
W. D. Baker,
Wm. R. Smith.

Resolved, That James W. Hale and John J. Davies are the legal Representatives from the Grand Lodge of New York, and W. W. Dibblee and Joseph D. Stewart are the legal Representatives from the Grand Encampment of New York, and that they be admitted to seats in this Grand Lodge.

Resolved, That the Grand Bodies by whom the foregoing Representatives are elected or appointed, are hereby recognized as having a legal existence under the authority of the G. Lodge of the United States.

THE MINORITY REPORT.

Rep. Marshall, of Kentucky, from the minority, submitted the following report, which was read:

To the R. W. G. L. of the U. S.

The undersigned, the minority of the committee to whom was referred the investigation of the difficulties in the Order in the State of New York, and to report thereon, would respectfully report:

That in conjunction with the other members of the committee, he has examined into the matters referred to said committee, and dissenting from the opinions adopted by the majority, has arrived at the following conclusions of law and of fact:

The Grand Lodge of New York having involved itself in great embarrassment by an unsuccessful effort to revise its Constitution, was relieved by the action of the Grand Lodge of the United States, at its last September session, by the passage of the following resolutions, namely:

"*Resolved*, That the Constitution of the R. W. Grand Lodge of the State of New York, which was in force prior to August, 1846, is now the fundamental law of the said Grand Lodge; and that Art. 6, Sec. 1, of the said Constitution, which was stricken out, be and hereby is restored and declared in full force and effect, except so far as is reserved in the following resolution:

"*Resolved*, That the form of Constitution reported by the convention, except such parts of it as may be stricken out by this Grand Lodge, be and hereby is referred to the R.W. Grand Lodge of New York; and the said Grand Lodge of New York is hereby directed, at its session in November next, to take up the said form of Constitution, and act upon the same with full power to adopt or reject, or amend and adopt, as if regularly and formally before that body for its final action in pursuance of Art. 9, Sec. 1, of its Constitution; provided, however, that the Constitution as adopted be forwarded to this Grand Lodge for approval, pursuant to the requirements of Art. 10 of the by-laws of the Grand Lodge of the United States."

After the passage of the above resolutions, the form of Constitution mentioned in them, was referred to the committee on Constitutions in the Grand Lodge of the United States, who reported three amendments to the same, and their report was adopted by the Grand Lodge of the United States.

Immediately after the adjournment of that session of the G.L. of the U.S. its Grand Corresponding Secretary prepared an abstract of all the proceedings of the Grand Lodge of the United States upon the subject, containing the report of the committee of Appeals, the resolutions as adopted, the report of the committee on Constitutions, and the action adopting it, which was printed in a collected form, and certified by him officially to the Grand Lodge of New York, which was received by its Grand Secretary before its November session in that year. The Grand Corresponding Secretary did not transmit to the Grand Lodge of New York any written or printed copy of the Constitution referred to in the resolutions passed by the Grand Lodge of the United States, or of any Constitution whatever, inasmuch as he deemed that the printed abstract of the proceedings which he did officially furnish, was amply sufficient for the guidance and instruction of the Grand Lodge of New York, as his testimony before this committee makes clearly apparent.

The Grand Secretary of the Grand Lodge of the United States judged rightly that it was not necessary for him to transmit any printed or written form of Constitution to the Grand Lodge of New York, for the Grand Lodge of the United States had only an informal copy of that Constitution before it, while the Grand Lodge of New York had the original in its archives. On receiving the mandate of the Grand Lodge of the United States, the Grand Lodge of New York could therefore precisely determine what action it was required to take, and at once adopt that action. The convention Constitution was moreover a document which was well known throughout the jurisdiction of New York, and had not only been printed in various forms and generally distributed among the Past Grands in the State, but was besides printed bodily in the proceedings of the Grand Lodge of New York at its August session, 1847, which had been distributed among its members. At the November session of the Grand Lodge of New York, in 1847, soon after the opening of the Grand Lodge, a printed resolution in the following terms was offered, namely:

"*Resolved*, That the form of Constitution, reported by the convention held in November, 1846, which was referred to this Grand Lodge by the Grand Lodge of the United States, at its last session, except such parts thereof as were then stricken out by said Grand Lodge of the United States, be, and hereby, is amended and adopted, and declared to be the Constitution of this Grand Lodge, and as amended and adopted it shall read as follows."

To this resolution, and forming a part of the same, was appended, in a printed form, what was alledged to be the convention Constitution with those parts stricken out which the Grand Lodge of the United States had stricken out, and with certain amendments incorporated therein. Thus the convention Constitution as amended by the Grand Lodge of the United States, which had been by the very terms of the resolution passed by the Grand Lodge of the United States placed before the Grand Lodge of New York at its November session in 1847, for its action, "to adopt or reject, or amend and adopt," was taken up for amendment and adoption. On comparison of this document with the convention Constitution, it will be found that it does contain the general structure of the convention Constitution, and also those broad and peculiar organic features of the convention Constitution which distinguish that Constitution from all others, and mark it as the form of Constitution specified in the resolution of the Grand Lodge of the United States. It also appears that it does not contain those provisions of the convention Constitution which were stricken out by the Grand Lodge of the United States. It also contains many amendments, some of which are substantial, but most of which are verbal or of little importance, and all of which were fully authorized by the power granted to "*amend* and adopt." If it was legally adopted, then there is no doubt that it is the "convention Constitution amended and adopted, with those parts stricken out which the Grand Lodge of the United States itself struck out," and submitted to the Grand Lodge of New York for its action, by the resolution of the Grand Lodge of the United States.

To ascertain whether it was legally adopted, it is well now to recur to the action of the Grand Lodge of New York upon it. The resolution in which the proposed Constitution was embodied, was before the Grand Lodge during the first day of the session, when a recess was ordered, and printed copies of the resolution in which the proposed constitution was embodied, were generally distributed among the Past Grands present, and a large number of printed copies remained undistributed in the Grand Lodge room after all were supplied. The members present, therefore, had an ample opportunity of knowing what was before the Grand Lodge for its action. Finally, on the re-assembling of the Grand Lodge, the resolution in which the proposed Constitution was embodied, was made the special order for the next day, to which time the Grand Lodge took a further recess, and the Past Grands resident in the city of New York sat in regular organized committee upon that printed resolution embodying the proposed Constitution, in the recess. At the prescribed time on the next day, the Grand Lodge of New York proceeded to act upon the adoption of the proposed Constitution. The resolution in which the proposed Constitution was embodied was then taken up and read, from the beginning of the resolution to the end of the Constitution; and after the reading was finished, an amendment was proposed to one of the sections of the proposed Constitution, by Past Grand Sire John A. Kennedy. The previous question was then called for, and sustained by the Grand Lodge. A point of order was then raised, as to the effect of the previous question. The acting Grand Master decided that under the previous question, as ordered, the vote was about to be taken upon the adoption of the convention Constitution without any amendment. This decision was appealed from on the ground that under the previous question as ordered the vote was about to be taken upon the adoption of the resolution embodying the Constitution in its amended form. The appeal was sustained, and the decision of the acting Grand Master reversed. The question was then taken, and the resolution in which the proposed Constitution was embodied was adopted by more than a two-thirds vote; a two-thirds vote being all that was required by the then existing constitution of the Grand Lodge of New York for the adoption of constitutional amendments. One party insists that the "*resolution and Constitution*" were then declared adopted by the presiding officer; the other party insists that only the "*resolution*" was declared adopted. It cannot be material which announcement was made, inasmuch as the resolution embodied the Constitution, and the adoption of the resolution by a two-thirds vote necessarily involved the adoption of that Constitution; moreover, the Grand Lodge had just decided that very point.

The objection has been made to the legality of the foregoing action of the Grand Lodge of New York, that the convention Constitution, in the shape in which the action of the Grand Lodge of the United States had left it, was not formally presented to the Grand Lodge of New York at the time it was acted upon. To this the obvious reply is, that this was not necessary, because, as before stated, the resolution of the Grand Lodge of the United States itself, by its very terms, laid that form of Constitution before the Grand Lodge of New York for its action. Moreover, the original convention Constitution was in the archives of the Grand Lodge of New York, and when the resolution for its amendment and adoption was offered, was on the desk of the Grand Secretary in the Grand Lodge room. Such parts of it as were stricken out by the Grand Lodge of the United States, must, in contemplation of law, be supposed to have no further legal existence.

Moreover, the Grand Lodge of New York was merely called upon to perform a certain *act*, and the only question to be asked of that Grand Lodge is, did it *perform that act?* and not by what lights it presumed to walk in the paths of its duty? Even if the Grand Lodge of New York had not had the official evidence which the Grand Corresponding Secretary of the G.L.U.S. furnished to it, and yet by other lights, or without any lights at all, did the very thing the Grand Lodge of the United States required it to do, and at the very time, too, when the act was directed to be done, that act must be justified and accepted as a full performance of the mandate. Such a compliance the Grand Lodge of the State of New York presents to us, and it is not permitted us to inquire under what guidance the act was done. It is sufficient that the act required was actually performed.

It is again objected that the Grand Lodge of New York erred in deciding that the vote pending after the ordering of the previous question, was the adoption of the resolution in which the proposed Constitution was embodied, instead of the adoption of the convention Constitution, as decided by the acting Grand Master. But to this the answer is that all legislative bodies have the inherent right of construing their own rules of order without appeal; and the Grand Lodge of the United States has at this very session refused to entertain an appeal from a Grand body on a point arising upon its construction of its own rules of order. The then existing Constitution of the Grand Lodge of New York provided expressly that that body might construe its own rules of order on appeal from the decision of the Grand Master. The Grand Lodge therefore had a right to construe its own rules of order on that point, and having so decided, and the final vote having been taken under a full knowledge of the effect of that decision, no good objection can be taken to the validity of that action. Moreover, if the objection thus taken were to prevail, its effect would be to establish the fact that the convention Constitution was adopted by the Grand Lodge of New York in the precise shape in which it was left by the action of the Grand Lodge of the United States, without any further amendments. This result is not contended for by those who resist the amended Constitution, and would probably be very unacceptable to them, but it is the legitimate result of their proposition. But while it is clear that the Constitution, as embodied in the resolution, was legally adopted by the Grand Lodge of New York, still this point is not involved in the question at issue; for the organization of the Grand Lodge of New York, the election and the installation of its officers, and the election of its Grand Representatives, would be the same under the convention Constitution as under the amended form of that Constitution, as actually adopted; and whether the one Constitution or the other was adopted by the Grand Lodge of New York, at its November session, 1847, the body claiming to be the Grand Lodge of New York, and working under a Constitution adopted by the Grand Lodge of New York, in November, 1847, of which Daniel P. Barnard is Grand Master, and John W. Dwinelle and Theodore Dimon are Grand Representatives, must be recognized as the legal body. But it clearly appears not only that the Grand Lodge of the State of New York itself understood that it had adopted the form of Constitution embodied in the resolution passed upon, but that the Grand Master so understood it, for in his official lettter to the M.W. Grand Sire upon that subject, which bears date on the 17th day of November, 1847, and a copy of which is hereto annexed, marked A, and made a part of this report, he distinctly states the fact that the resolution with the Constitution annexed, and which was a part of it, was adopted by a two-thirds vote. This official manuscript letter, which in its verbal structure does not correspond with the journal of proceedings in the two conflicting forms in which it is furnished by the contesting parties, furnishes decisive proof as to what actually took place at the November session, in regard to the adoption of an amended Constitution.

On the receipt of this letter of the Grand Master of New York, the M.W. Grand Sire, after taking time for deliberation, responded by an official letter, under date of November 27, 1847, which is hereto annexed, marked B, and made a part of this report. In this official communication the M.W. Grand Sire embodies a most conclusive argument, showing that the Grand Lodge of New York did, at its November session, fully comply with the mandate of the Grand Lodge of the United States, and did "amend and adopt the form of the convention Constitution," in the spirit of the resolutions of the G.L.U.S. The only question reserved by the M.W. Grand Sire was the question of the point of time at which the Constitution as so adopted should go into operation. On this point the Grand Sire instructed the Grand Master of New York that it could not go into operation until it had been finally approved by the Grand Lodge of the United States. But that express point was decided otherwise, in a report made and adopted at the last session of the R.W. Grand Lodge of the United States, and recorded on pages 453 and 454 of the 2d volume of the proceedings, in these words:

"*To the R.W.G.L. of the U.S:*

The committee on the State of the Order, to whom was referred the query, presented by Rep. AtLee, of the District of Columbia, report:

Under the by-laws, (Art. 10,) the Constitution of each Grand and Subordinate Lodge, or Encampment, chartered by this Grand Lodge, immediately on its adoption, shall be referred to this Grand Lodge for its approval. The committee believe that the analogy of the law includes also amendments to such Constitutions. The committee therefore report that the Constitutions of the Grand Lodges and Grand Encampments, and all amendments thereto, must be submitted to this body for examination. If approved, they of course become the organic law. If error be found, the error must be corrected. In order to cover the whole ground, the committee take leave to add that, in the interval between the adoption of the Constitution, or amendments, and its confirmation by the Grand Lodge of the United States, *it is binding upon the body by which it has been adopted.* Respectfully submitted,

Robert H. Griffin,
E. M. P. Wells,
J. W. Stokes."

Article 10 of the by-laws requires that the Constitution of a body chartered by the G.L. of U.S. shall, on its adoption, be forwarded to the G.L. of U.S. for approval. The concluding proviso of the second resolution passed by the G.L. of U.S. in the New York case as above recorded, merely announces the same law as applicable to the Constitution about to be adopted by the Grand Lodge of New York. The above decisive construction of article 10 of the by-laws of the Grand Lodge of the United States, applies with equal force to the same proviso as contained in the said resolution, and it may therefore be considered as a settled point that the amended Constitution went at once into operation.

The only point for further consideration is whether that Constitution being in legal operation could be suspended, and another form of Constitution revived and put in operation either by the act of the Grand Master of New York, or by that of the M.W. Grand Sire, or by the acts of both combined. For by a proclamation bearing date on the first day of December, 1847, which is hereto annexed, marked C, and made a part of this report, the Grand Master declared the said amended Constitution to be adopted, but not in force, and that it would not go into force until it had been approved by the Grand Lodge of the United States, but declared the old Constitution to be in force until such approval. Thus a second time, in his official character, and in the most solemn manner, declaring that the amended Constitution had been adopted at the November session in 1847. Subsequently the M.W. Grand Sire appointed a commission of five brethren to proceed to New York and investigate certain points of law and fact. Before this commission the friends of the amended Constitution declined to appear, as they doubted the authority of the Grand Sire in the premises; consequently the testimony taken by that commission was wholly *ex parte*, and on their report to the M.W. Grand Sire he transmitted to Grand Master Taylor, his opinion that the amended Constitution had not been legally adopted by the Grand Lodge of the State of New York.

At this point commenced the division in the State of New York. Those Past Grands who contended that the amended Constitution was legally in force, continued their organization as a Grand Lodge of New York under the Constitution adopted at the November session, of which Daniel P. Barnard is Grand Master, and John W. Dwinelle, and Theodore Dimon Grand Representatives. Those who coincided with Grand Master Taylor continued their organization as a Grand Lodge of New York, under the old Constitution, of which George H. Andrews is Grand Master, and James W. Hale and John J. Davies are Grand Representatives.

The question then recurs, can a Grand Master by his proclamation overrule the legislative action of his Grand Lodge? Nothing seems clearer than that he cannot. He is the creature of his Grand Lodge. Whatever judicial powers he may possess over *new* questions during the recess of his Grand Lodge, still as to questions which his Grand Lodge has itself specifically decided, there is nothing for him to act upon except to obey those decisions. They are mandates which he as well as others must obey. The Grand Lodge of the United States decided at its last session, that a Grand Master could not refuse to put an appeal made from his decision in his Grand Lodge upon any question; and shall it now be pretended that when a Grand Lodge has adopted an amended Constitution and decided that it shall go at once in force, that the Grand Master may, in the recess of his Grand Lodge, annul the action of his Grand Lodge, overrule its decision, and overturn its Constitution? The absurdity of such a proposition appears still stronger when he attempts to defeat the operation of an organic law which the Grand Lodge of the United States had just decided should go into effect immediately on its adoption.

Has the M.W. Grand Sire any authority to interfere with the action of a State Grand Lodge in such a case? If so, where does he get his authority? Is it an enactment of positive law? The Grand Lodge of the United States has recorded its decision in the first volume of its printed proceedings, at page 98, in these words, "*Resolved*, That the powers of the Grand Sire of the Grand Lodge of the United States are *contained in the Constitution of said Grand Lodge.*" To the Constitution we therefore look. But there he is not recognized as a judicial officer, with powers of deciding vexed questions of law, but only as an executive officer, whose duty it is "during the recess of the Grand Lodge to exercise a general superintendence over the interests of the Order." To oversee it, to watch over it, to see that the ministerial officers of the Grand Lodge of the United States discharge their duties, to call attention to the violations of law, to give advice and instruction, and to set in motion, in cases of exigency, that body which exercises the supreme legislative and judicial authority in the Order; but not to assume to sit as judge. He has no power to punish, to suspend or expel; and if his admonitions are disregarded, he can only ask the intervention of that Superior Body whose officer he is, and whose laws he himself must obey. The terms of the written law of the Order do not, therefore, invest the Grand Sire with functions of a judicial officer any more than the Constitution of the United States of America in its provision that "the President shall see that the laws be faithfully executed," authorizes him to sit as judge, and not merely as an executive officer.

The provisions of positive law thus failing to sustain such an act of authority on the part of the Grand Sire, recourse is had to the supposed necessity of the case. It is said that unless some judicial authority exists in the recess of the Grand Lodge of the United States, State Grand Lodges and Grand Encampments may go astray nearly a whole year without interruption. So it was urged at the last session of the Grand Lodge of the United States, that unless a Grand Master had a right to refuse to put appeals from his decisions to his Grand Lodge, his Grand Lodge might go astray a whole year before the error could be corrected. But the Grand Lodge of the United States, in effect, decided at that time, that it was preferable that this should be the case than that a Grand Master should put himself above the laws of his Grand Lodge. So of a Grand Sire. It is better that a Grand Lodge should go astray a whole year, than that an executive officer should assume to exercise judicial functions. For the investment of judicial and executive functions in the same hands enters into the very definition of a despotism. Besides, the exercise of such an authority cannot be useful, for to be useful it must be *final* in its nature; and if final, then it would always be right in point of law, for the same reason that the action of the G.L.U.S. is always right, because it is final and conclusive.

If a supposed evil is progressing, and a *final* power interposes to correct it perhaps good may result, but what if that power be not *final* but its acts subject to be reviewed by a higher power ? And what if on such review those acts be reversed, and it be decided that the original supposed evil was not an evil but a positive good ? The argument therefore which supposes the necessity of a power of intervention in the Grand Sire, but yet admits that that power is not infallible, and is subject to review and revision by a still higher power, thus acts against itself, and while it shows that such a power if legal could rarely do good, it also shows that it must often bring about great evils. Such a power is therefore not only unneccessary but absolutely dangerous.

If it be contended that the Order of Odd Fellowship is not a republic, still it does not follow that it is a despotism. While it is generally organized on a Representative basis, still those Representatives must be chosen from a class to whom the tests of a high grade of merit have been successfully applied. And it is not only more convenient but more expedient, because more consonant to the spirit of the age, that a question primarily decided by the Past Grands in open Grand Lodge, should not be unsettled until it is reviewed directly by the Grand Lodge of the United States.

It is only after long and painful deliberation that this conclusion has been adopted. While the highest respect is entertained for the Most Worthy Grand Sire, which is doubly enhanced by a deep appreciation of the painful responsibility he assumed in this matter, and a profound confidence in the undoubted integrity of his intentions, still the undersigned is constrained to express his conclusions that the Most Worthy Grand Sire, in interfering with the action of the Grand Lodge of New York on the adoption of an amended form of Constitution, exceeded his powers, and assumed the exercise of an authority which is not granted to him by the lwas of the Order. On this very day the Grand Lodge of the United States have, by unanimously voting a large appropriation to defray the expenses of the Most Worthy Grand Sire's commission in the New York case, shown their confidence in his official integrity, and if they now proceed to vindicate their laws by deciding that he erred in his interference in that case, that decision cannot be a matter of reproach to an officer, the rectitude of whose intentions has been thus decisively passed upon. Such is the confidence reposed in the high sense of honor of that officer, that the belief is entertained that so far from cultivating a sense of personal pride in this matter, he would much rather have the Grand Lodge decide that he had improvidently exceeded his authority, than that any brethren, or still more, that so many thousands of his brethren in a great and flourishing jurisdiction, and who have been for so long a time and at so enormous an expense struggling for the recognition of their rights, should now be defeated by the exercise of a doubtful authority.

A single further point is reserved for consideration: Suppose it to be conceded that the Grand Sire had the power to interfere, but that his decision was erroneous, and ought not to sustained by the Grand Lodge of the United

States as a matter of law? In that case shall the Grand Lodge overturn the organic law of a State Grand Lodge, and the Grand Lodge organized under it, merely because the Past Grands of that State, doubting the powers of the Grand Sire, have refused to yield to a dedecision which is conceded to be erroneous? Shall not that Constitution and that Grand Lodge rather be sustained, no matter what censure may be inflicted upon those Past Grands for vindicating the legality of their acts in an irregular manner? Otherwise, what absurdites would be involved in the proposition that the Grand Lodge of the United States, being now called upon to confirm an act which is a legal one, refuses to do so, because the brethren who claim the benefit of that act, have in the interim refused to acknowledge the decision of an officer which that officer had a right to make, but which decision the Grand Lodge cannot sustain in point of law? Thus it seems if the power of the Grand Sire be conceded as matter of argument, the same conclusion would follow, and the Constitution legally adopted must be sustained. At any rate if the Grand Sire had the power to suspend the operation of that Constitution until this time, *now* the Grand Lodge of the U. States must decide whether that Constitution shall be henceforth in operation and effect.

That the Constitution prepared for adoption in the Grand Lodge of New York, at its November session in 1847, was legally adopted and went at once into operation, and that its continuance and operation has not been impaired by the subsequent action of the Grand Master of the Grand Lodge of New York, or of the M.W. Grand Sire, or of both of them.

That the existing body styling itself the Grand Lodge of New York, of which Daniel P. Barnard is Grand Master, and John W. Dwinelle and Theodore Dimon are Grand Representatives, is the legal G. L. of New York.

The undersigned is of opinion that the adjustment of the case of the Grand Lodge of New York, involves that of the Grand Encampment of that State, and therefore does not enter into the details of that case.

Herewith the undersigned submits a resolution for the consideration of the Grand Lodge.

A. K. Marshall.

Resolved, That the Constitution submitted by the Grand Lodge of the United States to the Grand Lodge of New York, was taken up by that body at its November session, 1847, as directed by the Grand Lodge of the United States, and amended and adopted, and as amended and adopted forthwith became the Constitution of the Grand Lodge of New York.

Resolved, That John W. Dwinelle and Theodore Dimon, having been duly elected members of the Grand Lodge of the United States from the Grand Lodge of New York, are entitled to seats in this body.

The following is the vote on adopting the majority report and resolutions:

Ayes — Allen 2 votes, Anderson, Baker, Boak 2 votes, Brown of Miss. 2 votes, Burr, Cole, Conrad, Deering, Fritz, Frost, Gillespie, Harris 2 votes, Holmes. Kneass, Marley, Merrick, Mott, Parmenter, Patten, Ramsdell, Read, Ridgely, Sessford 2 votes, Silsby 2 votes, Smith of Maine, Smith of Tenn. 2 votes, Tewksbury, Thorington, Towers, Whitall. Woodward, Wells, Zimmerman, P.G.S. Wildey, Glazier, Kennedy and Hopkins—47.

Noes—Ballou, Bond, Brown of N. H., Chapman of Ind. 2 votes, Chapman of Ohio, 2 votes, Della Torre, DeSaussure, Gallaher, Green, Knight 2 votes, Marshall, Page 2 votes, Parker, Roberts 2 votes, Spooner, Thomas 2 votes, Treadway and Wakefield—24.

"BUT THE GREATEST OF THESE IS CHARITY."

So runs the creed of Odd Fellowship, and in the spirit of this sentiment should its professors practice. There has been much *said* in relation to this virtue, but alas! how little of it, pure, genuine, and in its heavenly spirit, exists in the world—it is not alms-giving, for the vilest can do that, "to be seen of men"—it is not a profession of kindness, for that is the declaration of many—it is not bestowing hundreds upon public charity, to have the name as a liberal donor printed on the cover of a periodical pamphlet or report—it is not even in the secret bestowment of our goods to feed the poor; all these acts may, and have been performed; and yet the heart that impelled the hand, was guided and influenced by pride and the love of human applause—verily, such have their reward. What, then, is Charity? What are its manifestations? True Charity arises in the heart under the right apprehension of our duty to God and to man, and is resolvable into an ardent love to the Creator, and a corresponding affection for any created being. It considers no time nor space—nor artificial distinctions made by men—nor high nor low, rich nor poor; it establishes, in its regard for the race a perfect equality; before the fervency of its influence, caste is destroyed. The Indian, who worships the setting sun as the representative of the Great Spirit—the wild Arab, who roams his deserts free, and calls upon *Allah*, and acknowledges Mahommed as his prophet—the degraded Hottentot, with his idols degraded as himself—the haughty Chinese and his arrogance—are all looked upon as members of the same family, bound to protect, succour and defend each other. It does not tolerate the errors of any;

it pities the blindness, and endeavors to remove the cause by *kindness* and *persuasion.*

Always active, true charity is taking advantage of every opportunity to do good; it has no rules of action prescribed, save those great principles by which it is always guided, *God's glory* and *man's happiness*—hence it takes advantage of every means to feed the hungry, clothe the naked and visit the widow and orphan in affliction. Charity is not a partisan. While under its own clear conceptions of truth and justice it will always contend manfully and with decision for what it considers right and acceptable to God; it anathematizes no one for differing with it; it knows that there are a thousand circumstances operating upon the human mind, from birth to maturity, calculated to mould and form its opinions; it knows the almost mental impossibility of making men think alike, and it feels that the head may be often wrong, while the heart is honest and sincere. It dares not enter into an analysis of the motives of another—the solemn inquiry is ever sounding in its ear, "Who made thee thy brother's judge?" But with the importunity of Love it pleads with the wayward; with tears it warns—with heart overflowing with richest affections, it invites to Virtue's paths. An angel of mercy and goodness, it moves amid pestilence and death, shaking healing from its wings; it dries with affection's hand the falling tear of sorrow; it listens to the cry of the needy but to relieve; it takes its elevated stand upon the rock of Truth, and while with its rustling wings it fans away the clouds of despair, it points far, far away to the land where "the wicked cease to trouble and the weary are at rest." Hail holy Charity! offspring of Calvary, hail! Who is not content to buffet this rude world under the guidance of thy lofty, active sympathies, enjoying amid its storm thy peace, and in death looking to the rest to which thou hast pointed all along the weary pilgrimage?

"The greatest of these is Charity!" Yes, faith may be lost in sight, hope end in fruition, but *Charity* extends beyond the grave and blooms in fresh beauty in the realms of eternal blessedness fast by the throne forever.

Let every Odd Fellow cultivate this grace, and let their actions testify its possession. Go on, brother—let thy heart and hand testify its influence, until the bridge is passed, the tent gained, and the grand assembly joined, where earth's imperfections are forgotten in the pure, perfect and hallowed affections of Friendship and Unity.—*Ind. Odd Fellow.*

ODD FELLOWSHIP AND RELIGION.

Odd Fellowship has a religious phase; there is a religious element in its character—this we distinctly claim for it. Many of the principles of Christianity are inseparably inwoven in its constitution; in fact, they constitute the life of the institution. Strip them away, if such a thing were possible, without destroying the very form of the institution, and it would instantly become a dead letter. The magnetic force that now holds its thousands of members in such strong embrace, would be at once dissolved. Still, while we thus claim for the institution a real active religious character, and as resting upon principles whose influence can only be moral, we would by no means convey the impression that Odd Fellowship is all the religion man needs, or anything near it. No such foolish mistake is ever made by an enlightened member of the Order. It were worse than madness to substitute the human institution of Odd Fellowship for the divine institution of religion. There are a thousand offices which religion fulfils for which Odd Fellowship has neither the wisdom nor the power. The soul has wants which nothing but the immediate religion of Heaven can rightly understand and meet.

It is not the business of Odd Fellowship, it is not among the things with which it pretends to concern itself, to save the soul, in the highest significance of that term. It is a good institution; it is moral; it has a religious feature in its character, and cannot otherwise than exert a religious influence; it has done good, much good, already—it is still, on a gradually increasing scale, doing the same; indeed, it does a part of the great work of religion—but, after all that can be said in its favor, we should be exceedingly sorry to see any Odd Fellow rash enough to declare it a sufficient religion for all the spiritual necessities of humanity. Much as we are interested in Odd Fellowship, and highly as we prize it, we should still profoundly pity the man who had no wants that were not immeasurably beyond the reach of this, and all other human institutions. But we know no such shallow hearted Odd Fellows. We say, therefore, to those who accuse us of making Odd Fellowship our religion, that they do us the greatest injustice; we are not guilty of any such folly or madness; we have not the hardihood to practice such irreverence. We accept and employ Odd Fellowship as a help to some beneficent ends in life; but as our guide to spiritual duty and heaven, we look to Christ alone. Conn. Odd Fellow.

THE PRINCIPLES OF THE ORDER.

BY AN ODD FELLOW.

The necessities, the wants, and the ordinary requirements of mankind in a civilized state, command that they should unite together to do each other service. The savage may roam in his forests in solitude—the envious and dissappointed man may seek in seclusion that peace of mind which his crooked disposition prevents him from finding among his fellow creatures—the over-sensitive mind may court the still, lone dwelling of the recluse, and fly from a world, the temptations of which it lacks the courage to encounter and subdue; but still the pulse of nature beats strongly in the hearts of the great mass of humanity, and loudly proclaims that "it is not good for man to be alone." In sorrow, in suffering, nay even in our very joys, we have a warm desire for the sympathy and co-operation of our friends and neighbors; and we feel that we cannot long exist together without asking ourselves, in what way can we best unite for securing fellow-feeling in our distresses, relief to our wants, participation in our enjoyments, and mutual harmony and good-will in our hours of relaxation? I tell you distinctly, that I believe the answer to that question is to found in these few plain and simple words—by adopting and embracing the principles of Odd Fellowship. For what are those principles? Friendship, Love, Truth, Charity and Harmony!

Friendship is of two kinds—particular and general. Particular Friendship is that esteem between two individuals which draws them into habits of the closest intimacy, and imparts a desire that whatever happiness is enjoyed by the one, should be likewise experienced by the other. If well founded, it is not changeable, but all-enduring; and the knowledge that a friend exists to whom our reverses or our triumphs may be entrusted with safety, is not only one of the greatest blessings of life, but the perception of the blessing may be said to be universal. Well has the poet inquired—

> "Who lives, that has not known a friend?
> One who for worlds would never send
> A look unkindly, when the hour
> Of dark misfortune chanced to low'r;
> Who from the furthest nook of earth,
> Would gladly stretch his welcome forth,
> And hail those bright and joyous days
> When Friendship shed her kindling rays?"

But Friendship is not confined to individuals. Like air, it is capable of vast expansion; and its cultivation appears to be as necessary to the well-being of the moral, as the purity of the atmosphere is to that of the physical world. It is this expansive and circulating Friendship which is to be met with in wholesome exercise among the brethren of Odd Fellows' Lodges. Not a blow, not a threat, not the semblance of a curse, not an ill remark, not a harsh-judging thought is permitted there; but all is courteous, smiling, hand-shaking, decent familiarity, from a conviction that an Odd Fellow would sooner suffer injury himself, than do his neighbor wrong.

I mentioned Love as the next characteristic of Odd Fellowship, and some may consider it a quality for us to claim. By the term Love is usually understood that peculiar warmth of sentiment—already, doubtless, a matter of experience with you—which grows up between two individuals of different sexes. Still I shall not, perhaps, be much mistaken if I ascribe the same origin to both Friendship and Love; and plainly tell you that I can only describe Love, as Friendship at the boiling point. But it is not merely that sort of Love to which the emblem of our Order refers. It comprises Love for all to whom Friendship cannot properly be extended; the love of parents for their children—of children for their parents—of brothers for sisters—and generally of relative for relative; together with that love for the friends and relations of each other, which induces us to do all the good we can for them by reason of the sincere friendship we entertain for their male friends with whom we are associated in our Lodges. Should a brother die, we love his children; and we likewise entertain a Christian and a benevolent love towards the bereaved wife of his bosom. We readily acknowledge any claim they make upon us, convinced that charity so bestowed is twice blessed—in blessing those who give, and they who take.

Truth follows next, and that is a thing which the best supporters of our Order scrupulously practice and inculcate. A deliberate liar is but one remove from a ready-made coward—a skulking, lazy fellow, who has not the heart to exert himself in doing what is right, and must, therefore, have recourse to a thousand shifts and meannesses, to keep up a threadbare decency of appearance. We abhor and punish imposition in whatever shape it comes before us, even to total exclusion from the Order. In its more enlarged sense, we consider truth to inculcate sincerity, open-mindedness, singleness of purpose, integrity in our intercourse with society, and honesty in all our dealings; to the acquisition and observance of which qualifications all Odd Fellows are bound to give their utmost attention.

I come now to notice another distinguished principle of Odd Fellowship, which though I am happy to say it is no novelty among mankind, has yet this one peculiar property, that unlike the changing and perishing things of this world, it "never faileth,"—never faileth to confer a blessing on whom it is bestowed, and by the natural returns of gratitude never faileth to come back, with interest-laded recompenses, into the hands of the giver. You will at once perceive that I allude to CHARITY, the practice of which draws a broad line of distinction between the man of generosity and penuriousness—between bigotry and toleration—between the proudly censorious and the humbly indulgent. I could say much on this head, but the fact is, the several principles which I felt called upon to notice, combine, and blend so with each other, that it is impossible to describe one, without touching upon some essential feature of the others. Thus Love and Friendship are intimately connected with Charity; and Charity, in like manner, embodies within itself very much that belongs to Friendship and Love. Charitable construction of the conduct of others is not less amiable than pecuniary benevolence, and it is not unfrequently found more difficult of practice. There are many persons not indisposed to open their purses, who seem to find pleasure in saying hard things to the very objects of their bounty, and who are ridiculously annoyed if men in humbler circumstances venture to form opinions for themselves. Such men are prone to put constructions on the conduct of others which are equally uncalled-for and unjust. It is the study of Odd Fellows to adhere to the genuine principles of their Order—to combine charity of the hand with charity of the judgment; and rather to allow that they may be wrong themselves in their conclusions, than hastily to impute misconduct to others.

Lastly, I have to refer you to the subject of HARMONY, which is one of never-ceasing interest with Odd Fellows. They desire to uphold it in all their laws, in their language, their correspondence, and their demeanor towards each other. Of no true Odd Fellow, can it be said, he is one whose soul

> "Is fit for treasons, stratagems and crimes."

For he is rather a man whose mind is tuned to gentlest thoughts of pity, love and peace. He delights in a good song; and as to those, who, like myself, are not versed in the science of sweet sounds, he is content to put up with, from them, it may be an indifferent recitation, at the same time that he glories in a patriotic or truly social toast.

Having thus taken a hasty glance at some of the leading features cherished and inculcated by our Order, I shall conclude by simply stating, such are the principles of Odd Fellowship!

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ODD FELLOWS' SONG.

A band of brothers, true are we,
  And firmly side by side
We've bound ourselves by Honor's tie,
  Let weal or woe betide.
The gifted, noble, good and brave,
  The gray-haired, and the youth,
Are striving in our cause to save;
  In Friendship, Love and Truth.

We've jewels, richer in their gleam,
  Than e'er a diamond's shine—
Than those the miner's toil hath gleaned
  From Golcon's richest mine.
A wreath our brow has placed upon,
  That heroes' blood stained swords,
Can win not, save as we have won,
  By Mercy's deeds and words.

Our brother in distress we seek,
  His wants and woes relieve;
For much more blest, we know it is,
  To give than to receive.
Should sickness on his form be laid,
  We'll light its chilling gloom;
And when the last sad debt is paid,
  We'll bear him to the tomb.

Yet though his home is in the sky,
  We sooth his loved one's woe;
Our solemn cov'nant's sacred tie
  Hath bound us so to do.
The Noble Grand above will keep
  Our record true and bright,
On his Eternal scroll inscribed,
  With never-dying light.

◆

ONE FRIEND.—How pleasant a thing it is to have one friend to whom we can go and unbosom our feelings when the world is harsh with us and darkness has settled on the fair face of nature. At such a time, a heart to counsel and advise with us—that will manifest feeling and sympathy—is above all price. The outgushings of love and tenderness revive and cheer us—drive away the sadness from the bosom and brighten the heavens again. He who has one friend to whom he can go in the hour of adversity, can never be wholly cast down—can never be driven to despair. The world—dark as it may sometimes be—will always contain one bright spot. Beautiful spot!—it will grow brighter and brighter, till the stricken heart partakes of the fulness of joy and is cast down no more forever.

"PROTECT THE ORPHAN!"

It is one of the commands of Odd Fellowship that the orphans of deceased members shall be protected and educated; and how well and faithfully this duty is discharged can be answered by the community where any such orphans are to be fonnd. The statistics of the Order show the expenditure of large sums for this pupose.

We make these few remarks to introduce to our readers the subjoined story which we recently met with in a newspaper. Though not much used to the "melting mood," we confess it was with difficulty we repressed a tear on its perusal; and we commend it to all that they may be the more and more imbued with the importance of the command to shelter and protect the fatherless—the helpless little ones that may from time to time be cast upon the protecting arm of Odd Fellowship.

THE ORPHAN.

I know not how it is with others, but often amid the busy scenes of life when hope and ambition are at their zenith, there will steal over me a sense of mortality. A deep and tender melancholy settles down upon the soul, unfits me for business or to hold communion with the common things of the earth. Then "vanity" is written upon all those things here for which men toil, and struggle, and even dare to die. Wealth and fame; how insignificant! how vain and foolish seems their pursuit! "Passing away" is inscribed upon the green earth and blue sky. Then life seems but a span, and all men as grass, as flowers nipped by untimely frosts, that fade and die. In such an hour, I wish no communion with the living, but wherever I may be I shun the busy hum of the world, and as soon as the shades of evening prevail, seek some burying place of the dead to hold communion with departed ones—to mingle for a time with the spirits of the spirit-world.

I was travelling among strangers. As the shades of Saturday evening came stealing over the earth, a stillness preparatory to the rest of the Sabbath came round me. I was approaching a large inland city, where in a quiet hotel, I found a peaceful retreat in which to spend that day. I attended what was called "divine service" in two different churches, but was not greatly profited. The ministers were learned, spoke eloquently and fluently; and won much admiration—many hearts to themselves but none to Christ. A sermon is lost on me, unless before it is ended I am led to repent of past mis-doings and neglects, and resolve to live a better life—to "keep a conscience void of offence before God and man." The object of the assembling of the people together, however, seemed to have been answered. Many of them had a splendid ride in splendid carriages with splendid horses. All had an opportunity to exhibit the life of fashion in their dress, and of gentility in their demeanor, and had listened to a most eloquent and harmless sermon, that disturbed the conscience of none; for while it denounced all sin in general, it touched no sin in particular and of course no sinner. Alas! that the Sabbath should be made a day of show, for bringing out for exhibition and envy all the silks, laces, and jewelry, that ill-gotten wealth can purchase. Alas! that ambassadors of the Most High do not sit more often at the feet of the Saviour upon the Mount,.and learn from his example to preach simple truths in simple language, exposing the errors and sins of the times.

Sick of all this mockery of what is good and wholly, I hastened to my chamber and as the sun began to decline, I felt my spiritual nature wrapped in sadness, and longing for communion with those spirits who are set free from the pride, and weakness, and sinfulness of earth. I immediately sought the place where the high and the low, the rich and the poor, the proud and the humble are equally consigned to be food for worms. Here, wandering around among the dead, and reading the inscriptions upon the tombstones, and listening to the wailing of the wind through weeping willows planted by the graves of loved departed ones, I spent some two hours. As I was retiring from this lonely spot, casting my eye into a humble corner of the graveyard, I beheld a little child lying upon a new made grave. As I approached near, I found it was a small girl about eight years of age, fast asleep. Every now and then she would heave a deep sigh, catching for breath and evidently showing she had gone to sleep. As I shook her gently, and she was half awakened, she exclaimed in a sweet voice—"Father, is that you? How glad I am that I am dead and have found you!" Poor thing, she was dreaming. Her father lay buried beneath her, and she fancied what she was longing for had happened—that she was dead and found him. But as she opened her eyes and saw me standing by her, she cried in anguish, "Don't whip me! I haven't lost it! I don't know where it is." I spoke kindly to her, and she soon saw that I was a stranger. "Oh," said she, "I have no father or mother. My mother died when I was born and was buried here, and a few weeks ago my father died too and is buried, and the woman I live with does not like me because I ain't her child. She has a good many children, and when they do wrong they always lay it to me and she whips me for it, and when I tell her the truth, she says I am a liar and she can't believe me, and this is worse than to be whipped; for my father taught me it was wrong to tell lies, and that I never should see him again if I did, and I would rather die than to tell a lie; for he said that if I always told the truth and was good, in a little time I should see him and live with him forever in Heaven."

I proposed to the child, that I would go home with her, and talk with the woman where she lived. "Oh, no," said she "I can't go home; she will whip me to death. This morning John threw one of her spoons away, and told her I had lost it, and when I told her the truth she said she knew better—that I lied—that John wouldn't do such a thing—and that if I didn't find it, she would whip me to death. So I looked for it till it was no use, and then I came here all day without any thing to eat, and I'd rather stay here all night and die, than go home and be whipped to death."

I assured her that she should not be punished, that I would pay for the spoon, and that she should not be whipped. And then she was willing to go with me, for, she said "all she wanted was pay."

On opening the door, I let the little girl in first, when the old woman exclaimed, "There you little brat where have you been? We have been hunting the city all over for you. You deserve to be whipped to death."

At this moment I entered, and the girl clung trembling around my knees. I saw at a glance that she was one of those women with whom it's a word and a blow, and if the blow does not come first, it's because the tongue is more liberal than either hands or feet. One of that kind who never stop to enquire into a matter to find whether a person is to blame or not, but are as apt, and a little more so, to punish the innocent as the guilty—a kind of treatment that would turn an angel into a fiend, for there is nothing that will harden the heart of a child equal to being blamed when they are guiltless, and that without a hearing.

As the light fell upon the little child, I saw she was a perfect beauty. Her speech before had betrayed her as being of no humble parentage. She was, as I have said, about eight years of age, with large, blue, intelligent eyes, dark hair and eye brows, light and smooth complexion, perfect symmetry of form, and looked like a fairy's spirit sent from heaven to beautify the earth. As I gazed upon her and thought of her forlorn situation, my heart was moved with compassion, and I could not bear the thought that she should suffer and be ruined in that miserable place. I therefore proposed to the woman to let me have the child. This she readily agreed to. Before leaving, the little girl whispered to me something about the spoon which I did not understand, when I offered to pay for it, which the old woman refused to receive saying that the boy had found it and the girl was not to blame. She really began to show a little compassion, and the tears came in her eyes, and the children all came round crying as I took her away.

Arrived at my rooms, visions passed away, and things earthly began to occupy my mind, and I was placed where I must naturally commence thinking what I should do with my little pet. I had children enough at home, more than I could decently feed and take care of, besides not knowing what a day might bring forth.

I finally remembered that I had a friend who had been married some years, who had no children, but had everything else that heart could wish. I had heard his wife speak longingly for a child worthy of adoption. I concluded that Providence had opened the way, and I would walk in it. So I took the little girl to my friends, related the circumstances by which I came by her, and made them, what they considered, a most valuable present, and furnished her with a most happy and excellent home.

Before we left the place, I had to visit with her, her father's grave, and promised that once a year she should come and see it. When we arrived there, I found a little cup in her hand, with which she watered a little rose bush she had just planted by the grave. Poor thing, it seemed as if her heart would break when we left it, and she kept turning round as we walked away to take the last look, until it was out of sight.

It is now about one year since these events happened, and I am again sitting in my friend's house. The little girl knew my voice and sprung into my arms. "Oh, how happy I am," she said, "in my new home. My father and mother are so kind. My first father said to me when he was dying, that if I was good I should find another father, and mother, and house, because he said that God had promised them to good children—" and then she sat thoughtfully for a moment, and raising her eyes filled with tears, she asked—"Won't you go with me to my father's grave? I want to remember him always, and what he said to me, and I am afraid I shall forget him sometime, if I don't go and see where he is buried, see and weed around that little rose I planted there."

How deep, how lasting are the impressions made upon the young heart! The seed cannot be sown too early or too plentifully. Divine truths instilled into the mind of a yet tottering child, by ever watchful parents, may guard that child, though left an orphan, o'er many a rough and troubled sea, and save it from overwhelming ruin. Alas! how many have yet to learn that "As the twig is bent so the tree's inclined;" that "Train up a child in the way it should go, and when it is old it will not depart from it." Instead of hoarding up wealth to leave to children, instill into their minds righteousness and truth, and though left alone in the world, they will find fathers and mothers in Israel, who will take care of them.

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THE MINISTRY OF TRUTH.

BY S. D. HARRIS.

As the eternal Hierarch in the munificence of His creative goodness, unfolded the vast structure of human society, that there might not be wanting a crowning excellence to a fabric so glorious, He instituted over all, and extending through all—as a heaven-wrought and heaven-binding ligament—THE MINISTRY OF TRUTH.

The great object of this divine order was to bind man to man, in that undying relationship, whose fraternizing power should rise above the ruins of the fall, and God-like in all its attributes—teach man the divinity of his life, and the eternity of his being. Then with a holy worship, gathered the sacred brotherhood around the shrine of TRUTH, and incense, bearing upwards the fragrance of pure devotion, arose as a grateful offering to the Most High God.

Then the great adversary became alarmed lest men should fall in love with virtue, and sent forth his vassals to mingle with the throng who came to worship at the shrine of Truth; these mingled falsehood with the gifts upon the altar, and in the guise of virtue, offered the sacrifices of avarice, envy and hatred; and these too, so much, at first, like the gifts of the true worshippers, that few noticed the deception, for they had come with an air of earnestness which is sure to win the confidence of the guileless. From offering the sacrifice of iniquity themselves, they came at length to persuade others that they too might, with impunity, practice fraud upon the All-seeing One, and there were not wanting those who believed the lie, and bringing the gifts of hypocrisy, loved to have it so.

Then basely was Truth betrayed at her own altars, and deeply was she wounded in the house of her friends; but "The eternal years of God are hers," and though crushed and wronged by the fickle and the false, her ministry has gone forth in the unstained vestments of her own purity, to speak their message of joy to the famishing millions of the earth, who long for a holier priesthood and a purer worship. Are not these the true heralds of the holy? Ordered, it may be, not amid the pomp and pageantry of the splendid Cathedral whose old arches rung the while with the chanted numbers of Mozart or Bethoven, not with the laying on of the hands that have been lifted up to vanity, or are full of the bribes of corruption; not with the service of the lips that have spoken deceit or flatttery—but called, even amid the deep stillness of nature, where the soul had gone out after God, and in its high communings has thus received the priesthood of Truth. The pompous ecclesiastic, with his sealed presents, will spurn such an one from the steps of his rostrum; he will demand to see his parchments, according to the statute! and in default of these, though he speak with an angel tongue, will brand him as an imposter and usurper. Let the proud one himself prove the existence of the invisible God; that His spirit pervades all things—that the vivifying energy of His presence infuses and sustains life through all creation. Let him write an argument for this, and he has with his own hand signed the credentials of him he has contemned, needless though it were for him to do so, and yet has he proved it by the statute? no! the proof is God-written upon his own heart, and he will find it there, can he but scrape off the convictions of false philosophy.

This is a marvellous world of ours, wherein shabby impudence stalks unreproved among the high places of religion, and stoops to dabble in the low places of man-monism.

While the champions of this man-commissioned hierarchy, stand like the titulary dignitaries of the chess-board, waiting to give each other "*check*," the ministry of Truth is disregarded, and a narrow system of man-worship and will-worship, which finally ends in self-worship, is made to take the place of that holier devotion, which leads the hearts of all men up to the contemplation of the Infinite.

Have we not then a ministry of Truth? Yea, verily, a heaven-anointed priesthood, bearing a message from the Most High. These are the true succession, extending through all ages, from the first martyr whose blood the young earth drank—to Him whose expressive silence replied to the interrogation of Pilate, "what is Truth?" thence down the long pathway of time, through every succeeding age and nation, wherein were earnest, upright souls who had not bowed the knee to Baal.

Let them speak then, be their home calling what it may, whether we find them arrayed in the mitre or the cowl, upon the throne or the wool-sack, at the desk or the anvil, the easel or the burin, if their lips have been touched by the sacred fire, they have a message of love which the burdened millions of earth are waiting to hear, and recreant are they to their high calling, if they proclaim it not to ear and eye, by word and noble deed.

Far be it from us to undervalue the ministry of the word. The *true* herald of the cross is also the minister of Truth, but the ranting sectary has no commission in this holy priesthood; he may draw about him the scanty garments of his own straightened dogmatism that deserves not the name of philosophy, and "thank God that he is not as other men are," but we envy not his wisdom nor revere his sanctity. Through the curtained and dingy aisle which shuts out his soul from the full and glorious contemplation of the Infinite, comes not the speakings of Truth, but in the broken whispers of echo and refraction, so that in his listless musings, he has caught up also echoes from the syren songs of falsehood, and writing both in the same category, his tablet presents a fac simile of the registry of Misriam, whose chronicles speak lies forthwith, and truth for lies. Yet their ministry is not all lies; better it were so, for then Truth would not be forced into such foul companionship, and other still that a great fact might scatter these phantasies like the spectral band that at midnight hour beleaguered the walls of Prague. Standing like a sea fog, the vast army of the dead, with banner of mist clasping the cool night air, in the pale moonlight.

> "But, when the old Cathedral bell
> Proclaimed the morning prayer,
> The white pavillion rose and fell
> On the alarmed air.
>
> Down the broad valley, fast and far,
> The troubled army fled;
> Up rose the glorious morning star,
> The ghastly host was dead."

That "old Cathedral bell" was the voice of Truth, and that "morning star" the beaming forth of a living fact, scattering 'fast and far' the phantoms of error, and bidding the earnest loving soul, look out upon the bright green earth, as still the garden of God; for them to till and garnish, that beneath the light of their eyes its roses shall bloom, and fill the air as with an enchanted presence; and beneath the pruning of their hands, every noxious weed shall wither and die.

Such is Truth, and such her minstry. Who would not be enrolled in the sacred Order? Freely she calls to her altars the good of every clime and of every age; and to the impure and the unholy, she cries, "come ye out of her, for her ways lead to sorrow, and her end is darkness," but the ways of the true shall be irradiated by the beams which emanate from that source which gives the stars their brightness, and the sun his glory.—*Covenant.*

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Reverence for Religion.—Impress your mind with a reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt thereby incurred, nothing gives a more odious appearance of petulance to youth, than the reflection of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine that when exhorted to be religious, you are called upon to be more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around. The spirit of true religion breathes gentleness and kindness. It is social, kind, cheerful—far removed from the gloom and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this.

SYMPATHY.

BY BRO. J. BATCHELLOR.

There is implanted in the bosom of every human being a feeling to mitigate and bind up the drooping spirit of the children of sorrow and misfortune; while it enters the affections with a mournful joy and cheerfulness to assuage their troubles. How holy and sublime is this soothing and powerful feeling, when kindred friends, who are traveling thro' this dark and gloomy world, would joyfully partake of each other's sorrow. This was the silken chain, of sympathetic feeling — of "Friendship, Love and Truth," that bound the holy affections of those primitive Odd Fellows, Jonathan and David, and cemented their souls in that holy and indissoluble bond of union which existed between them ever afterwards through the journey of life.

On the stage of human existence how varied and numerous are the ties which bind us together, and which have a tendency to bring into lively activity those high and exalted emotions of our finer feelings, which can weep at another's woe. It is this that throws over the character of man such soft and mellow rays of light, and encircles it with such bright and resplendant beams of glory.

It is this holy feeling of sympathy and benevolence, possessed in a high degree, which has caused here and there an individual to leave their beloved home, and go out into the high-ways and by-ways, in quest of objects of misery and suffering. Through their instrumentality sympathy spreads her mild and heavenly influence over every heart — her soft hand wipes the scalding tear from the eye of deep and burning affliction, and pours the balm of joy and consolation into the wounded and bleeding heart. The lonely widow finds a friend — the forsaken orphan a kind protector, and the fatigued, distressed and persecuted, find succour and assistance.

When man is oppressed by sickness, care and meagre want — when he has sunk exhausted and helpless on the couch of anguish and distress, when nothing but gloomy forebodings occupy his distracted mind, how renovating is the sweet-voice of sympathy, who like mercy's meek angel, hovers around his sick bed with untiring solicitude, and with almost supernatural kindness and love smooth down the pillow of sickness and death.

It is the full and free enjoyment of the sympathetic feelings that sheds a bright and cheerful lustre over our rugged pathway through this transitory world. It is this which binds the human family together as with a triple chain of adamant. If it was not for this, chaotic darkness would reign with undismayed sway over this, now far and beautiful world. Human governments with all their wisdom would crumble to the dust, and the social and domestic associations, which have been formed and created for man's happiness and enjoyment, would be broken into a thousand fragments! If man in all his dignity and grandeur — he who was formed by the plastic hand of God himself, and by him pronounced but a little lower than the angels of heaven, had not been created and endowed with those high moral and social feelings — those kindly affections which knit heart to heart, this world with all its splendid allurements, would have been bleak and sterile indeed to him!

I have said that this feeling was implanted in the bosom of every human being. It is so. But in some it is suffered to lay dormant, and its latent energies seem to be ice-bound by the gross passions of their nature. In others it is cultivated to its highest perfection, and its beauties brought out, in bold relief, in all their pristine glory and splendor.

What is more pleasing and lovely to behold than a man possessing in an eminent degree the character of loving kindness and sympathy? He may not be invested in all the haughty pride and glory of the blood stained victorious hero; yet he is clothed and adorned in all the beauty of holiness — with all the cardinal virtues which grace humanity. The light and beauty of his glorious countenance, is made still more resplendent by the holy exhibitions of those warm gushing emotions of his soul which freely flow forth, like the smooth still deep waters of the mighty river in its onward course, when brought in close contact with human suffering and woe.

When billow after billow comes booming up in mountain height, of misfortune, misery and distress, and seem ready to overwhelm us in grief and despair — when the howlings of the dark midnight passions, in all their fury, are raging in wild and fearful commotion about us, then it is that we look around us for some place where we can retire in safety, from the buffetings of an ever changing world — from the peltings of the pitiless storm.

And where shall we go to escape the troubles and cares of an unfeeling world, and at the same time enjoy in an unbounded measure the holy sweets of sympathy, of Friendship, Love and Truth? We say emphatically, join that benevolent institution, the Independent Order of Odd Fellows, for beneath her broad spread branches the weary pilgrim and sojourner may rest secure from the storms, blight and mildew of the world, while through her thick, green and beautiful foliage the poisoned arrows of want and misery cannot reach us, while we remain faithful to our trust.

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ODD FELLOWSHIP AND THE LAWS.

During the trial at Baltimore of McCurry for the murder of Paul Roux, an attempt was made to exclude from the jury an Odd Fellow, on the assumption that he was, by his connection with the Order, disqualified from serving thereon—the murdered man having been also a member, while the prisoner had no connection with it. The charge was based, by the counsel for the defence, upon the fact that the Grand Lodge of Maryland had offered a reward of $200 for the apprehension of the murderer. Triers were accordingly appointed, and several witnesses cited to appear for examination—among them P.G. Sire Wildey. The result was, of course, the establishment of the competency of the challenged juror to a seat in the jury box, and he was therefore admitted without hesitation or opposition.

This is the first instance, we believe, where the competency of an Odd Fellow to sit as juror has been called in question, under any circumstance; but we are not at all surprised that it has been done. There was something in the case which now induced it, that seemed if not to call for, at least to justify it. No Odd Fellow need be told how utterly unfounded was the objection, but there are others who may be pardoned for entertaining different views. Here was a murdered man—a stranger, far away from his home, "alike unknowing and unknown," with no ties of kindred to claim more than a common sympathy; and naught save his tragic end to make even the fact of his death known beyond the inmates of the house where he lay. A paper of a certain character (termed a "visiting card,") is found among his effects, and forthwith a secret and powerful society is seen hastening to pay the last sad offices to his remains, and depositing with ceremonials and honor the slain body in the last resting place of the worthy and the good. Not, however, content with this exhibition of friendly feeling, this same society, through one of its highest organized bodies, steps forth, and with offers of pecuniary reward stimulates the officers of justice to greater exertions for the discovery of him whose hands had been thus raised against one of its members. The public prints spread these things over the whole length and breadth of the land. Is there not something in all this to strike the attention of the observing and perplex the uninitiated? and when at length the murderer, or supposed murderer, is arrested and placed on his trial, it is very strange that the man who is entrusted with his defence, should, when an individual belonging to the society which had so strongly manifested its interest, appears to pass upon the fate of the accused, seek to know what is the cause of the deep interest in the welfare of its members.

To us such a question, under such circumstances, seems natural, and we are pleased that it has been made. The opportunity has been afforded us to judicially and publicly establish the truth that there is nothing in Odd Fellowship to incapacitate us from a just decision of any matter between an Odd Fellow and one not of our communion, as it is known to many thousands there is nothing in it "inconsistent with the duty we owe to our God, our country or ourselves." Men seem loth to believe that our printed Constitutions and By-Laws promulgate a full exposition of *all* for which we associate, and many have been too willing to condemn us as a body convened by unworthy means if not for illegal purposes. "If they will not now believe," their good will is worth less than the trouble to obtain it.

And from this occurrence too, we deduce one of the strongest arguments in favor of our institution. Go where we will, a strong arm is about us—a hidden chain of love, of sympathy, and if need be of help encircles us. Strong when living, it is not broken at the tomb; and if, afar off from those whom we fondly hope may, with kind words and kinder deeds, "smooth our pathway to the tomb," we fall a prey to violence or disease, we find its mystic links gathering those about us who, if they cannot arrest our fate, respect our names and aid to avenge our wrongs. This alone is Odd Fellowship: "*We comnand you to visit the sick, relieve the distressed, bury the dead, and educate the orphan.*" Any thing else is not of us and should have no part or lot with us.—*Gavel.*

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Anger.—To be angry about trifles is mean and childish; to rage and be furious is brutish, and to maintain perpetual wrath is akin to the practice and temper of devils. But to prevent or suppress rising resentment, is wise and glorious—is manly and divine.

BE THOU READY.

Be thou ready, fellow mortal,
In thy pilgrimage of life,
Ever ready to uphold thee,
In the toil and in the strife.
Let no hope, however pleasant,
Lure thy footsteps from the right,
Nor the sunshine leave thee straying
In the sudden gloom of night.

Be thou ready when thy brother
Bows in dark affliction's shade;
Be thou ready when thy sister
Needs thy kindness and thine aid,
Let thine arm sustain and cheer them,
They have claims upon us all,
And thy deeds like morning sunlight,
On their weary hearts shall fall.

Be thou ready when the erring
List to sin's enchanting strain,
Ready with kind words to woo them
Back to virtue's path again.
Be thou ready, in thy meekness,
To do good to friend and foe,
As thy Father sheddeth freely
Light on all that dwell below.

THE OBJECT OF OUR ORDER.

BY ABEL FLETCHER.

Who, that has ever cast an eye over the world in which he lives, has not seen much suffering and distress at which humanity recoils, and charity, with bleeding heart, weeps that she cannot relieve? Who has not seen stretched upon the couch of death, the pallid and the emaciated form of one whose cheeks once glowed with health and beauty, but who has now fallen a victim to the withering and wasting hand of disease, and whose few remaining hours will soon be numbered with the things that are past? And O, how often have we seen the poor sufferer, helpless as he is, neglected and uncared for by a cold, unfeeling world, with scarce a friend to sympathize or to administer to his necessities in that hour when the spirit, as it lingers about its tenement of clay, is preparing for its departure to another world? How often do we hear the orphan crying for bread, and the widow, as she weeps over the green grave of her departed husband, praying to Heaven to protect and to provide for her little ones! How often, I say, do we meet with scenes like these, as we journey along the crooked paths of life—scenes that sicken the heart and sadden the soul, and that call for the sympathies and the charities of the philanthropist and the Christian. And who, that has a drop of the milk of human kindness within his bosom, will not heed the orphan's cries and the widow's prayers? Who, that has a heart to feel for other's woes—that has ever felt the soothing influence of sympathy in his own soul, will not be willing to unite his efforts with others in extending the healing balm of relief to the sick and suffering of our race?

This is a world of mingled joys and sorrows. There are hours, in the course of man's existence, when he needs the aid of some kind friend to stand by his bed-side to watch the throbbings of his pulse—to wipe the tear from his moistened cheek—to cheer his desponding spirits with the sweet tones of love and friendship, and to administer to the wants of his physical system. O, how sweet is the voice of friendship in the hour of sickness and distress when shut up from the world in a narrow room and compelled to waste away long days and nights in pain and anguish! How refreshing, at such a time, to greet the countenances and to grasp the hands of those we love, and to whom we are united by the silken cords of friendship, and who bring with them those charities which will soothe our anguish and relieve our sufferings! It is for the accomplishment of such noble purposes as these that our beloved Institution has been established. It is to unite men together in the bonds of "Friendship, Love and Truth;" to make mankind brethren; to make them feel that they are, in a measure, dependant upon each other, and that it is their duty to comfort and assist each other in the hour of affliction. It is to impress upon mankind the important lesson that we do not live for ourselves alone, but that we live for each other; that we are by nature social beings; that we cannot live happily apart, nor can we live happily together, except we live in friendship and harmony. For this purpose have the members of our Order connected together, and solemnly pledged themselves to "visit the sick, to bury the dead, and to educate the orphan." O, there is a moral grandeur—a moral sublimity in purposes like these that elevates our Institution above all others of human origin, and places it next in importance to that of Christianity. Who, that has ever felt the hand of misfortune—the pains of sickness, or the pangs of grief—and has ever experienced the heart-cheering and soul-reviving influence of the hand which brings comfort and relief—can be so heartless, and so destitute of every virtuous emotion, that he can lift his voice against an Institution whose principles are based upon the soundest morality, and whose object is to relieve the sufferings and to assuage the griefs of our distressed fellow-creatures? We hope, for the honor of humanity, that but few, if any, such can be found. Then let our banner be unfurled in every land, and our principles proclaimed and practiced, until all oppositon to our benevolent efforts shall cease, and the great work of human melioration is accomplished.

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THE PROGRESS OF THE ORDER.

The heart of every philanthropist must be gratified by the rapidity with which the forceful and invigorating principles of Odd Fellowship are causing themselves to be felt throughout our widely extended country. A few years since the mystic ties which bind our brotherhood together in the golden bonds of beneficence and active charity, were literally unknown even in Britain, the birth-place of the fraternity, whilst there are thousands yet alive who witnessed their first introduction into this land of untrammeled opinion. Humble in its origin, and having none of the adventitious aids of rank or power to promote its advancement, Odd Fellowship has laid hold on the good sense and kind feelings of Americans with a firmness and comprehensiveness of grasp to which prejudice can offer no adequate resistance. Linked together by sympathies that spring from the noblest sentiments guided by the soundest judgment, the members of the brotherhood behold themselves ranged under the banner of Friendship, Love and Truth, and devoting their energies far and near to the promulgation of opinions, which have for their object the reinstatement of our kind in the proud position of which ambition and worldly pride had for a time deprived our race. Under the glorious institutions of self-government, Odd Fellows find ample scope for the full development of the philanthropy which embraces within its ample fold every heart that throbs responsive to the touch of pity, or glows beneath the genial sun of universal love. Awed by none of the imposing appliances by which power strives to lead captive the human will, they proceed upon their way rejoicing in their strength and looking forward with a confident hope that, ere long, the shadows that have so long obscured the sun-light of human intelligence, will yield to the powerful influence of truth, and usher in the day all pervading liberty.

In the manifestations of the spirit of Odd Fellowship, we behold no wild speculations that serve only to delude and amuze for a season, but deep-rooted practical benefits that must be recognized and felt so long as the social system shall exist. The philosophy of past ages, however calculated to astonish, had too often for its aim, results with which the real happiness of the mass of mankind had but little if any thing to do; but in the doctrines of our Order we find a healing and restorative principle, which addresses itself alike to the fireside circle and the sick bed, the manly struggle for wealth and high station, and the enfeebled conflicts of sickness and of want. They teach us that, to be entitled to honor and distinction, we must aid in sustaining the dignity and moral bearing of those with whom we are associated, and that to establish a claim to the good feelings of our fellow-beings, we must minister to their wants and make their sufferings our own. Where is the heart so lost to all generosity of impulse as not to feel itself ennobled and elevated by a warfare against ignorance and its attendants, misery and vice? or where is the spirit that gazing over the wide field of human usefulness, does not feel itself stimulated to new and redoubled effort in behalf of the happiness of our kind? With such glorious opportunities of doing good let us press forward in the harvest of good works and gather in the fruits of well-directed, unyielding effort in behalf not only of the present generation, but of millions yet unborn. Should prejudice assail and the rich man's contumely and the proud man's scorn venture to attack us and our ceremonies, let us point to the happy fireside and the returning glow of health, and proudly tell them that such are the noble products of what they are pleased to regard as unworthy their attention, for which our fellow-men are indebted to Odd Fellowship.

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Good Character.—A young man who is entering upon life with a fair reputation, feels that he possesses a treasure that is above all price; and he will be likely to guard it from the contamination of evil; he will also be excited to make higher and still higher attainments in excellence. Character is like stock in trade—the more of it a man possesses, the greater are his facilities for making additions to it; or it is like an accumulating fund, constantly increasing in value, and daily acquiring to itself fresh accession of stability and worth.

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Friendship is very seldom truly tried but in the greatest extremes. To find friends when we have no need of them, and to want them when we have, are things both alike easy and common.

The Ark.

ALEX. E. GLENN, Editor.

ELECTION OF OFFICERS.

Much as has been said, written and printed in relation to the election of officers in subordinate Lodges, yet the subject is far from being exhausted; and from the numerous complaints we are which constantly hearing of the total unfitness of many who are elevated to office in subordinate Lodges, we incline to the belief that this subject should be kept constantly before the members, until they fully determine to elect none but those who are competent and worthy.

This is the last No. of The Ark that will reach our readers, until another election is held; and some remarks on the subject being in good time, we copy and adopt the article subjoined, from the pen of the able Editor of the Connecticut Odd Fellow:

'In the course of a few days, the members of Lodges will be called upon to elect new officers for the next semi-annual term. We are hereupon prompted to submit two remarks.

'And we say, first, that the election of officers to administer the affairs of the Lodge, is one of our most important and responsible duties. We have sometimes thought that it was not, to an entire extent, considered in this light. The meeting at which the election is made, is usually as fully attended as any other, and there is witnessed a great deal of zeal and animation on the part of the brothers, but at the same time we have been led to doubt whether that earnestness was the most wise or disinterested; whether it was a simply a regard for the vital interests and welfare of the Lodge which had so electrified their 'first love' and elicited such an unwonted diligence in duty.

'The importance of this part of our labor is seen, when it is remembered that the issue bears favorably or unfavorably upon the Lodge in every possible respect. The preservation of peace and order—the maintenance of a wise and a salutary government—the faithful observance of rules and regulations—promptness and efficiency in the despatch of business—regularity and instructiveness in the mode of working—the diffusion of the spirit and power of engagedness among the members—the winning of them to a punctual and constant attendance—the attractiveness of the 'retreat' to the uninitiated—the standing and estimate of the Lodge in the world without, all depend almost entirely upon the character and qualifications of the officers and their fitness for their respective posts. Certainly it is a matter of the highest importance that wisdom and prudence should govern us in our selections.

'And probably than this, there is no duty for the proper discharge of which we are more directly responsible. In this there is no intervention of a third or other persons. The work is accomplished by our own hands. At the ballot box, *we* 'speak, and it is done.' There is no process by which we can shuffle off the responsibility. Apologies do not reach a justification. We sometimes complain of those whom we elect for having but imperfectly answered our requirements. We forget that *we* elected them. The officers themselves are an expression of the judgement, taste, and zeal of the members. If they are unqualified, it is because we would not have other and better men 'to rule over us.' If they serve with profit and honor, the Lodge shares in the honor as well as the profit. They, at best, are only the agents through whom we labor for the good of the Order and the public. If they are incompetent to attain this end, we erred in their elevation. There were probably others who had been more successful. The responsibility rests with those who wield the elective franchise in the Lodge.

'We say, secondly, that this duty should be faithfully discharged. If promises and covenants are of any significance, they are not to be overlooked in the most momentous matters claiming our attention. A want of fidelity to the most solemn engagements and to the reputation and usefulness of the Lodge, is not excusable in the good Odd Fellow.

'Each individual should vote. No ordinary circumstance should prevent his attendance, and when present let him speak by the ballot.

A general rule requires all members of collective bodies to vote who have the right to do so. Our laws give us a voice in the selection of those who shall serve us, and we can escape self-reproach only by availing ourselves of this immunity. Officers are sometimes thought inefficient or blame-worthy by brothers who, had they voted, had perhaps effected a better choice. It is unjust for them to complain. Let them suffer in patience the annoyances against which they interposed not even the protest of a ballot.

'We should vote umderstandingly. Several candidates of various claims and merits may demand our suffrage. We should know them; if we do not, it is easy to obtain reliable information respecting their capacity and fitness. Until we possess this, we are unprepared to give an intelligent expression of our preference. We can indeed have no deliberate preference. We go blindfolded to the poll. We commit an essential error. The neglect of one brother to know the most worthy and vote accordingly, may occasion the non-election of the most worthy. It were easy to avoid such a result. It were reprehensible not to avoid it. Brothers should feel the importance of this duty, and give their ballots under the influences of a full understanding of the merits of those who claim their favor.

'We should vote independently. Those who are sincere and devoted in their attachment to the Order, will of course desire to make an honest expression of their choice. But, with all their devotion, they may be sometimes over persuaded or improperly influenced, and be thereby led to make a selection which, in moments less excited, they could not the most heartily approve. Private friendship and personal interest are occasionally suffered to bias and govern us in matters which ought first of all to be viewed with an unselfish eye. We ought to rise above considerations of this nature. The question should be —not, Who is the oldest member? or Who belongs to this or that sub-circle? but—Who will serve us, within and without, the most faithfully and usefully? And, having settled this point, let the corresponding ballot be independently deposited.

'As the election of new officers is a most important and responsible work, we hope each brother will engage therein with an enlightened and single-hearted purpose, and effect the choice of such as will guarantee prosperity to the Lodges and add to the beauty and glory of our Institution.'

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New York Matters.—We publish in this number the reports of the majority and minority of the committee in the G.L.U.S. on the subject of the difficulties in the State of New York. They occupy much space, yet we trust no one, and especially one who has felt any interest in the matter, will fail to read both reports. We wish all to make up their minds unbiassed by any thing we may have said on the subject, and hence we give both parties a hearing.

We perceive that Commercial Lodge, in New York city, has yielded to the minority party, and come in under the old G.L. Some crimination and recrimination is going on in the public prints, between members, in regard to this movement. Several country Lodges, we see it stated, are yielding to the old G.L. Whatever course the majority may see proper to adopt, we trust that it will be done in a mild and becoming spirit, and that ere long harmony and order may be restored among both parties.

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ODD FELLOW'S OFFERING FOR 1846.

We have received from Bro. E. Walker, 114 Fulton st., New York, a copy of the Odd Fellow's Offering for 1849, for which he has our thanks. The Offering is edited by that well known good Odd Fellow, Bro. Paschal Donaldson, P.G., and he has spared no pains to render this number well worthy of the patronage of the Brotherhood. Every one who feels himself at all able, should place it upon his centre-table, or in his library. We have looked through it with some care, and consider it much superior to any of its predecessors. The mechanical part is finished workmanship, and the matter corresponds. We trust it may have an extended sale, and that both editor and publisher may be rewarded for the labor and capital employed in its publication.

CLOSE OF THE VOLUME.

The present number closes the fifth volume of THE ARK.

Five years ago we commenced the publication of The Ark as an experiment, with but a very few subscribers. At the time there was but twenty-four Lodges in Ohio, and but few in other Western States. The progress of the Order has been rapid. We have now one hundred and twenty Lodges, and the increase in other States has been as rapid. Our subscription list has kept pace with the progress of the Order, increasing every year, until The Ark has now a very respectable subscription list; and is placed on a sure and permanent basis. This has been brought about without the aid of any adventitious circumstances. No traveling Agent has ever beset a Brother and *dogged* him into subscribing. No premium has been offered to induce any one to obtain a name. But many Brothers have kindly, of their own accord, exerted themselves in their Lodges and neighborhoods, to extend our list. This we attribute as much to the merit of our magazine, and to the good it has done, as to any thing else. To all who have aided in extending our circulation, whether in a greater or less degree, we return our sincere and heartfelt thanks; and we can promise them that every effort in our power, mental and physical, will be used to render The Ark worthy of their continued kind exertions and confidence.

The first No. of the sixth volume will be issued on the first of January, 1849. It will continue the same size, and will be as well printed. The price remains the same—one dollar a year.

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D.D .GRAND SIRES.—At the late session of the G.L.U.S., the Grand Sire appointed District Deputy Grand Sires for such States and Territories as are without Grand Lodges or Grand Encampments. We append the following:

Iowa—JAMES THORINGTON, Davenport.
Wisconsan—WM. D. WILSON, Milwaukee.
S. Illinois—C. H. CONSTABLE, Mt. Carmel.
N. Illinois—S. W. WOODWARD, Galena.
Arkansas—JAMES B. KENDALL, Fort Smith.

THE ORDER IN IOWA, &c.

We take pleasure in publishing the subjoined extracts from a letter from Bro. O. P. STIDGER, of Canton, in this State; and we are sure they will be interesting to our readers as showing the proud and onward march of Odd Fellowship over the new States of the great West:

During my sojourn in Iowa, I had the pleasure of visiting on several occasions Jefferson Lodge, No. —, of the I. O. O. F., located in Fairfield, Jefferson co. Jefferson Lodge is one of the most prosperous Lodges in that State. I believe it now numbers 100 contributing members. For the respectability and intelligence of its members, it cannot be beaten by any Lodge west of the Alleghanies. There is a considerable difference between their work and ours. This is owing, however, mainly to the fact that the authorized officers of that State have failed to do their duty.

I had the pleasure of meeting with Bro. Patterson of Iowa city, the Deputy Grand Master of Iowa, at Fairfield, and was present at the installation of officers in Jefferson Lodge in July last. I conversed with him fully on the subject of the work, and made him acquainted with our mode in this State. He explained to me fully the cause of the discrepancy, and I doubt not ere this the work is more uniform, and in exact accordance with the requirements of the Grand Lodge of the U.S.

I had the honor of assisting Bro. Patterson, who was duly authorized for that purpose, in instituting a new Lodge of the I. O. O. F. in Oskaloosa, Mahaska co. Oskaloosa is situated about 125 miles west of the Mississippi river, and about 60 miles west of Fairfield. Ten or twelve members of Jefferson Lodge, and a large number from Autumwa, in Wapello co., and Keosaqua, in Van Buren co., were present. I have no data at hand by which I can furnish you with dates; but from the best of my recollection the Lodge in Oskaloosa was instituted about the 11th day of July. The name by which it is known I do not remember, but think it is Mahaska Lodge, No. 19. (The number is correct.) From the little acquaintance I formed with the brethren of that Lodge, during my short stay among them, I felt satisfied that the Order had fallen in good hands in Oskaloosa. Bro. Patterson is a good officer, and does his work well. We had a glorious time of it during our absence from Fairfield; and as you might well imagine I enjoyed the trip admirably. Altho' our company numbered only twelve, yet I can assure you there were 12 whole souled Odd Fellows together.

Soon after my return to Fairfield from Oskaloosa, I left the former place for the Northern part of the State, on my homeward route. I stopt a few days at DuBuque, and had the pleasure of visiting one of the two Lodges located in that place. I was well pleased with the appearance of things, and found that the work of the Order in DuBuque was precisely like our own. The Order in Iowa is in a prosperous condition and bids fair to rival our own Ohio.

At Galena, Illinois, I visited the Lodge room, and examined the fixtures, &c. A more beautiful room I never saw. Every thing is fitted up in beautiful style—neat but not costly. The evening that I was there the Camp met, but in consequence of the want of the necessary papers I could not gain access during the meeting. I was content, however, with an examination of their Hall. It paid me well.

The Order is in a good condition, as I am informed in Illinois and Michigan. The Brotherhood in those States are increasing daily. In short, Odd Fellowship is on the rise. It must continue to advance step by step until every whole souled generous fellow in the United States is found battling against *selfishness* and *unrighteous* mammon.

Dayton, Oct. 20, 1848.

Bro. Glenn—In accordance with the commission I received from the M. W. G. M., I proceeded to the town of Centreville, Montgomery county, to institute a Lodge of the I.O.O.F. On Tuesday evening, Oct. 17, I attended to the duty, assisted by a number of P. G.'s members of different Lodges. The Lodge was instituted and named Centreville Lodge, No.—. The officers elected and installed were H. J. Ross, NG; R. McCune, VG; —Snowden, Sec'y; Wm. H. Morgan, P. Sec'y; and R. Lamme, Treasurer. There was one admitted on card; thirteen petitions were received from gentlemen—they were elected, and initiated into the rights and mysteries of the Order in due form.

The place where the Lodge is located is a small one, but I feel satisfied that it is in good hands, from the feeling that was manifested on the occasion, and have no hesitation in saying that they will raise up and sustain a good Lodge in the place. Yours fraternally,

E. Favorite, D.G.M.

Medina, Oct. 23, 1848.

Bro. Glenn—Under a commission from G. M. Olds, I proceeded to Wadsworth, on Friday, the 6th inst., and instituted Wadsworth Lodge, No. —, and installed John Pardee as NG; Orlando Beach, VG; E. G. Loomis, Sec'y; and Reuben Baughman, Treas. We had the company of some 50 or 60 Brothers from Medina, Akron, Middlebury, Cuyahoga Falls, and Wooster. After the Lodge was instituted we initiated nine gentlemen into the mysteries of the Order, and admitted three on card. The Brothers have a small but convenient room, well fitted up. I feel confident that this Lodge is in good hands. They have commenced under favorable circumstances, and no doubt will build up a Lodge that will be an honor to themselves and a credit to the Order. They meet on Friday nights.

To the visiting Brothers present I return my thanks for their kind assistance, and particularly to D.D.G.M's. Davis and Carter, and P.D.D.G.M. Charles A. Collins.

Yours in F., L. & T.
S. H. Bradley.

Cincinnati, Nov. 5, 1848.

Bro. Glenn—In accordance with authority conferred upon me by the G.C.P. of Ohio, on the 26th of October I instituted New Lisbon Encampment, No. 30, at New Lisbon, assisted by Bros. Wm. C. Earl and Geo. Miller of Eureka Encampment, No. 24, to whom I am under especial obligations for their kind and prompted assistance.

The following Patriarchs were elected to the several offices, viz: Joseph Watson, CP; Theo. Umbstætter, HP; Frederick Eaholtz, SW; Saml. B. McKenzie, JW; L. C. Howard, Scribe, and Solomon Mayer, Treasurer, who were duly installed. The Encampment being organized, four petitions were received and acted upon; the Brothers elected, and were duly exalted to the R.P., and one to the G.R. degrees. Other applicants are only waiting an opportunity to be admitted. They adopted the first and third Wednesdays as their meeting nights.

I shall never cease to entertain pleasing recollections of my reception and intercourse by and with the Brethren of New Lisbon. All the Patriarchs appear to take a deep interest in the welfare of our beloved Order, which is a sure guarantee that the Patriarchal branch will be safe in their hands.

Yours fraternally,
Darius Ricker, Sp. Deputy.

HILLSBORO', Oct. 15, 1848.

Dear Bro. Glenn—Acting under a commission from the M.W. Grand Master, I proceeded on the 25th ultimo, to Ripley, in this State, and instituted Lamartine Lodge, No. —, (the No. not received.) I found the petitioners with cards in hand, in readiness, and anxiously awaiting the reception of the important and responsible trust about to be confided to them. Ably assisted by P.G.'s E. S. Beeson of Lafayette, No. 25, W. C. Frye of Ringgold, No. 90, and C. W. Blair and T. G. Penn of Sewanie, No. 95, the new Lodge was instituted in "regular form."

Bro. A. P. Lewis was elected NG; John W. Gue, VG; Geo. K. Sneider, RS; A. P. Henseley, PS; and Oliver H. Ross, Treasurer.

The new Lodge opens with fair prospects—six gentlemen being initiated on the first night, and they from among the most substantial and respectable citizens of the place.

I have full confidence that the brethren in Ripley *will work up to rule*, and do the institution, and themselves individually great honor, and be the means of dispensing many blessings upon the community in which they live.

In haste, but with great respect,

Fraternally yours,

J. R. EMRIE.

MANSFIELD, Oct. 20, 1848.

Bro. Glenn—In accordance with a commission from the Grand Master, I proceeded to Sylvania, Lucas county, for the purpose of instituting a Lodge in that place, to be known as Sylvania Lodge, No. —, which was done in form on Friday evening, Oct. 13th. After the institution the following brothers were elected to the several offices, viz: Alfred Dare, NG; Horace Green, VG; F. R. Warren, R. Sec'y; Fitch Dewey, Per. Sec'y; and Stephen Porter, Treasurer. I found it necessary to confer the degrees on all the officers, (except the N.G.) which was accordingly done, and the officers regularly installed. Eight gentlemen then presented their petitions for membership, by initiation; the requisite dispensation being granted, the various candidates were ballotted for and elected, and regularly covenanted with us as members of the Order.

The brothers composing this Lodge appear to be actuated by the true principles of the Order, and I have no doubt they will in a short time be second to but few Lodges in this State for usefulness, and ever reflect honor upon instead of receiving honor from the institution of which they are members.

To the brothers of the new Lodge I tender my acknowledgements for the kind and brotherly reception which I met with at their hands; and to the Brothers of Wapaukonica Lodge, No. 38, I am under many obligations for the valuable assistance rendered on the occasion.

I was very particular in my instructions in the Work of the Order, both written and unwritten, and am confident that all will be rigidly adhered to. The room is not large, but it is well fitted up, and will answer for some years. The meeting night is Wednesday.

Yours in F., L. and T.

T. C. MCEWEN, Sp. Deputy.

THE ORDER IN KENTUCKY.

NEWPORT, Oct. 20, 1848.

Dear Bro. Glenn—Knowing that at all times you wish to be kept advised of the progress of our Order, I give you the following items from "Old Kentuck:"

McIlhany Lodge, No. 52, was instituted Aug. 5, at Sharpsburgh, Bath county, Ky., by D.D.G.M. Childs. Night of meeting, Thursday.

Royal Lodge, No. 53, was instituted Aug. 10th at Keene, Jessamine county, Ky., by our M.W.G.M. John W. Pruett. Night of meeting, Monday.

Green River Lodge, No. 54, was instituted Sept. 19th at Hopkinsville, Ky., by our M.W. G.M. John W. Pruett. Night of meeting, Monday.

Manna Lodge, No. 55, was instituted Oct. 16th at Newport, Ky., by our M.W.G.M. John W. Pruett, assisted by P.G.M. H. N. Clark of Ohio. Night of meeting, Thursday. Officers: George D. Allen, NG; Brown Gillespie, VG; Wm. Breckenridge, RS; Chas J. Murdock, Treasurer.

Yours respectfully and fraternally,

GEORGE STACKHOUSE.

RICHMOND, IA., Nov. 6, 1848.

Bro. Glenn—Deeming the cause of Odd Fellowship and its progress to be always interesting to you, I have been induced to give you something from the eastern part of Hoosierdom. Our county may perhaps be styled the banner county of Odd Fellowship in this State. We have four Lodges, viz: Wayne, No. 17, Hoosier, No. 23, Heneosis Adelphon, No. 25, and White Water, No. 41, and Hebron Encampment, No. 10, located at Centreville, which, though only some six months old, numbers some 25 Patriarchs.

White Water Lodge, No. 41, met for the

first time on Friday evening last, in our new Hall, which has been fitted up at a very considerable cost, and which we flatter ourselves will compare favorably with any Lodge in the State. There is nothing about it extravagantly rich, but everything has been done with an eye to comfort and convenience. Too much praise cannot be bestowed upon the Brothers composing the "fitting-up committee," for their unceasing efforts in the prosecution of this work.

I see no mention has been made in The Ark of the celebration of our Lodge in August last. The address by Rev. Bro. Hamilton, of your State, which will be published in a few days, is a masterly effort. I will send you a copy of it so soon as the work is bound.

I attended, together with quite a number of the Brothers of our Lodge, a celebration at Eaton, on the the 13th ult., which was well attended. The address by Rev. Bro. Joel Dalby was chaste and brilliant, and was well received by those who are not members of our Order. Yours in F., L. & T.

C. B. Bentley.

Pittsburgh, Nov. 17, 1848.

Bro. Glenn—Nothing worthy of note has occurred since my last, with the exception of the resolution of our Grand Lodge, passed at their last regular meeting, restoring the insubordinates. From a perusal of those resolutions the Order may be led to infer that they have been restored. Such, however is not the fact. They are not yet restored.

For the benefit of those of their members who are abroad, and who have experienced so much mortification and inconvenience in consequence of their improper conduct, I will repeat that so soon as they are restored I will make it known through the columns of The Ark. Yours fraternally,

Pittsburgh.

TENNESSEE.

Fayetteville, Tenn., Nov. 6, 1848.

Bro. Glenn—The prosperity of the Order of Odd Fellows being uppermost in our minds, we have thought that a few lines from the "Centre State," upon that subject, would not be uninteresting to you.

Calhoun Lodge, No. 26, is still in existence. Our Lodge has not increased in members as fast as some, but we are induced to believe that all the members that we have are of the right material. When I see Lodges start up in a country village, and increase to some hundreds in a few months, I cannot help thinking that perhaps they are a little like "Jonah's gourd;" and thereby hangs a moral.

Much depends upon those who are petitioners for new Lodges. They cannot be too careful in selecting members; and rest assured, our strength does not consist in numbers. Brothers should think, and think seriously of this matter.

You will see by the appended marriage notice, that some of our members have been taking steps to convince the *fairer* portion of the community, that they are not *strict constructionists*, and that 'there is nothing in a name.'

Yours fraternally,

W. F. Smith, P. G.

Office of the R.W. Grand Secretary,
Centreville, Indiana.

In the Right Worthy Grand Lodge of the I.O.O.F. of Indiana on Wednesday, July 12th, 1848.

The committee to whom were referred certain complaints relative to and against William R. Winton, late a member of Friendship Lodge, No. 22, of the State of Indiana, made by Covenant Lodge, No. 54, of Ohio, submitted their report, which was read and concurred in; and also the following resolutions, which were read and adopted:

Resolved, That the card granted William R. Winton, by Friendship Lodge, No. 22, having expired by its own limitation, he is not a member of the Independent Order of Odd Fellows.

Resolved, That the Grand Secretary be directed to have the above resolution published in The Ark.

Witness, Laz. Noble, G. Sec'y.

Right of Instruction.—The G.L.U.S. at its late session, adopted the following resolution:

Resolved, That while this Grand Lodge recognizes the right of State Grand Lodges and Encampments to instruct their Grand Representatives in matters pertaining particularly to said Lodges and Encampments, it also deems the doctrine of instruction in matters of interest to the entire Order throughout this jurisdiction as highly inexpedient.

☞ We surrender several pages to our correspondents. The matter they furnish will be quite as interesting to our readers as any thing from our own pen.

INDIANA.

We make the following extracts from a letter from the excellent Grand Secretary, Bro. Noble:—

The Order in this jurisdiction as every where else, is *progressive.* I believe there has not appeared in the columns of The Ark any notice of the "work" of the past year in Indiana. I have laying before me the increase, relief, &c., and will give it you, as it will require some labor to extract it from the printed proceedings of the two semi-annual sessions of our G.L.

Increase of members for the year ending June 30, - - - - - - -	751
Total number of members - -	2,161
Increase of Lodges during same period	20
Total Lodges in operation - -	56
Amt. pd for relief of brothers -	$4152,43
" " funeral purposes -	- 664,24
" charities out of the Order	- 463,86
" for education of Orphans	- 105,90
Total for relief - - -	$5386,43

◆

To Correspondents.—We have on hand several original articles, all received too late for the present number. (Owing to an absence of some ten days during the middle of the past month, it became necessary to put the matter of this number in type earlier than usual.) These favors, however, will receive due attention, and we think our January number will be more attractive than usual in point of original matter. We return our sincere thanks for these favors of our correspondents; and hope to hear from all again and often.

◆

Proceedings.—We are again indebted to Grand Sec'y Curtis for the proceedings of the Grand Lodge and Grand Encampment of Pennsylvania; to Grand Sec'y Noble for the proceedings of the Grand Lodge of Indiana; and to D.D.G.M. Law, of Peoria, for the proceedings of the Grand Lodge of Illinois. Our thanks are due these Brothers for their kindness. Will Bro. Law send us the Constitution of the Grand Lodge of Illinois?

◆

☞ Encampments have recently been instituted at Urbana, Champaign county, and Franklin, Warren county; but we have not received any official information or particulars of the institution.

MARRIED,

At Georgetown, Ohio, on the 4th of October, by the Rev. Dr. Tomlinson, of Augusta, Ky., Bro. Nathaniel B. Meade, of Sewanie Lodge, No. 65, to Miss Anastasia L. Stewart, daughter of Mr. D. J. Stewart, of the former place.

At Lynchburgh, Ohio, on the 19th of October, by S. S. Liggett, Esq., Bro. Samuel Murdy, of Chosen Friends' Lodge, No. 45, to Miss Sarah Ann Bayless, all of that place.

At Oxford, Ohio, on the 15th of November, by the Rev. Daniel Tenney, Bro. John P. Owens, of Magnolia Lodge, No. 83, (one of the Editors of the Cincinnati Dispatch,) to Miss Helen J. McAllister, of the former place.

At Winchester, Tenn., on the 2d of November, by Rev. Bro. J. G. Biddle, Dr. S. Warner Houghton, D.D.G.M. of Calhoun Lodge, No. 26, Fayetteville, to Miss Rowena R., daughter of Mr. Mark Hutchens, of that place.

At Newark, Ohio, on the 14th of November, by the Rev. T. G. Lamb, Bro. James Harvy Smith, of Olive Branch Lodge, No. 34, to Miss Angeline Maria Phelps, both of that place.

At Columbus, Ohio, on the 15th of November, by the Rev. H. L. Hitchcock, Bro. William Richards, of Columbus Lodge, No. 9, to Miss Jane Roberts, both of that place.

OBITUARY.

Died, at Haysville, Ohio, on the 4th of October, after a short illness, Mrs. Elizabeth Hannah, wife of Bro. Henry Jerome Hays, of Mohiccon Lodge, No. 85, aged 23 years, 9 months and 11 days. She has left three small children, a bereaved husband, and numerous friends, to mourn her loss.

At Reading, Hamilton county, Ohio, on the 20th day of October last, John Wesley, son of Bro. E. O'Brien, of Rose of Sharon Lodge, No. 71, aged one year, one month and five days.

At Columbus, Ohio, on the 8th of November, after a lingering illness of consumption, Bro. Henry F. Wheeler, of Columbus Lodge, No. 9, aged 28 years, 10 months and 14 days. Bro. Wheeler was long afflicted, but bore his sufferings with fortitude, never uttering a complaint, and was perfectly resigned to his fate. He lived and died a good man.

At Monroeville, Huron county, Ohio, on the 3d of November, Bro. Michael Walter, of Nachee Lodge, No. 94, in the 37th year of his age. His funeral was attended by Nachee Lodge, and also Monroeville Division, No. 199, Sons of Temperance, of which he was a member, and resolutions of condolence and sympathy were passed by the Lodge.

At Sandyville, Tuscarawas county, Ohio, on the 27th of September, Bro. Samuel M. Martin, of Nimisilla Lodge, No. 39. Bro. M. was a true Odd Fellow — a man of honor, and a Christian, in whose death the Order and the Church have lost one of their pillars, and society a useful member.

At Medina, Ohio, on the 2d of November, Mrs. Lydia Davis, mother of Bro. Alfred Davis, D.D.G.M. in the 87th year of her age.

At Lebanon, Ohio, on the 4th of November, of consumption, Bro. James F. McDaniel, of Lebanon Lodge, No. 15.

Near South Charleston, Ohio, on the 10th Nov., of consumption, Bro. Marion Taliaferro, of Madison Lodge, No. 70, aged 28 years. He has left a wife and three children, to mourn his early loss. He was buried by the Order on the 12th, and the usual consolatory resolutions were passed.

The following resolution was adopted by Orion Lodge, No. 43, of Connectient, in reference to the death of Bro. James P. Munson, of Fort Wayne. Ind., which occurred September 25, 1848:

Resolved, That this Lodge tender to the brothers of Fort Wayne Lodge, their cordial sympathies, who by the afflictive dispensation of God's providence, are called to mourn the loss by death of Bro. James P. Munson, who was called hence while far away from his beloved family and the Lodge of which he was a member, yet among brothers and friends who cared for and ministered to his wants during his last sickness.

FRIENDSHIP, LOVE AND TRUTH.

THE ARK,

AND

ODD FELLOWS' WESTERN MONTHLY MAGAZINE.

A MONTHLY PERIODICAL,
DEVOTED TO THE CAUSE OF ODD FELLOWSHIP.

ALEX. E. GLENN, EDITOR AND PUBLISHER.

VOLUME VI.

COLUMBUS, OHIO.
1849.

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THE ARK.

VOL. VI. JANUARY, 1849. No. 1.

ORIGINAL.

A DEFENCE AND EXPOSITION

OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER I.

BRO. GLENN — During the past three years I have delivered a number of addreses on Odd Fellowship, in the preparation of which I have been necessarily led to inquire after its principles and practices, to defend and explain them in the best manner I was capable of doing. Of my *own* efforts I have my *own* opinions. It is with great reluctance (as you know) that I have consented to give the result of these enquiries to the world, in this form. But as my brethren have almost universally expressed an opinion favorable to my efforts in the cause of our great fellowship, I have at last gained the consent of my own mind to write out in form a "defence and explanation of the principles and practices of the Independent Order of Odd Fellows," and submit them to the examination and scrutiny of the opposers of the institution.

Although a speaker by profession, I make no pretentions to being a writer. I therefore claim the indulgence of your readers in anything in my articles which may offend the good taste of the strictly literary or hypercritical. But as to the force of the facts and arguments, or the justness of my conclusions, I claim no lenity; for if they shall not be able to stand the *strictest test, let them fall to the ground;* for in the sincerity of my heart, I say, that I do not wish anything taken for truth out of sympathy for the writer. But "I speak as unto wise men; judge ye what I say;" and if I shall by the common laws of evidence sustain my positions, I demand that I be believed, and that prejudices against our institution give way. But if not, then I have no claim upon your confidence and regard in the conclusions to which I may come.

The value of all institutions is relative. Their origin, design, success and efficiency are the tests of their value. Among all the institutions the world ever saw, the Christian Religion stands pre-eminent. With it there is none that will compare, for the reason that it is the product of infinite wisdom, eternal justice, and unfathomable goodness. Its designs are the sanctification of the soul from sin, and its eternal beatitude with God. Its success has been great, and it is at the present time rapidly diffusing its benign principles and practices among the children of men. Its efficiency has been demonstrated by the salvation of millions who have died, and left their dying testimony attesting the power of Christian faith. The blessings of religion are spiritual not (exclusively) temporal. None of its benefits are in dollars and cents; but in righteousness, peace and joy in the Holy Ghost. Most supremely perfect is Religion in the organized means for the accomplishment of its specific designs. No institution *can* take its place.

But because this is all true, it does not follow that there cannot be any other institution, perfectly compatible with it, formed for another sphere of action, and circumstances, with other designs, differing not in moral but only in sphere of action and work, and yet be innocent, successful, efficient, useful, and even praiseworthy. When two institutions having the same designs are presented, which are incompatible, then the questions arise, which is right? and which wrong? But where they are prefectly compatible there cannot or ought not to be any contention, "except that noble contention, or rather emulation" of who shall do the most to accomplish the same design. Where two institutions have indirectly the same design, but act in different spheres and are perfectly compatible, they need not, they cannot infringe each others righ*ts*—*provided always, that they each do their duty, and mind their own business, and let the result be between every man and his God.* If the above positions are correct, (and I presume no one will controvert them for a moment,) I would like to know how there can be any objection upon the part of christian people, politicians, or masons, to Odd Fellowship; for I here avow, as I expect to answer to God, that having some knowledge of Christianity, politics and masonry, there is not the slightest interference of design, or practice, or principle, in the institution of Odd Fellowship which will justify the least opposition to it in any of these several relations. And that man that opposes us must be ignorant of us, or prejudiced against us.

Some suppose that the Independent Order of Odd Fellows is opposed to religion, and is incompatible with it—that it invades religious right and interferes with its progress. We claim the contrary. We claim compatibility with her—to be her handmaid. Religion is benevolent. So is Odd Fellowship. But in another department, Religion in spirituals, Odd Fellowship in temporals. I know that it has been said that we "had no more benevolence than an insurance company;" but a few plain contrasts between Odd Fellowship and Religion will show that this is not true, that our benevolence is near of kin to that benevolence which redeemed the world. It will not be denied, I presume, that the conception of the plan of human redemption had its origin in supreme benevolence. Yet God could not execute the designs of the Christian religion until the uttermost farthing of man's responsibility was secured by a covenant between the Father and the Son in which the Son agrees to "bear the sins of the world in his own body on the tree." "I speak as a man;" and yet because we could not execute the designs which our *benevolence conceived* without money, and in order to obtain it, we charge for initiation, degrees, and have weekly contributions, we are said to be destitute of benevolence. Selfish as an insurance company! We saw ourselves involved in danger of sickness and accident whereby we might be deprived of the ordinary means of obtaining a livelihood. Was it not benevolent to conceive a plan that would secure us against such adversity? and can any man in the broad world tell how this could be done without money, any more than God could redeem the world without an atonement for sin? And can any man, saint or sinner, devise any better plan, more certain, a more just plan to obtain money than to let those who may need to participate in the designs of benevolence, pay in time of prosperity a small pittance into a common fund to relieve those now in distress, and to accumulate so that if ever they shall need that it is *there* in reserve for them? If any one can, the whole Independent Order will be under great obligations for the information. And yet because we take the best method that has yet been suggested we are called selfish, mercenary, benevolent like an insurance company! But I am not done yet.

The provisions of the atonement are sufficient for the accomplishment of God's benevolent design; and they (the blessings of the atonement) are freely given; yet notwithstanding this, the person expecting to receive those blessings must become one of the "household of faith," or else he can never be a recipient. He has to give all he can.

"Here Lord I give myself away."

"My son give me thy heart." "Believe on the Lord Jesus Christ and thou shalt be saved," and without these no man can become a recipient of the blessing of atonement. Tho' there is 'bread enough and to spare,' he must come or perish. Yet it is sneeringly said (by those who believe with me in reference to religious benevolence) of the Independent Order of Odd Fellows, they are selfish, confining their benevolence to their own household—to those who pay for it, and those who perchance may not need it, and the deserving poor are sent empty away. We ask no more of any man than any church will ask of those who would participate in the peculiar immunities of their church—simply to become a member of our Order. The Baptists will not give the holy communion unless the communicant is a Baptist. The Methodist will not permit any to enjoy the "love feast" more than "twice or thrice," unless he be a Methodist. The Presbyterian will deny Baptism to your child unless you are a believer. And yet with what holy horror they look upon the humble Odd Fellow, because he does not open his treasures of benefits and bestow them indiscriminately upon every one who may apply, without reference to qualification and claims! I know that I shall be met with "these immunities require the moral right claimed by those churches." True—true. But we simply require a temporal right, of the initiation fee and weekly contributions. "That is all." And yet we have no genuine benevolence, because we regard what all benevolence requires, a qualification! "O consistency thou art a jewel," because of thy rarity. Tell me not that there is no benevolence in Odd Fellowship. Its doors are open to all who are worthy. Come into our household, and ye shall participate in the provisions of the family.

THE FAITHFUL ODD FELLOW.

A TALE.

BY P.G. PASCHAL DONALDSON.

CHAPTER I.

In one of our wealthy and populous cities there lived a poor woman, whose husband had deceased some time prior to the the events we are about to record. She had a family of young children, for whom she contrived to provide a scanty subsistence, by a laborious and constant application to business which yielded a very meager compensation.

On a cold day in midwinter, while this poor mother sat at work by her cheerless fireside, with the children around her, a knock was heard at the door, and presently a stranger entered the apartment. He was a person of respectable appearance, whose countenance betokened anxiety and grief. Casting his eyes hurriedly round the scantily furnished room, he paused a moment, and then seating himself, he addressed the widow.

"I trust you will not think me rude, good woman," he said, "if I ask a few plain questions relative to your circumstances and prospects. The fact is, I have been informed by a friend that your condition is any thing but comfortable; and a desire to aid you has in part prompted this visit. Do not be unwilling to tell me all your troubles."

The woman was much surprised at the remarks and bearing of her guest; but since she was so plainly desired to state her circumstances, and believing that her visitor was sincere, she did not hesitate, but replied promptly that she had been a widow for several years —that she was left destitute on the decease of her husband—that she had struggled hard to obtain a bare subsistence for her orphan children, and that, with all her efforts, she could get scarcely enough to satisfy the cravings of nature. She also found, she said, that close confinement and hard work had begun to prey upon her health, and extra exertions were now necessary to provide even the meager fare which, hitherto, had kept her little ones from starvation.

The visitor listened with much attention to this frank but sad tale; and, when it was concluded, asked if no friend or neighbor had ever inquired into her circumstances, or offered her aid.

"None," she replied, "I have never intimated to any that I needed aid, except to the person who employs me; of whom I asked a slight advance on my wages." Tears came into the widow's eyes as she made this remark, and she paused; but her guest begged her to be candid, and to withhold nothing from him.

"Oh, sir, I do not know that it will be proper for me to say aught against Mr. Sealey; he has given me constant employment."

"How much can you earn a day on his work?" asked the stranger.

"Why, sir, that depends on my feelings. When I was stronger than I am now, and better able to do it, I could work about fifteen hours in the twenty-four; I then earned between two and three dollars a week. But now I am unable to do so much; and during the last month I have received in all something less than three dollars; though I earned eight, five of which Mr. Sealey retained for rent."

"Heavens!" exclaimed the listener, rising from his seat and pacing the room, "how have you supported life for the last month?"

At this exclamation the woman wept, and could not reply, while the stranger looked round upon the pallid faces of her children. They had huddled together in a corner when he first entered, and stood watching, with eager and curious looks, the interview between their mother and her guest. The youngest, an infant of about three years, looked up into the man's face with an expression of countenance so sad and pitiful that he burst into tears. Then, no longer able to endure the heartrending scene, he threw some money into the widow's lap, and hastened away.

Passing out through a long alley-way from the miserable hovel of the widow, the stranger reached the street; and drawing his cloak closer around him, to shield his person from the piercing cold, he passed on until he came to a splendid house in —— Square, at the door of which he knocked; and, after some delay, was admitted by a servant. The room into which he was shown, after inquiring for Mr. Henry Sealey, was furnished in the most elegant and splendid style; and as he seated himself on one of the rich sofas, while the servant proceeded to call the master of the house, his reflections were such as any humane person would indulge who might be placed in similar circumstances. We will leave him for the present, and carry the reader to another splendidly furnished apartment of that same house, for the purpose of introducing Henry Sealey, Esq., a merchant of some note and a man of wealth. He was a person of middle age, of rather forbidden aspect in general; but at this time, dressed in the most elegant style, and lolling on a splendid sofa, he seemed very much at ease, and a gracious smile appeared on his countenance, which made him look remarkably amiable and pleasant. He was just then in earnest conversation with his wife, a very fine lady, who sat on the opposite side of the room, examining the rings which glittered on her fingers.

"Dear me!" exclaimed Mr. Sealey, with a slight laugh, (which showed how deeply he felt what he was saying,) "it must be dreadful for the poor, such bitter weather as this! I never think of the sad condition of the indigent at this season without a shudder. It must be very hard for them; don't you think so, my dear?"

The good lady gaped, drew her easy-chair nearer to the fire, drawled out a reply that she supposed it would be hard enough for *them;* but as for the poor, there was no doubt they were so used to it that they did not mind it at all.

"I say, my dear," resumed Mr. Sealey, after a few moments' thought, raising himself on his elbow and looking steadily at the fire, "I have had an *odd* thought in my head lately." Here the intelligent gentleman laughed heartily.

"Well!" muttered the lady.

"Ha! ha! ha!" laughed Mr. Sealey; "I have indeed had an *odd* thought, my dear. Now, what do you suppose it is?"

Mrs. Sealey yawned again, and leaned her head against the back of her chair. Yet she made no reply to her husband's affectionate questions.

By this time Mr. Sealey had risen from his reclining position, and was seated in a corner of the sofa with his eyes still riveted on the fire.

"Well, I will tell you what I have been thinking, my love, since you seem so anxious to learn. Did you ever hear of the society they call the Odd Fellows?"

At these words the wife suddenly opened her eyes, and this time forgetting to gape, looked at her husband with a kind of gloomy horror. Still she did not speak.

"Very well, then," continued Mr. S., perfectly satisfied that she understood him, and not at all surprised that he received no answer. "I *have* felt as though it might be a good thing for me to join them; for I am told theirs is a charitable society — and you know, my dear, *that* is my element."

Mrs. Betsey Sealey no sooner heard these words than she was roused to a fury of passion that was the more terrible from its singularity in one of her drowsy temperament.

"Mr. Sealey, let me tell you that I think you're a fool!" she exclaimed, with terrible energy. "*You* join these odd *fellers!— you,* a respectable man, with an amiable wife and children, so far descend from your standing as to go among such a set? Do you know what is thought of 'em, sir? If you don't know, *I* can soon tell you. They are a vulgar pack of mechanics, [Mrs. Sealey was a fishmonger's daughter,] who have to work for their living, every one of 'em, sir — that's what they are!" As she concluded, the unhappy woman buried her face in her handkerchief, and wept bitterly.

The husband was not prepared for this sudden outbreak of his wife's wrath. Indeed, he was thunderstruck at the conduct of the amiable lady. He had supposed that the communication of this happy thought would give her the utmost pleasure, especially when she learned that his connexion with Odd Fellows might tend to advance his worldly interests. Mr. S. was himself especially favorable to charitable associations, particularly when he had reason to believe that he might derive certain pecuniary advantages from them. He had heard much that was *good* of Odd Fellowship; and, believing that his interest would be promoted if he should connect himself with it, he had, a few days prior to this conversation with his lady, caused himself to be proposed in ——— Lodge. This he had done, however, without consulting his wife; and he now saw, much to his regret, that his plans were in jeopardy of frustration. Still he determined to make an extra effort to convince her that she was wrong.

"Why, my love," said he, in a soothing tone, after Mrs. Sealey was so far recovered as to be able to yawn in her usual style, "you are surely in error. The Odd Fellows are very respectable indeed, I assure you. There are many excellent things about their society — one of which is, that it always takes care of its sick members, actually paying them so much a week." Here Mr. Sealey placed his hand upon his breast and coughed, at the same time (if the expression may be allowed) assaying to turn pale. His excellent partner, however, did not manifest that sympathy for him which he might have expected under other circumstances; his words having again roused her indignation.

"They're a set of low, *mysterious* wretches, sir," she cried, "and if you join 'em, I shall get divorced from you!"

Now, by a man of ordinary courage, who

might chance to be placed in Mr. Sealey's situation, this announcement would have been received with the utmost good humor. But the cautious husband, while he felt a secret hope that his spouse might one day put her threat into execution, knew well that it would be as much as his head was worth to express such a hope. He therefore remained silent, and riveted his eyes more firmly than ever on the fire; while his better-half, having delivered herself of her last speech by a great effort, yawned with much grace and fell into another sham doze.

"My dear," said Mr. Sealey, after a long pause, carefully avoiding the subject which had provoked his wife's ire, and broaching one which he supposed would be more graciously received, "has Widow Warren called here this week?"

The Lady Sealey did deign to reply to this direct question; and as she uttered, quickly, the negative adverb, she jerked her fair form from the chair with such violence that the husband felt seriously alarmed lest she had snapped some fine chord in her delicate system. In the next moment his mind was set at ease on that score; for, so far from relapsing into her ordinary counterfeit slumber after this last exertion of her vocal powers, she rose, and whirling her easy-chair into a corner, faced him boldly.

"Now, sir," she screeched, clinching her fists very tight, and shaking them, fiercely, "beware." At this instant, however, the servant appeared and apprized his master that a visitor was below, who wished to speak with him. The worthy gentleman, very thankful for this interruption, merely informed his lady that he would return in a few minutes, and hurried from the room, leaving her in a state of mind, "more readily imagined than described." But Mrs. Sealey was not to be treated in this slighting manner with impunity. Astonished, first at the audacity of the servant, and next at the presumption of her better-half in leaving her presence so provokingly, the good-natured woman stood for some seconds in mute amazement; but at length, recovering herself, she flew from the apartment, and soon reached that in which Mr. S. and the stranger were seated. Let it here be borne in mind, that this lady's ideas of *caste* were such as to impress her with the belief that politeness to those below her own grade was exceedingly undignified; and hence the thought that it might possibly be improper to intrude on her husband while he was in private intercourse with a stranger, never entered her head. She had been the wife of Mr. Sealey some fifteen years, during which time that gentleman had amassed a respectable fortune; and this happy circumstance of course placed the quondam fishmonger's daughter at the very summit of fashionable society, and entitled her to great consideration and respect, especially from "vulgar mechanics" and others who were in the habit of laboring for their daily bread.

Mrs. Betsey Sealey, therefore, very unceremoniously flirted into the parlor; and darting a fierce glance at the stranger, who had already introduced himself, and was proceeding to state his business, she flung herself on the sofa, and curled her lip in triumphant scorn.

Now it is necessary for us here to remark, briefly, that the stranger was attached to that fraternity which the intelligent lady regarded with so much horror. In other words, he was an Odd Fellow, and he belonged to the identical Lodge wherein Mr. Henry Sealey had been proposed as a candidate, as before stated; and was one of the committee appointed to investigate that gentleman's character.

It will be readily supposed that the sudden entrance of the furious wife somewhat disconcerted the committee man. He looked anxiously at the husband for an explanation, but that unfortunate person had no explanation to make. A very awkward silence consequently ensued, during which the matron leaned her back against the sofa and closed her eyes; and the stranger, not knowing her habits as well as those who were more intimate with her, at length believed she slept. It was then that he plainly informed Mr. Sealey that he had waited on him for the purpose of making some inquiries in relation to his proposed connexion with Odd Fellows.

Yet the good lady did *not* sleep, as the visitor soon learned to his very great consternation; for no sooner had he introduced himself and his errand than her eyes opened suddenly, and her fury rose to a perfect hurricane. Springing up, and confronting the astounded stranger, she threw herself into a tragic attitude, and breathed "vengeance dire" against all "vulgar wretches who undertook to entice *her* husband to become an Odd *Feller*." But the exertion was too great for her delicate nerves; and she had scarcely uttered this single sentence before she fell into violent hysterics.

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It is difficult to persuade mankind that the love of virtue is the love of themselves.

[ORIGINAL.]

The wintry winds are wildly sweeping,
Along our valley home:
The oozy skies profusely weeping,
Add to the gathering gloom.

The giant forest trees are sighing
Amid the nightly blast;
As if with spirit voice replying
To memories of the past.

The surging torrent onward rolling,
To join the briny wave;
Its own funereal march is tolling—
The advent to the grave.

A truce to sadness and repining,
The wave shall scathless roll;
Whilst o'er our cherished homes is shining,
The sunlight of the soul.

Warren, Ohio. S. D. Harris.

CAUTION.

BY BRO. J. BATCHELLOR.

We would inform the reader, in the very commencement, that this article is intended, exclusively, for the members of the great and increasing fraternity of Odd Fellows. By this, however, we do not wish to convey the idea, that it will be injurious to those who do not belong to the Order, to read it; for in our humble opinion, there are none, but what can gain some knowledge, which will, in a measure, be useful, from almost any subject, even if it does not directly concern them individually. And, we earnestly hope that if we shall be able to give utterance to any important truth—if we shall throw out any suggestions or admonitions, which shall be for the good of our beloved Order, that they will be well considered, and garnered up, into good and honest minds: that they may have the desired effect of doing some good, which is the only object had in view, by the writer, in penning the article.

Caution is a requisite qualification to the individual who wishes or even expects to go through the world, without unnecessary trouble and vexation. The person who lacks this, indispensable, qualification is continually meeting with mishaps and disappointments. Whereas, if he only exercises a very small share of carefulness and prudence, he would be enabled and prepared to shun those difficulties which constantly attend him. Many, if not all, of the sad and painful accidents which take place in the world, might have been avoided had there been a due regard paid to caution. How many steamboat explosions, how many rail-road accidents, how many precious lives have been lost, causing wretchedness, woe and black despair, through a culpable neglect of vigilance and of watchfulness? It is unnecessary, however, to particularize, for we have abundant evidence before us, in every day transactions, to convince the most skeptical of the correctness of our remarks.

As with individuals, so, also, with men collectively—with societies and associations. No body of men who have associated together for ever so good purposes, who are ever actuated by the purest and holiest motives, can remain prosperous, or even maintain their existence long, who are not guided by a just sense of prudence and caution. In the course of our brief and treacherous memory, numerous societies have sprung into being; many of them have taken high and commanding positions, in the warm and generous affections of the community where they existed; dispensing many rich blessings upon warmhearted and thankful recipients. They have caused the widow's sad heart to rejoice, and hushed the feeble orphan's cry. But, where now are many of those societies, which, in times past, boasted of their splendid and munificent deeds of charity and of mercy? Where now is their power and their ability to do good? Their strength, and their abundant means, are all gone—all vanished, and their names, which, in by-gone-days, were spoken with pleasure, even with veneration, have passed away, and are forgotten! Now, why is this so? Because many of their members, and their officers became indifferent—they ceased to be watchful, cautious and vigilant in the management of the affairs of the institution, which had been, in confidence, entrusted to their wisdom—and knowledge to superintend its best welfare.

Unless the members, and especially the officers, of the institution of Odd Fellowship, manifest a ceaseless spirit of watchfulness, in the management of the affairs of the Order, the some fearful calamity will befall it, that has fallen to the lot of many other societies. There is more to be feared, from a want of wisdom and prudence—from a spirit of indifference to its best interest by its professed friends, than from all the combined efforts of its bitterest enemies. Its foes may slander the fraternity; they may speak all manner of evil against its members; few, however, will believe them at the present day; but who can gainsay the ACTIONS of its followers? Actions and deeds, are of mighty import—they speak louder than words.

Ever since the Order of Odd Fellows was first introduced into this country, it has been highly necessary for the members of the fraternity to exhibit a large share of caution; for they have been watched with an eagle eye, by its enemies, and those who did not belong to the Order, which was perfectly natural and right that they should do so. We are all aware that, in its infancy, its members were called, by many, a jolly set of bacchanalians, who met in secret, to practice deeds of a dark and wicked nature—some judging and condemning it harshly, pronouncing the opinion, that it would, eventually, overturn our civil and religious institutions. The public knew Odd Fellowship only as a secret society—it had not, then, learned its mighty power to do good. Its deeds of goodness and mercy were done in secret—they were not done in public; and because every one did not behold the good it was doing in the world, it had contumely heaped upon it by the ignorant. Under these painful circumstances, the members were guarded and watchful, and cautious in all their doings, lest they should bring censure and reproach upon the institution to which they felt a noble pride in belonging. Odd Fellows, by practising the sublime and moral principles of the fraternity—by doing acts of generous kindness to each other—by manifesting the broad spirit of Friendship, Love and Truth—by showing to the wide world that the principles and teachings inculcated by its precepts, had a happy and powerful influence over their lives and actions, convince the opposers, the unbelieving and the slanderers of Odd Fellowship, and made them confess that it was a good institution.

Odd Fellowship, at the time of which we write, was weak and powerless in numbers, in wealth and popularity—none belonged to it but the "common people;" but, now all classes of men, from the humble and unpretending, yet independent mechanic, to the learned and wise senator of the nation, are enrolled in its ranks—it numbers its ninety thousands, is rich in resources and in moral and intellectual greatness. If it was necessary then to exert an eternal vigilance and caution, it is none the less so at the present day. By not being on our constant guard, even in our strength and greatness, the fearful seed of dissolution may creep in, and our downfall would be the consequence. Such has been the sad fate of other societies, and even whole nations have seen and felt its direful effects. But, as members of a great and useful fraternity, whose principles are pure and restraining in their influences, we should let those principles sink deep into our hearts. By so doing they will bring forth fruits which will preserve our institution in a healthy and vigorous state, preventing every thing hurtful and corrupting in its tendency from entering within its holy sanctuary.

It cannot be expected, in this short article, that we can go into particulars, pointing out the different cases, where we should be cautious—where and when we should do our duty faithfully and fearlessly. There is one subject, however, which we cannot let pass, at this time, without giving it a slight notice. It is a fault, as we view the case, which very many of the *writers* of the Order, are running into; and which *we* think will have an evil tendency, if continued in to any extent.. What we mean is the habit of some of trumpeting to the four corners of earth the good deeds of charity and mercy which have been performed by the Order. How often is the world told, in glowing language, by these writers, how exceedingly charitable our institution is? How many fine spun stories, written in eloquence and pathos, are published, the great design of which is to make men believe—to let men *know* that Odd Fellows are doing some good? Some of these stories, we are sorry to say, are highly colored, and others are very improbable—being nearer fancy sketches than realities. Now, Odd Fellows should not imitate the individual who informed every one with whom he conversed how pious and how very religious he was, when no one would have known that he had any religion, had he not taken the pains to tell of it himself—he was very fearful that those around him would not know that he was a good man. If Odd Fellows do good, if they are the means by which the hungry are fed, the naked clothed, the orphan educated, the widow cared for, the scalding tear wiped from the weeping mourner's eye, and the dead buried—if they go about, like a ministering angel of mercy, causing grief, sorrow and despair to flee away from the habitation of man, there will be no need of proclaiming to the wide world these cheering facts; they speak for themselves in a language that will not be misunderstood—the world will find it out, without our being to the trouble of telling of it. There will be living monuments, scattered all over the land, on which will be written, in characters that time only can efface, the noble and generous deeds of Odd Fellowship. Those monuments will be the widow, the orphan and the distressed, who have been the recipients of the institution. When they speak—when they proclaim to the wide world our good acts—our generosity—our benevolence—our charity—our kindness and sympathy, let Odd Fellows be silent.

So long as we are guided, in all our transactions, by that wisdom, and prudence, and caution, which characterises the great and the good; and so long as we manifest an ever active and untiring zeal, unceasing exertion, and a self sacrificing spirit of devotion in the glorious cause of the great humanity, the most happy and gratifying results must and will be the consequence. Still, we must be *ever* vigilant and cautious, ever remembering that when the most unbounded success and prosperity prevails, sometimes the wild and clashing elements of destruction also abound. The bright history of our past existence as an association shows, beyond all dispute, that we have made, in spite of all opposition, rapid and mighty strides to the lofty summit of power and of greatness. The wide spread banner of Odd Fellowship waves proudly o'er the land—its standard has been raised in nearly every hamlet, village and city in the Union, But, brethren, although we live to see the mighty triumphs of our Order, although we see its rich blessings showered upon the high and the low, the rich and the poor, making the heart of men to be glad and rejoice, still we should never lose sight of that warning, yet instructive fact, that a society bearing some faint resemblance to ours, once flourished in its strength and greatness, receiving kind and flattering tokens of favorable regard from the public—the mighty ones of earth felt a pride in being numbered among its votaries; yet that powerful association tottered to its very foundation; and the public frowned upon it with indignation.

Let us, then, learn wisdom from the past, shunning the frightful rocks upon which others have run shipwreck, never forgetting that our future being and usefulness depends more upon our purity and watchfulness, than all things else put together. Let us keep our watchfires around our camp, steady and bright—let us write upon our high towers and upon our outer bulwarks, and every out spread banner—CAUTION; and under the wisdom and guidance of God, we may, with entire confidence, trust the future.—*Gavel.*

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If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendships in conspant repair.

AN OBJECTION ANSWERED.

"YOU DO NOT ADMIT THE LADIES."

When we arrive at this stage of our investigations of this subject, we often hear a dulcet voice mingling with the general cry against us, and if we interpret lightly its mellow articulation, it says: "You do not admit the ladies into your institution."

By this, we suppose the objector means to carry the idea that the institution is eminently selfish, being designed exclusively for the entertainment, convenience, and protection of the men! But is this the case, according to the exposition we have given above? Or does the objector mean to say, that because the ladies are not permitted to participate in the active work of a Lodge room, they therefore derive no advantage from the results of that work? Does he mean to say, because the fair daughters of our good republic are not compelled to follow the plough, they, as a consequence, receive none of the blessings of the harvest, which a thousand glad voices join in shouting home? That because they are not compelled to tread the slippery shrouds, or climb the giddy mast, or toil behind the counter, or in the counting-room, they therefore enjoy none of the blessings of commerce? That because they burn not life away over tomes of legal treasure, they have none of the protection of law? That because they do not exhaust their being in the fatigues of politics and the toils of legislation, therefore they are not partakers in the blessings of civilization?

If the female, though she does not participate in the busy cares of these and a thousand other callings, and knows but little, perhaps nothing, of their details, is nevertheless a partaker of their fruits, why shall it be said she enjoys no advantages from, nay, that she is rejected by Odd Fellowship, because forsooth it is not made an an exception to many other institutions with which we are surrounded? Is the fact that ladies are not admitted to the privilege of the ballot box, or to the offices of state, an imputation on her intellect or integrity, or is it not rather out of respect to her character, and with a view to pay a high compliment to her native modesty, and to venerate the position in which God in his wisdom has placed her, that her relations in these respects are as they are?

Let not that be charged on Odd Fellowship as a crime, which in general society is looked upon as a virtue; let it not be said that when it pays the highest compliment in its power to the fairest portion of the Divine creation, it is mantling loved ones with insult. Females are not debarred the Lodge room, because they have not the capacity or the integrity necessary for its business.

We indignantly repel such a charge; but it is for the same reason that would not allow us to put her in any other office or stern duty, which nature, and the God of nature, when he fixed the offices devolving upon the respective sexes, designed for man, and for which He in a peculiar manner fitted him.

But if the objector intends to assert that the ladies have no interest in the existence of the association, we must inform him that here he is again in fault, and that he has unfortunately mistaken the great design of this institution. Were it not for our mothers, our wives, our sisters and daughters, this association would lose half its power to exist—it even may be doubted whether it would exist at all. Has the mother or sister no interest, when the son or brother is in a distant land, in the fact, whether he be friendless and alone, whether he dwells in solitude or in society? Is there no sweet cordial to the heart, in the knowledge that a far-off child, or brother, though in the land of strangers, and far from the tenderest of all sympathy, that of a mother's or sister's bosom, is yet where the tide of kindness springs up to cool a fevered brow, and allay the pain of those throbbing temples? Let those who have no sympathy with such a scase, go and ask of those whose fondest hopes lie buried in distant lands; ask such not of the anguish of separation, for that is ever sufficiently keen, even under the most mitigated circumstances; but of the agony arising from the thought of one so near the heart, one cradled on the bosom of love, one who had been guarded from the first morning which heralded his being, with all the tenderness a mother's heart knew how to lavish upon it: ask, we say, of the agony which rent that spirit at the thought that such a loved one suffered and died alone; that in the furnace of consuming fever, his chamber was cheered by day only by the stillness of solitude, by night by the dying rushlight, which threw only a tomb-like gloom through the place where he lay; that no mother's or sister's hand was there to smooth the pillow pressed by that aching head, no sympathetic mind to suggest a ray of hope, or anticipate a want, or tenderly respond to calls made audible by suffering, no affectionate attention to mark, with all the precision of tenderness, the casual words which fell from his parched and broken lips; that there was no ear to listen to the expressions of disordered reason, as strong affection compelled it, even when dethroned, to think of home and those dear as itself who lingered at its hearth-stone; none to mark the affectionate action, and words of home, when reason was again brought back to her accustomed seat to whisper her last adieus to the world from which she was passing away. O! could I have been there, exclaims that parent, that sister, or the best loved child, to have found a last recognition, to have received but one word, one adieu; or, could I only know even that he was attended gently and kindly, how would such an assurance crown with flowers the arrow which now penetrates my heart. Would it be no solace, no bliss to woman, under such circumstances, to know that the gentle and affectionate offices proposed by Odd Fellowship were not forgotten, that they fell like a fragrant dew around that pillow, and were a cloudless sunshine on the path of that world's pilgrim to light him down to the grave? Or when sickness lays its power upon the husband and the sire, has woman no comfort in the daily visits of those whose covenant obligations bring them to her home of affliction, who pour words of tenderness and encouragement into her ear, who affectionately minister, as those who feel their obligation, to her seeming wants, who tell her that the afflicted one is not only a neighbor but a brother? Is it no solace to her heart, to know that there are those who will mingle their tears with hers in the hour of bereavement; who, when the cherished of her soul is laid low in his narrow and dreamless bed, will lay the clods lightly on his bosom, which is now still forever; who will so draw the curtain over the commerce of the grave, as that she shall not be made to feel, by the visits of the sexton and the undertaker, that the world makes merchandise of her affliction? Has woman no interest in those who, in her widowed loneliness, wrap in the mantle of their protection her children, when life's adverse whirlwind sweeps down upon them? No interest in those who will lead her fatherless son or daughter along the path of learning, and teach their inexperienced feet to shun the pit of ruin which lies hid in their way? Woman no interest in a union which takes those dearest to her by the hand, and leads them away from the vicious enticements around them; which takes such from obscure retreats, and gives them a right, and learns them to mingle in society as men? And can it be said that woman has no interest in all this?

It is true, Odd Fellowship, while it makes such provision for her, does not ask woman to participate in the trials and embarassments of its merely business scenes; but is she therefore excluded from all participation in the application of its means of relief? By no means: for while stronger arms prepare the means and concert the plans of relief, they frequently leave to woman's affectionate nature and sympathetic heart, to her modest, unobtrusive tenderness, the application of what has been provided for the comfort and cheering of the needy, the suffering, and the friendless. Such is the relation the ladies hold to this institution, such its relation to them and to their interests. In the language of an eloquent and famed advocate of this cause, "Odd Fellowship is not designed to bring angels down, but to raise men up to heaven."

Beyond these, we know not what advantages there are which woman could enjoy by being a member of this association. For, now, she directly or indirectly, inherits all its gifts, and enjoys its moral and social influences; what more could she receive as a compensation, were she loaded with the cares incident to the active business of the association? She could enjoy none whatever, and it is for this reason she is not recognized as an active participant in its merely business meetings. In this, whether right or wrong, the Order has conformed to the good sense and fashion of the world. If this practice be wrong, why, then the custom of the world is wrong. Reform that in this respect and you will reform us.

Odd Fellows' Amulet.

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Religion.—There is a religion in everything around us—calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing, as it were, upon the heart. It rouses not the passions, and is untrammelled by the creeds, and unshadowed by the superstitions of men. It is written in the arched skies. It is among the hills and valleys of the earth where the shrubless mountain pierces the atmosphere of the eternal winter, or where the mighty forest fluctuated before the strong winds with its dark waves of green foliage. It spreads out like a legible language upon the broad face of the unsleeping ocean. It is that which lifts the spirit within, up until it is tall enough to overlook the shadow of our place of trial—which breaks link after link, the chain which binds it to materiality, and opens to our imagination a world of spiritual beauty.

WHAT ARE THE USES OF LODGE MEETINGS.

The question is frequently put to us with an air of skepticism, "What are the uses of your frequent meetings in the Lodge room? Granting the institution to be a good one, we can understand how it may be necessary and profitable for the Lodge to meet occasionally for the transaction of business and to look after the welfare of its members; but we can discover no sufficient reason for meeting weekly, nor how it can operate any special beneficial results. We should be glad to have this matter explained."

Quite impossible would it be for us to go over the whole ground covered by these questions, in the space of a single article, nor perhaps is it necessary in order to satisfy any reasonable enquirer. It is probable that many minds are laboring under the impression, that most of the time spent in the Lodge room is wasted, or worse than wasted, being expended in foolish nonsense, or in cultivating acquaintance with the hieroglyphical jargon of a mischievous secrecy. They think the business there done need to occupy but a few moments at the longest, and the remaining portion of the evening might better be devoted to duties outside of the Lodge. In endeavouring to answer the questions at the head of this article, we hope to be able, in some degree at least, to remove this groundless and unjust impression.

In the first place, we remark, that frequent meetings of the Lodge are necessary to do the proper business of the institution. It should be understood that the whole Lodge is a committee to watch over the health and conduct of its members, and each member reports to the Lodge whenever any case, requiring its attention, comes to his knowledge. It is at the meetings of the Lodge that every needy brother's case is considered and provided for. If watchers are required they are there appointed to their duty. If a death among the members has occurred, preparations for his burial are there made. If moneys are due, the means for paying them are there provided. If charity is demanded, there also is the place where the means for it are raised and appropriated. All this, besides the initiation of new members, the bringing to judgment of offenders and such as have neglected their duties to the Lodge or their brothers, and the consulting together for the promotion of our happiness.

Occasionally there is very little in the way of business to be done, but usually there is enough to occupy a large portion of one evening in each week. It would seem to us impossible that it should not be so, with an association of a social and beneficial character. A body composed of two or three hundred men, united for such purposes as are contemplated by Odd Fellowship, must have a large amount of work to perform in the course of a year, and we fear, we are sure indeed, if it met but twelve times during that period, that work would be both partially and poorly done. Any man who will examine the secretary's book in any Lodge of two hundred members, will speedily be satisfied that the business there recorded could never be well done in twelve meetings of anything like tolerable length. To answer the primary purposes of the institution then, frequent meetings for the transaction of business are indispensable.

In the second place, frequent meetings of the Lodge have a social use. They afford opportunities for men to cultivate acquaintance with each other. Their social sympathies are quickened, and the sphere of their exercise enlarged. Strangers are put together on committees, and thus brought into contact and communion. A new social vein is struck; new social interests are created. There is moreover a social equality in the Lodge room which exists nowhere out in the world. All, there, are brothers, and talk and mingle together in the genuine spirit of brotherhood that would surprise some people. But the social faculties and feelings cannot be cultivated, developed and made strong and active, without the agency of frequent meetings.

Again: it should be remembered that in a body composed of so large a number of men, it is never convenient for them all to attend the Lodge meeting at any one time. We never see the same brothers present at two successive meetings. Hence if the institution has any social benefits, it is quite indispensable that there should be frequent meetings of the Lodge in order that all the members may avail themselves thereof.

Another use of these suspected frequent meetings, may be discovered in the cultivation of the members of the Lodge, in the practical use of the means which render Odd Fellowship an important aid in traveling about the world—especially in seasons of misfortune or distress. The great utility of the institution in these regards has yet hardly been appreciated by Odd Fellows themselves. A deeper study of the institution would reveal to them, many of them certainly excellencies which they have not suspected, and which will compensate them a thousand fold for their time and labor.

Finally—for we will not be tedious this time, though there are other benefits growing out of these frequent Lodge meetings which we should be glad to mention—finally, there is a reason for the frequency of these meetings, which comes of our most important duty as Odd Fellows. It is our duty to watch and sympathize with the sick. When a brother is overtaken with disease, we must visit his bedside and sit by him through the lonely hours of the long night. We must show him then what is meant by Friendship, Love and Truth. We must give him a hand which reveals to him that a brother's heart is near and feels. But how can this high and truly sacred office be fitly discharged, unless we are first properly prepared for it? A total stranger is not very welcome at the bedside of the sick or the dying. In that solemn time we want friends near us—friends who know us, whose hearts beat lovingly for us, and whose sympathies flow out towards us pure and gladdening as celestial streams. There is something chilling in a stranger's bending over us, and laying his unknown hand upon our wasting frame, and dealing to us the dangerous medicines. We almost shudder at the thought of spending the long night, perhaps the last night of our earthly existence, in the lonely company of a man upon whose face we should then look for the first time. That were too solemn and critical a time to be introduced to new acquaintances. Nor indeed is it necessary, since the frequent meetings at the Lodge room furnish ample opportunity for the members to cultivate acquaintance, to grow unto friends, to learn each other's feelings, and thus to be prepared when the day of trial comes, to sympathize in a truly brotherly manner with those who bend under the weight of sickness or sorrow. If the meetings of the Lodge wrought no other good, this preparation for the solemn and responsible duties we are now considering, would be more than sufficient renumeration for the time and labor which they employ. And we cannot believe, while we all so much need to be cultivated and properly fitted for these great offices of humility, that the meetings of the Lodge could be much more enfrequent than they are at present, without greatly circumscribing the uses of the institution. Let the brothers to the Lodge then, one and all.—*Connecticut Odd Fellow.*

ORIGINAL.

A GLANCE AT ODD FELLOWSHIP.

DEAR GLENN:—Ensconced last evening in my litte enclosure of eight by ten, commonly known as a room—a cheerful fire blazing on the hearth, the rain pattering against the window, and the wind moaning without in tones of melancholy sadness, inspiring my soul as I sat there in meditative mood, with a gloomy forboding of what immense multitudes of my fellow creatures, destitute of the necessary wants of human life, and enstranged from all the social care and sympathy of humanity's children, were perishing in grief, want and misery, with no kindly spirit to assuage the anguish of their affliction, no beneficent heart to cheer them in the hour of their trials, and no charitable hand to succor and save them from that abyss of woe, which a callous and unfeeling world had plunged them; my mind was led to reflect on the singularly happy effect that the various philanthropic societies of our day produce, and more particularly the ameliorating influences that Odd Fellowship combines, and its extended power of diffusing love, joy and happiness to all classes and conditions of mankind.

In this world, it is an undeniable fact that we are all, more or less, the creatures of circumstance. Our sorrows and our happiness the result of our own actions. The reward, in the one instance, of a life misspent in pernicious and evil practices; and in the other, the fruition of a just and honorable fulfillment of the golden rule, "As ye would that men should do unto you, do ye even so unto them."

Such being the case, we, as intelligent, rational beings, are required to adopt plans capable of carrying out the laws of humanity, extending charity to all, palliating the miseries of life, and by a concentration of the powers of Friendship, Love and Truth, diffuse into the hearts of all mankind such a protection against the snares and evils of the world as shall extend to the uttermost parts of the earth, and radiate their path to a brighter sphere.

In the institution of Odd Fellowship, there are, I claim to be, these essential qualifications—these necessary laws and sentiments practiced; and well has experience proven how eminently calculated it is to soften the asperities of life, sooth the rugged sensibilities of our nature, wean man from selfish pursuits and inclinations, and direct his mind to a cultivation of those virtues which shed joy upon his own soul, and peace on those around him.

The happy benefits of Odd Fellowship, I have often thought, cannot be discerned or appreciated by any save those who have mingled round our altar; witnessed the sparkling glow of joy mantle the cheek of a distressed brother, as with a heart bursting with love and gratitude, he receives the warm embrace, the hallowed charity of his affiliated brethren; or has viewed the bed chamber of a sick or dying Odd Fellow, around whose couch was assembled numbers of his fellow brethren, whose anxiety, depicted in their countenances, gave ample assurance of how deeply they loved, and how fondly they hoped, for a continuance of his fellowship, or whose tears and sorrowful lamentations, in gloomy expectation of his departure, heralded to the world the intensity of that affection, which makes them willing mourners with those that mourn, and guardian spirits at the hour of dissolution.

Many of our persecutors who vent their spleen through ignorance, would, methinks, change their possitions if they were but privileged to take a peep, as it were, behind the curtain. Many persons there are, you know, who possess but little taste, or evince a fondness for scenery of any kind, until carried to some mountain peak, or ocean shore, where the richness and magnificence of nature's works are realized and the hitherto pent up imagination, enlightened and unfettered, soars with emotions of joy and wonder. So it is in the case of a person void of the fundamental truths of Odd Fellowship, or who, for want of experience, cannot estimate its pleasures.

To illustrate this fact clearly and satisfactorily, I shall advert to a circumstance which occurred not long since in a city in the western part of our good old Commonwealth. A young gentleman by the name of C——, long entertained a desire to attach himself to the Order of Odd Fellows, but feared the displeasure of his father, a kind and loving parent; but, who was a bitter, uncompromising enemy to all such associations. He had frequently admonished his son to steer clear of those sinks of iniquity, as he termed them. For a long period the young man kept his inclination in subjection; yet a time did come when with him forbearance ceased to be a virtue, and he determined on entering our portals, and dedicating his life to the cause of universal philanthropy. An Odd Fellow he became, and his father hearing of it became enraged beyond all reason—exclaimed that his son had banded himself to a gang of unprincipled wretches whose motives, for thus leaguing together, were unholy and anti-christian; and that he would inevitably bring a disgrace on the family. He reprimanded his son with great severity — and calling on some of the members of the Lodge, demanded a release of his son from their unrighteous compact, or he would institute legal proceedings against them for enticing his son to unite his fortunes and happiness to theirs.

Several weeks of intense excitement passed over. The father raging most furiously, the effect of strong prejudice — the son continuing in his career as an Odd Fellow, and the citizens who had come to hear of it, wondering how the whole would end. At last, and before matters had in the least degree been reconciled, the son took sick and was prostrated with a violent attack of fever. This event had the effect of allaying materially the invective feelings of the father. Fear for the safety, and recovery of his son predominated, and in the struggles incident to affliction, he, for a time, lost sight of the cause of his bitter revilings. The members, on the first intimation they received of their brother's illness, flew to his assistance, and, notwithstanding the father, unable to completely control his spirit of animosity, met them with looks of scorn and displeasure, yet they, as in duty bound, and with hearts ever ready to alleviate the pangs of distress, procured the best medical attendance to be had; engaged a nurse; appointed from among themselves night watchers; and arranged everything so conveniently and happily, that to the eye of strangers it appeared more like the care and watchfulness of angels than the work of men. Night after night, whilst life was apparently ebbing away, those faithful and devoted brothers watched with zealous care at his bed side. Each vied with the other in seeing who could be most kind, who most attentive. Days and weeks were witness of their unceasing, sterling devotion. They permitted no apathy, no feeling of selfishness to blunt their energies; to check them in the performance of that high, ennobling duty, which, by our laws is made imperative, but which to them, was a task of pleasure. Love for the brother; affection consecrated at our altar, were the great incentives, the powerful magnets which drew those brothers around the couch of their afflicted and suffering brother, and induced them to pass those weary nights of vigil with patience and kindly hearts.

At length a kind Providence seen fit to bless and sanctify the labors and attentive care of the brothers, and restored the sick to health. And now, many upon whom such an incident would have produced conviction, would ask, what was the state of this young man's father at this period? Had all this exemplication of true fraternal love which he had experienced — had all this subjection of time and labor on the part of strangers, as it were, to his son, this noble sacrifice of personal convenience and comfort — had these no power to wring in his stubborn heart to remorse, and awaken him to a just and honorable conviction of the merits of Odd Fellowship? I answer, exultingly, yes! From the first hour that Odd Fellowship displayed its attractive qualities to his astonished and bewildered senses, he almost unconsciously began to relax in his prejudicial feelings. A new light broke in upon him. The clouds and darkness of bigotry and ignorance, which had for years hung over him, were dispelled, as if by supernatural power before the living light of Odd Fellowship. He watched intently the progress of the case. He found no change of feeling evinced by the brothers. All was done harmoniously, and with a degree of ease and composure which baffled conception. No relaxation of duty was discerned. No discontent prevailed. All strove to be kind and compassionate. He was satisfied. He shook off the coil of prejudice which had so long blocked up the avenues to his heart against the reason of light and love. A new spirit, a new life dawned upon him. He discarded all malice and hatred from his heart, and resolved with fervency to direct his mind and faculties to the cause of humanity. Between him and the Odd Fellows a reconcillation took place. His the task to ask forgiveness — theirs, the pleasure of regranting that favor which in their own hearts they had long since awarded him! In due course of time the old gentleman was admitted a member of —— Lodge, and is now one of the most untiring and zealous Odd Fellows that the order can boast of. F. E. V.

Pittsburgh, Penn.

Truth.— Guided by the star of truth, no man was ever led into error. It is by turning from the light that is within and around them, that multitudes fall by the way and perish. They who take the truth as revealed in the Scriptures and blazes on the heavens and follow the dictates of reason, will never err and come short of glory.

ORIGINAL.

FRIENDSHIP, LOVE AND TRUTH.

BY MISS C. L. GREENE.

Hail! band of Brothers, hail, all hail!
Both gray haired age and youth;
The bonds uniting you in one,
Are "Friendship, Love and Truth."

FRIENDSHIP, the sweet and holy tie,
A boon to mortals given;
And Love, the sunlight of the soul,
Whose essence dwells in heaven.

TRUTH, the bright star that guides our feet
From darkness, death, and sin;
These gifts enjoyed, they comprise
A world of bliss within.

Press on, thou band of Brothers, on!
List to the widow's sigh—
Raise up the broken hearted one,
And wipe the tearful eye.

Comfort, and cheer, and soothe, and bless
The drooping spirit now;
Each tear you wipe shall be a gem,
To sparkle on your brow.

Then hail! ye band of Brothers, hail!
Both gray haired age and youth;
Still let your motto o'er the land,
Be "Friendship, Love and Truth."

Frankfort, Union Co., O.

EXCELLENCE OF ODD FELLOWSHIP.

BY REV. BRO. DARIUS FORBES.

Does the institution of Odd Fellowship possess any intrinsic excellence, and is it aimed at the promotion of human good?

To the initiated this question needs no reply; but to the uninitiated explanation is needed, and I answer in the affirmitive. And it will be my present purpose to show wherein and how.

1. It is founded on three great principles, which are the only true basis of all virtue, morality and religion in human society—Friendship, Love and Truth. Take these away, and virtue, and morality and religion become a mere name, an empty shadow, without either body or soul. And it is the design of the institution, in all its forms, ceremonies and rites, to impress these principles upon its members, and secure their practical observance in their intercourse with one another and the community. This every brother of the Order knows. Indeed, I may say, that a portion of the business of every Lodge meeting is the practical observance of these principles, not only in their intercourse with each other there, but in inquiring after the health and condition of all brothers. If such is the character of the institution, I ask—Has it not intrinsic excellence? This nobody will deny. It is then worthy of our most earnest and persevering efforts to sustain and extend it in the community.

2. Not long since a worthy clergyman, in discoursing upon the characteristics of the present age, named as one of its most prominent features, the tendency to combinations. After naming several, all of which were aimed either at pecuniary gain or the promotion of party interests, he remarked, that such was the character of all combinations that now come into existence. They were low in their aims, and soulless in principle; and that a combination which should have for its object the promotion of honesty and integrity in business transactions, would be the wonder of the age. Now I undertake to say, that the institution of Odd Fellowship is just such a combination. One of its leading aims is to secure honesty and fair dealing among its members. Any member guilty of dishonesty or trickery in trade is subject, upon complaint, either to reprimand, suspension or expulsion, according to the character and aggravation of the offence, and there is no escape. Beside this, no one thing is more diligently inquired into, when a candidate is proposed for initiation, than his character as a business man—his reputation for honesty and integrity in his dealings with his fellow men. And for no one thing are candidates more frequently rejected, than the discovery of acts of treachery and dishonesty in their dealings. Many are the individuals that have been rejected, and their names had "immorality" written upon them, for this thing alone, when in every other respect, they would be regarded eminently worthy of being initiated into the Order. Thus it will be seen, that Odd Fellowship not only aims at making its members honest in their dealings, but is calculated to exert an influence upon the community in favor of honesty. And this is done not only by the example and personal, individual influence of the members of the fraternity, but by the whole might of the influence of the institution as an institution, or organized body. For it says to every man coming upon the stage of active life, if you wish to enjoy the benefits of the Order, and the privileges it confers, you must be a fair and honest man in your dealings with mankind, or you cannot secure them; and if once secured, you cannot retain them except by continuing such a character. The institution therefore is a combination to promote honesty and integrity among men, in their pecuniary dealings.

3. The institution aims at bringing together men of the most discordant opinions, both political and religious, and uniting them in the bonds of charity and brotherly love. And such is the fact. While the institution is based upon the three fundamental principles of Christianity — Friendship, Love and Truth, it embraces among its members those of all creeds, standing and professions in society, whose conduct entitles them, in the judgment of the world, to the character of honest and true men. Here is the farmer, the mechanic, the day laborer, the artizan, the merchant, the lawyer, the physician, the man of science, and the clergymen of all sects; the most humble private citizen and the most honored statesman, all are brought together in this institution on one common level as brothers, and bound to regard and treat each other as such. Here differences of religion, politics and stations in society are lost in brother, and are unknown to the initiated. No insidious distinctions are here permitted to exist, and no arrangements are made for the bestowment of our charities, which are calculated to remind a poor brother of his poverty. Benefits are guaranteed alike to rich and poor. Such being the nature and arrangements of the institution, all must see, that it is designed, and that its effect must be, to break down all conventional distinctions in society — all distinctions not founded in merit, and to bring men together on the common level of friends and brothers; to foster a broader charity in society, and secure a degree of union and good feeling which might not otherwise exist in the community. The blessings such a state of things is designed to secure to individuals, society, our common and beloved country, and the world, I need not undertake to point out, had I either space or time allowed me.

So much for the benefits the institution is calculated to confer upon society. To these I might add many others it secures to the individual members. Suffice it to say, that the institution is eminently charitable, so far as relates to its members especially. Its motto is—"Do good to all men, especially to the brotherhood." Here then, I pause and ask—Has not this institution the first requisite for its perpetuity and prosperity, intrinsic excellence, and the aim at the promotion of human good and happiness? This, I think nobody can deny, with the facts stated before them. And it is on this ground, we think it worthy our efforts to sustain and extend it. Let it be judged by its fruits.

OUR NAME AND OUR SECRETS.

BY REV. BRO. D. D. SMITH.

Can the objections which are urged against the Order, be fairly met, and satisfactorily answered?

OUR NAME. Some would denounce our principles and brand us as evil because they dislike our name. But does our name destroy the benevolence and kindness which appertain to our Fraternity? In the judgment of your speaker, there is something singularly appropriate in the appellation by which we are known. It is somewhat unique, and therefore arrests the attention of the curious, and prompts the honest inquirer to investigate — and their endeavors to gratify a commendable spirit of curiosity, result in their obtaining membership; and thus the door of usefulness is opened to themselves and others. Then again, it is "*odd*," and entirely out of the common current of human proceedings, to find men, bound by the ties of honor, solely for the purpose of relieving the poor, comforting the distressed, extending the hand of charity to the needy, and promoting the growth of virtue and piety among their members.

Others object to our Institution because of our *secrecies*. But do you not see that the same objection may be urged with equal propriety against all associations? The church has its secrets. Our legislative bodies have their secrets, and are bound by oath to preserve them inviolate. Our judicial tribunals have their secrets. The members of the legal profession have their secrets, and cannot reveal them with impunity. The profession of medicine has its secrets, and the keeping of them is essential to the success of the practitioner. Business men have their secrets. Families have, or should have, their secrets. Every human being is governed, in some measure, by the law of secrecy. Secrecy is a law of nature:—the kingdom of heaven has its secrets — the earth, and sea, and skies, have their secrets; nor is it in the power of man to divulge them. And the man who makes our garment of secrecy a ground of hostility to our fraternity, should, for consistency's sake, oppose every thing on which the eye or mind can rest — for mystery hangs over the universe and all it contains. Further — secrecy is highly commended in the Sacred Volume. A multitude of passages could be quoted but I forbear. "A talebearer," saith Solomon, "revealeth secrets, but he that is of a faithful spirit concealeth the matter."

This objection, when analyzed in the crucible of propriety, resolves itself into a commendation of our laws and regulations. For, could we throw the mantle of Odd Fellowship over every member of community, an end of talebearing and idle gossip would speedily be realized, and a spirit of faithfulness would bless the land. Our secrets are for good. We employ them not to cloak iniquity—but to cultivate faithfulness, and protect ourselves against imposition. Could we reveal our mysteries, and lay bare what little is now hid from the public eye, they who oppose us for this reason alone, would hide their heads for very shame. It matters not what our mysteries are—what constitute our signs of recognition—whether they consist of a peculiar grasp of the hand, or a significant curl of the lip, or a peculiar manner of removing the hat from the head—they enable us to discover the true Odd Fellow in the midst of the multitude, caution him against imprudence, and warn him of approaching danger: this is the end and design they have in view—which is most satisfactorily answered.

A more prominent objection with some is, that the fair sex is denied a participation in the doings of the Lodge room, and excluded from our secrecies. We do not deny our fair friends the privileges we enjoy because we fear that our mysteries would be unsafe in their keeping; for we know that where honor binds the warm and confiding heart of woman, neither threats nor tortures can wrest from her true embrace, the treasures committed to her charge. Neither is there ought in our mysteries but what she could behold with pleasure and approbation. Our laws and regulations are, like the decrees of the Medes and Persians, unalterable. Every member of our fraternity is under solemn and binding obligations, to transmit them uncontaminated, and free from innovation, to his successors. Consider now the peculiar circumstances under which our regulatious were created, and you will perceive that our sisters were unintentionally excluded, and that the Odd Fellows of the present day have not the power to admit them to membership. Amid the cannon's roar, and in sight of the blood-stained banners of war, were our mysteries and regulations ordained. Woman's gentle form was not present, when the soldiers, in the camp of a tyrant, entered into the solemn covenant of friendship, like David and Jonathan, and Damon and Pythias, to protect and sympathise with each other. Heaven granted a more propitious sphere of action to woman. The father, husband, son, and brother, went forth to battle—but the mother, wife, sister, and daughter, like angels of light, gave them the parting blessing, interceded with Heaven for their protection and safe return, and remained at home; while they founded, on the battle-field, our Institution, and gratefully, in its organization, remembered those whose smile they loved, and whose approbation they valued more than gold, or the honors of war, or the triumphs of victory. If their exclusion from our Lodge rooms is a reflection upon their capabilities, then is the denial of their right to exercise the elective franchise a bare-faced imputation, and their deprivation of legislative promotion, a withholding of woman's prerogatives. But we spare our fair friends the unpleasant labor which they would, in the exercise of their native modesty, shrink from—that of watching beside the sick bed of a stranger of the sterner sex; while we extend to them the choicest blessings of our Institution. The well-being of woman is contemplated in every law of our Order. Her rights are sacred to the Odd Fellow. And in the time of her need, sweet indeed are the blessings which she gathers from our fraternity. Many a fair and bright-eyed daughter, has, in the hour of her exposure to the rude winds of misfortune, found protection from the spirit of Odd Fellowship; and when iron-faced destitution threatened her with starvation, the munificence of our fraternity supplied her wants and opened to her the door to comfortable abundance, and kindly bade her enter into the storehouse of plenty, and there abide. Many a lone widow has drank of the waters of relief, and ate the bread of comfort, through the instrumentality of Odd Fellowship. Many a wife has been relieved in her vigils by the sick couch of the companion of her youth, by those who were bound to her husband with the golden chain of "Friendship, Love and Truth." Many a mother has "thanked God and taken courage," when the trusty arms of Odd Fellowship were placed beneath her son, and things needful to his comfort were provided by the Lodge. Many a youthful maiden, on the demise of her kind parent, being reduced to extreme want, has obtained the means of support from our Institution.

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There are two paths before every man, the right and wrong one; and every fresh power of mind or body that he acquires or discovers but hurries him on, at every step, farther and still farther, from the one which he has not chosen.

FRIENDSHIP.

BY MRS. ANNA PEYRE DINNIES.

There are a thousand nameless ties,
  Which only such as feel them know;
Of kindred thoughts, deep sympathies,
  And untold fancy spells, which throw
O'er ardent minds and faithful hearts
  A chain, whose charmed links so blend,
That the light circlet but imparts
  Its force, in these fond words—*my friend!*

It is a mystic wreath, which twines
  Around two souls its tendrils bright,
Whose sacred, softest touch refines
  And purifies; it is a light,
Which brightest shines on Life's dull stream,
  And cheers our roughest voyage here,
Adds lustre to Hope's gilded dream,
  And yields a solace to Despair.

It is a compact, pure, high, holy,
  Felt, not expressed, yet deeply binding;
It charms the great, consoles the lowly,
  And 'midst our saddest thoughts oft winding,
Its gentle influences will dispel,
  Dark shadows from the brow of Care,
And conjure up from Memory's cell
  Fair images which linger there.

It is the covenant of souls—
  A heaven-inspired bond of feeling,
Which neither time nor place controls,
  While even *absence*, all else stealing,
Leaves within minds of loftier mould
  That radiant flame, enduring ever;
Passion and fancy, Hope grow cold,
  But heaven-born *Friendship*—never! never!

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WHO IS THE ODD FELLOW?

BY MRS. E. M. SEYMOUR.

It is not he alone who pledges himself to "visit the sick; relieve the distressed; bury the dead; and protect the orphan," who is the true Odd Fellow. There are many who are baptized in name, who have no inner anointing of the heart; and there are many more, who without any outward profession of faith, have obeyed to the letter the glorious principles of Odd Fellowship.

I have known one lauded for his magnificent charity, and his name heralded to the world, for his unbounding benevolence; but when I saw him turn the unfed beggar from his door, my heart acknowledged rather the poor wayfarer, who divided with him his last cent, and spoke to him words of sympathy and kindness.

I have known one, mid raging flames, and angry waves, and wild winds, peril his own life, and run fearful hazards, to save others from a fearful death—and when that wild cry of anguish, that agonizing shriek for help was turned to one of heartfelt thanks, I deemed it more grateful to his ear than the plaudits that the world rung out to him.

I have known one, who has set with honor in the councils of our nation, and done glorious deeds upon the field of battle, his name rung with applause as the song of triumph and of victory, came wafted upon the southern gale, but I know that dearer far to him than shout, or war-won laurels, was the grateful look of the relieved sufferer, and the warm welcome of the *poor*—and happier was he when in the obscurity of evening, he could unobserved, leave at the widow's or the poor man's door, those comforts which all but he forgot to give.

It is not the mere initiation into the *secrets* of the Order, nor loud professions of devotedness to the cause of philanthropy and benevolence, that constitutes an Odd Fellow. It is not alone in the fold of Christ, that the deceiver puts on the livery of truth and goodness—motives of interest and ambition, induce many a one to assume the name of "Odd Fellow," whose heart is as ignorant of the true duties and principles of the institution as the poles of the tropical heat; and though one may attain the highest rank in the order, and fill with dignity its several offices, yet if his heart be not interested in the noble work of ameliorating the condition of the suffering and destitute, he has no honest title to the name of "Odd Fellow," while there are many out of the Order, whose whole lives are a perfect exemplification of its noble principles.

I care not whether it be in the munificent bequest, the humble yet ready and efficient assitance, the widow's mite, or even the silent tear of sympathy, when there is naught else to give; whoever from the promptings of a noble heart, from a generous sympathy for the unfortunate and distressed, extends to a fellow creature that aid which he needs and which is his due; who answers to the cry of suffering; who responds to the pleadings of the destitute; the wail of the widow and the orphan; whose hand is ever ready to relieve the needy, and his ear open to the cry of the oppressed; who is ever ready to "weep with those who weep, and rejoice with those that rejoice," and who always as far as lies in his power, obeys the golden rule of our Savior—he is the true Odd Fellow. Odd Fellow's Lit. Mag.

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SELFISHNESS.—Selfishness has no soul. It is a heart of stone encased in iron. Selfishness cannot see the miseries of the world—it cannot feel the pangs and thrusts of hunger. It robs its own grave, sells its own bones to the doctor, and its soul to perdition.

[ORIGINAL.]

ODD FELLOW'S PERIODICALS.

BRO. GLENN: — What are your prospects for extending the circulation of The Ark for 1849? I hope you will have a large increase of readers.

I am satisfied that members of our Order are much benefitted by reading a good periodical devoted to the interests of the institution. They become better acquainted with the situation, prospects, and increase of the Order — the vast extent of a brotherhood, destined to encircle the globe, with which it is their proud destiny to claim membership — its immense power to do good — of the benefits and blessings which flow from its quiet, unostentatious, but immensely effective operations, in feeding the hungry, clothing the naked, aiding the necessitous, counseling the erring, encouraging the despairing, comforting the sorrowful, sympathizing with the afflicted, and burying the dead — followed by supporting the widow and educating the orphan. It fills the mouth with unanswerable arguments in behalf of the brotherhood against the attacks of the bigoted and prejudiced. Ones love for the institution is kept alive, and his zeal quickened in the discharge of his duties. His philanthropic feelings are warmed, and a good, generous emulation excited by reading accounts of noble acts of generosity, charity and benevolence, peculiar to the Order. The path of his duty is brightened and the mind filled with noble, soul elevating sentiments of fraternal feelings of kindness and good will towards his fellow men.

The inexperienced learn how celebrations, ceremonies at dedications, &c., are conducted, and are made acquainted with the decisions of the Grand Lodges upon important matters, in which all are interested.

It is wisely ordered by Providence that the more we exercise the best faculties of our nature the stronger they become, and the more our happiness is increased. There are no principles more worthy of cultivation than "Friendship, Love and Truth." The words form a motto worthy to enlist under for life, and to practice until death. They are principles as comprehensive as the arch of Heaven, and should be practiced by the whole fraternity of man. A great poet says, "One touch of nature makes the whole world kin." Of Odd Fellows, the cherishing and practicing these benevolent principles makes the whole brotherhood "*kin*." And however different and varied our opinions may be upon other subjects, there is one *glorious and endurable platform* upon which we can all meet in harmony and friendship; and upon such subjects we ought all to think alike and entertain the same opinions. This is another advantage gained by reading regularly a good periodical devoted to the interest of the institution.

With those views of the advantages of reading, and cherishing as I do a filial love for the institution, rejoicing in the spread of the Order and the diffusion of its principles, I am surprised that our presiding officers and Past Grands do not use their influence more effectually in promoting the circulation and reading of good works amongst the brethren. There is scarcely a member initiated who would not subscribe if the presiding officer or officers would recommend him to do so with the assurance that he would be benefitted thereby. Yet who ever thinks of doing this? But few, I fear.

Having been acquainted with The Ark, and highly appreciating its merits and utility, I volunteered to aid in increasing its circulation, for the *good of the cause.* The Ark was not heralded into the world with either pomp or flourishing of trumpets, or puffs and praise in advance. It has pursued the even tenor of its way quietly, until it has won the confidence of its readers wherever it circulates. The contents of each number evince discrimination and judgment, and are admirably calculated to inform the mind upon subjects of interest to the Order — to awaken the zeal, and increase ones love and admiration for the institution, as well as to guide him in the discharge of his duties as an Odd Fellow, in various situations in which he may be placed in the course of events.

The enclosed amount will make $32 sent by me for the year 1848. I should have been pleased could I have done more. In a Lodge of more than one hundred members, containing some of the most talented and well informed men in our community, and all more or less intelligent, it is a matter of regret that so few of them have become convinced of the advantages to be derived from reading.

Those of them who do take The Ark, are as good paying subscribers as any you have, and none surpass them in love for the Order, and an earnest desire to promote its success and prosperity by practicing the benevolent precepts it inculcates. I hope they will continue their patronage for 1849, and their good example be imitated by others. W.

Xenia, Ohio.

CHARITY — BENEVOLENCE.

The charity and benevolence of Odd Fellowship does not comprehend only ministration to each others necessities in the hour of need — the doling out of a prescribed pittance in the time of trial and suffering. No; the foundation of our Order must cover a wider field, to meet the requisition of principle. We mistake, if we imagine that the objects of benevolence and charity are achieved in relieving the distressed, alone. This may all be done, and yet the heart be untouched by one emotion of benevolence, or warmed by one aspiration. Let us descend beneath the surface of things, and ask, what else does charity, does benevolence require of us, than what we here attempted to describe? and we discover that these heaven-born principles require us to think kindly of each other — to carry into the connexions which we have with each other in the busy walks of life, a generous and a friendly feeling, a feeling of cordial good will — a charity for each other's faults — a forbearing and a forgiving spirit, which, however little it is practised in the world, should never be forgotten by us. These principles require a uniform feeling of kindness, felt, not only within the Lodges, but every where, toward each other, under every variety of circumstance, and while we are not required to be blind to each other's faults, we should never condemn harshly, or without due reflection, or mature consideration, and never, without a charitable regard for each other's feelings.

It is incumbent on us thus to feel, thus to act; when we neglect this, we either do not understand, or if we do, fail to practice the principles upon which we are associated. It is the glory of Odd Fellowship, that it seeks to relieve the necessities of its members; that it inculcates among them kind, generous and exalted feelings, by its constant appeals to benevolent emotions to encourage their growth and warm and expand our sympathies for each other and for the world.

What we have said appears to me to comprehend the requirements of our foundation principles. With these is connected the well being and perpetuity of our Order and our individual happiness, and shall we be indifferent and lukewarm in the work? shall we fail to learn and appreciate the sublime and noble lessons which Odd Fellowship imparts? shall we shame the name we bear, by a violation of its precepts — or let it sink into insignificance by wanton indifference in her cause? No; let us be active in our duty as Odd Fellows; let us be zealous in the cause; let our Lodge rooms be our school of virtue and benevolence — and the world, the sphere in which we practice the lessons we learn; let us do this, and our duty will have been achieved; let us do this, and Odd Fellowship will shine forth in her glory, a bright star in the moral firmanent of the Almighty; let us do this, and while we are made better by it, better men, better husbands, better fathers, better citizens, and better friends, we will afford to the world, a practical illustration of what our Order requires, that to be an Odd Fellow, is to be *an honest and a virtuous man.*

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Brotherly Love.—"Be kindly affectionate one to another with brotherly love; in honor preferring one another."—Romans xii. 10.

Love should ever be the spring of Christian action. It dictated the mission of mercy to a lost and ruined world, and is declared by Him who "so loved us" to be the "fulfillment of the Law."

The Apostle styles it to be the "greatest" of Christian attainments, and our Saviour commends us to "love one another." Yet, alas! how often do we find among professed followers of the "meek and lowly Jusus," even when engaged in works of benevolence, jealousy and strife. Shall difference of opinion displace from our hearts this cardinal virtue, and prevent cordial co-operation in extending the Redeemer's kingdom?

If it be true that

> "Satan finds some mischief still
> For idle hadns to do,"

equally true it is that he will by engendering strife endeavor to paralyze our labors of love.

It is said that "jealousy cannot exist without love," but when reigning in the human heart, like ashes, it preserves only to conceal and confine its warmth. Let us rather pray that the blessed Spirit, as a "rushing mighty wind," may scatter the ashes that enclose and cause it to glow in our hearts, and thence irradiate in acts of charity. O Lord, who has taught us that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before thee: grant this for thine only son Jesus Christ's sake. Amen.

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Catch not too soon at an offence, nor give too easy way to anger. The one shows a weak judgment, the other a perverse nature.

ORIGINAL.

I CANNOT FORGET.

BY MISS M. E. WILSON.

One eye I have seen — its soft liquid light
Like the star-beam is beautiful and bright;
And over my soul its spell lingers yet,
I've tried, but in vain — I cannot forget.

One voice I have heard — it is gentle and low
As music that summer-streams breath in their flow;
And its memory haunts my sadden'd heart yet,
I have tried, but in vain — I cannot forget.

And now deeply locked in mine innermost soul,
Their remembrance shall hold unbounded control;
And ever anon until life's sun is set,
My heart will be thine — it cannot forget.

EDUCATION.

The subject of education as an adjunct to the great purposes of Odd Fellowship, is one to which the attention of our brotherhood cannot be too often or too earnestly directed. To relieve the distressed, succour the disconsolate and educate the orphan, what nobler cause could prompt the energies of our beloved Order? Education has been well said to be the "*guardian of liberty* and the bulwark of morality." The day has come when the light of this inestimable blessing is being shed abroad throughout our happy land, illuminating the darkest sections of the country and dispelling ignorance everywhere, even among the most destitute and friendless of our race. Let not the efforts of a brotherhood whose high moral aim has been so successfully exerted to elevate the character and comfort the need of its votaries be withheld from this beautiful handmaid of the "chiefest virtue." Let it be remembered there can be in the holy office of educating the children of our deceased brethren no sting, no wound, to the most delicate or refined sensibility. Such schools are no *charity schools*—they must be established upon the same principles which characterize our sick and disabled brethren, so that the orphan will occupy the same position as the parent, begging, not as a boon, the blessing of an education at our hands, but *demanding*, as a right, a participation in the advantages of that Institution to which the parent in his lifetime contributed his subscription, and to the accumulation of which he may have devoted his time, talents and untiring zeal.

Our Order is, for the most part, composed of the industrial classes of our fellow-citizens, where life is and has been, generally speaking, occupied in laborious efforts for the support and maintenance of their families, and whose legacy to their offspring seldom exceeds the good name and example of their parents. Children, thus cast upon the world, if permitted to pass on into maturing life without the benefit of education, not unfrequently grow up a burthen to themselves and to the country which gave them birth, when if the interposing agency of Odd Fellowship was at hand, to train them to virtue and wisdom, by the force, influence, and teachings of education, they would become ornaments to society at large, useful citizens and bright examples of the redeeming character of our beloved Order. The life of man is at best but short, and it has been estimated that in every ten or fifteen years the great body of the youth of the country are passing into manhood and taking the place of those of the generation that is receding from the world. The helpless child becomes the grown man or woman, assuming the rights and duties incident to life. In view of this picture of mankind we cannot fail to observe that the character of each succeeding generation must partake, in a greater or less degree, of the virtue or vice, intelligence or ignorance of that which preceded, and the march of improvement must, in equal ratio, be effected by the relative capacity of one generation to profit by the experience of another, avoiding its errors and advancing its salutary admonitions, prompted by the light and influence of knowledge—thus to a great extent the cause of Education is intimately blended with the cause of all high and elevated efforts of man to advance the general good of his fellow-creatures.

It would be idle to offer any suggestions upon the value, the inestimable value of education to the rising generation; it is indeed a pearl of priceless value, and whatever may be said of the aristocracy of mind, we acknowledge ourselves the willing, captive votaries of intellectual greatness, most especially when enshrined in any of God's creatures where the first feeble scintillations of mind were cherished into a living flame through the instruction and teachings of a simple, unostentatious common school. It is worthy the efforts of our united deliberations, and he who shall be able to unite the opinions and concentrate the energies of our extended institution upon a well digested scheme of education to the orphans of our departed brethren, to be uniform and general throughout the jurisdiction, will not only have secured for himself a monument more enduring than brass, but will also have entitled himself justly to the proud distinction of being ever hailed and acknowledged as a benefactor of the human race.—*Covenant.*

"BE HONEST."

BY BRO. J. W. PATTERSON.

This short sentence has a meaning sufficiently broad to cover every evil that infests the walks of man, and if properly heeded will remedy and shield him from every error. It is the heart of man in his moral life, and is a fountain that supplies those streams that give life to the many virtues that originate from this great source. Like the sun that imparts light and life to the whole planetary world, honesty gilds the meridian of man's moral hemisphere with living light, and clothes its shining constellations with never-fading beauty. If the sun enlivens the broad canopy of heaven and smiles upon the dark places of earth, honesty makes the paths of life bright, and chases away the clouds that darken the face of man. To be honest we must look upon the faults of all men with a lenient eye; judge with candor, reprove with meekness and sincerity. And yet how little honesty do we find governing our benevolent and religious institutions of the present day. "Be ye not unequally yoked together with unbelievers," is a requisition of the law. But who in honest sincerity would place a construction upon this sentence that would debar men from joining hand and heart in relieving the distressed of our fellow creatures, and laboring by kind greetings and just dealings to walk with them in the paths of truth and honor? The heart that has ever felt a spark of the noble sentiments of a fellow-sympathy, would not be willing thus to break down the very altar where the love of God and the love of man are offered in sincerity and in a manner that will merit the smiles of heaven. Noble hearts that beat high with the warm aspirations of justice and manly sympathy are often chilled and every spring frozen up by the baleful influence of selfish principles, covered with the seeming garb of moral and religious duty, and that for the want of proper honesty in pointing out their true requirements. Then let us be honest, and not be unequally yoked together with unbelievers in aiding them in building up error. Let us go hand in hand in honesty, doing that good which we are bound to do unto all. We cannot honestly love our neighbors as ourselves unless we greet them kindly, and in truth win their fellow feelings and lead them in the paths of honor and virtue. How can we do unto others as we would wish them to do unto us, unless we give to the needy and lend unto these who would borrow? Can we be honest unless we do these things and extend them to all? "For if you love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans so?" Then let us seek to do that which is right and good. Let us be honest and love those who with cold hearts would throw the damp of death upon the sunshine of human happiness; and let us by kindness win them to love their fellow creatures, and yield to the influence of the quickening attributes of the divine nature instead of laboring under the galling influence of sectarian creeds, that too often are the governing principles of men. Search the Word of Truth, and we shall find the true principles that are best calculated to answer the happiness of the whole, and learn there with what truthful honesty the great whole of nature's works discharge their duties. The comforts of animal life are extended alike to one and all and the ripening fields yield abundant harvests to the just and unjust; and in all God's attributes we can see an eye single to his own glory through his kindness to his creatures. Then be honest and love God; if we love him we shall love the works of his hands—his creatures, and what we love we shall cherish and support.—*Symbol.*

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VIRTUE.—The creation of the sculptor may moulder in the dust—the wreath of the bard may wither—the throne of the conqueror may be shivered by an opposing power into atoms—the fame of the warrior may be no longer hymned by the recording minstrel; but virtue—that which hallows the cottage and sheds a glory around the palace, shall never decay. It is celebrated by the angels of God—it is written on the pillars of heaven and repeated down to earth. The rock breaker who possesses it is more noble than the intrigueing statesman.

I would rather be in his place—I would rather have the inward glory with which the poor man is crowned, than overshadow the world with martial banners. I would not exchange his lot for the reputation of a Byron—the eloquence of a Mirabeau, or the intellect of a Bacon. I may be despised here—but if I possess it, then I shall tower above them all, when the guilty shall tremble in their secret places, as they behold the heavens roll together as a scroll.

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Rest satisfied with doing well, and leave others to talk of you what they please.

PRINCIPLES OF ODD FELLOWSHIP.

FRIENDSHIP.

"And stranger is an holy name." — *Scott.*

True friendship, like true virtue, may oftentimes not be appreciated by the very persons who have experienced its benefits. This, however, is but seldom the case, although more common than we at first might suppose; but when ingratitude is returned for kindness; when evil is returned for good; then the soul of the benevolent drinks up the bitter draught in sorrow and sadness. Nothing! nothing grieves us so much as to be "wounded in the house of our friends." When those whom we have befriended—those whom we have obliged, turn the heel of mutiny against us, "the iron enters our soul," and we feel the wound with all the deep, deep bitterness, so faithfully portrayed by the sentimental Sterne. And as in the case of Brutus and Cæsar, so faithfully depicted in the *old play*,

"Pierced with a dozen wounds he fell
And not a murmer 'scaped his breast,
But when he saw the dagger of his friend
Upheld, he cast a withering glance around
And yielded up his noble spirit."

As we purpose to give a brief sketch of our three cardinal principles, Friendship, Love and Truth, we wlll leave the contrasting of their operation and application for our conclusion.

Friendship consists in doing acts of kindness and generosity; the reverse of it in doing acts of hard-heartedness, ingratitude, and cruelty. The friendly heart belongeth not to a country, clime, or people. Instances of pure, hallowed, self-devoted friendship are chronicled on the pages of every nation's history — the savage as well as the most civilized. How touching the devoted friendship of Pocahontas, who, when the head of the chivalrous Smith was laid upon the block, and there was but a step between him and death, rushed like an angel of mercy between the uplifted club of her enraged father and the bound victim; and the lovely Indian girl embracing the captive, would not withhold her embrace until with tears and entreaties the vengance of her father was turned aside and the doomed man was sent home free to his own people. How touching was the friendship of the negro women to Mungo Park in the interior of Africa. When robbed of every thing he possessed, and fainting with hunger and thirst, he came to a village, and no one would admit him into their house, but all seemed to regard him with fear. Sick in body, and discouraged in mind, at his reception, he went and sat under the shade of a tree all day without victuals, and when towards night the wind arose and gave appearance of rain, he thought of passing the night among the branches to secure himself from wild beasts. About sunset a woman returning from the labor of the field stopped to observe him, and perceiving him weary and dejected, inquired into his situation, which he briefly explained, and regarding him with looks of compassion told him to follow her. She conducted him to her hut, and having lighted a lamp spread a mat upon the floor, and told him to remain for the night. She then gave him a fine broiled fish for supper, and told him he might sleep without apprehension. She then called the female part of her family who employed themselves in spinning cotton a great part of the night. They lightened their task with songs, one of which at least was extempore, as their guest was the subject of it. It was sung by one of the young women, the rest joining in the chorus. The air was sweet and plaintive, and the words, literally translated, were these: "The winds roared and the rains fell. The poor white man faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn." The circumstance was to the traveller affecting in the highest degree. And oppressed by such unexpected kindness sleep fled from his eyes.

A thousand acts of devoted friendship might be instanced as having been performed by people of savage and uncivilized countries; and as the skillful painter well knows how to give striking effect to his images, by painting a dark back ground, so might a skillful essayist as graphically delineate the lovely images of devoted friendship, by contrasting them with the deep, dark and damnable acts of baseness, cruelty and ingratitude.

Who has read the touching story of Inkle and Yarico, without being melted by the devoted friendship of the Indian girl to the young Englishman; and to read of that friendship melting into love; of her leaving her parents and her country to follow the white man stranger whom she had saved from starvation and death. And who does not feel his heart beat harder, his blood course quicker through his veins, and the tears also come trickling down his cheeks, as he reads how the avaricious English merchant, when he came to Barbadoes, sold his preserver for a slave;—her who ought to have been to him more than the wife of his love and the fond partner of his bosom. Thus might we go on multiplying cases until we might fill a volume. We might tell of the friendship of Scipio and his companion; of Col. Small and the heroic Putnam; of that devoted Irishman; Kierly and Sir Wm. Wallace; of that brave soldier who periled his life to save the immortal Washington; and above all, we might tell the friendship of that One "who sticketh closer than a brother."

But we cannot speak of the acts of *Iesu Homini Salvator*, as acts only of friendship, "for as the heavens are higher than the earth, so are his ways higher than our ways."

Of all the cases we have mentioned and all the incidents related, perhaps none delineate truly, pure and lovely friendship. Mutual regard and popular feeling have incited men and women to perform noble and heavenly acts, which in other circumstances, they would have shrunk from appalled. The Indian fair one might have been captivated by the beauty of the prisoner, and she may have devoted herself to save one, who had his exterior been less engaging, his call for mercy might have been uttered unheeded. And the soldier might devote his life for his commander amid the excitement of battle, when he would shrink from attending his bedside in the house of pestilence. There is no excitement in looking into the living charnel house of disease;—no wreath awaits the devoted martyr who sacrifices his life in visiting the abodes of infection, who weeps with those who weep, and mourns with those who mourn. Yet perhaps it is amid such scenes that we are to look only for acts of pure, devoted friendship. "When the angel of death spreads his wing on the blast," when death sits upon every breath we inhale; when every countenance betokens terror and every heart shrinks appalled; when the plague spot reddens on the infant's breast and the mother in terror drops her offspring from her arms; then, oh then who will wet the scorching lips of the sufferer, who will cool the feverish brow of the friendless and forsaken. Yet who can doubt that such scenes test more truly than any others, the pure, hallowed, self-devoted principle of heavenly, human friendship. Pestilence, sickness and disease are the crucibles which assay the noble metal in the "furnace of affliction;" and how few, oh how very few pass through the fiery ordeal.

We might have described numberless cases of mental friendship, and acts of goodness, but we have particularly pointed to those cases where a friend was most needed, to those scenes when friendship was most required and (alas be it said) most seldom to be found. It is one of the high and holy duties of Odd Fellowship to cultivate this noble principle—to cultivate it in all its purity and heavenly self-devotedness. It is our profession to embrace in our friendship the whole human race, "but more especially those who are of the *household of faith*," and our profession and friendship have often been weighed in the balance and found *not* wanting.

And should misfortune's bitter blight
Upon the worthy brother come;
Should health and wealth, false friends take flight,
And leave him without house and home:
Then friendship comes with heart and hand,
To cheer him on life's thorny way;
Ours is no common worldly band,
Formed but for fortune's sunny day.
And should the orphan's tear drops fall,
Then mother-like thy arms are spread,
To shield, to dry those tear drops all,
And be a parent, when the parent's dead.
Friendship! thy golden beams illume
The dreary pathway of the life we tread,
Bearing a brother to his silent tomb,
Watching in sickness by his lonely bed.

[*Gavel.*

* * *

FIDELITY.—Never forsake a friend. When enemies gather around—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. The heart that has been touched with the true gold will redouble its efforts, when the friend is sad and in trouble. Adversity tries real friendship. They who turn from the scene of distress, betray their hypocrisy and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated—and that his love was not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They only deny its worth and power, who have never loved a friend or labored to make another happy. The good and the kind—the affectionate and the virtuous, see and feel the heavenly principle. They would sacrifice wealth and honor to promote the happiness of others, and in return they receive the reward of their love by sympathizing hearts and countless favors, when they have been brought low by disease or adversity.

* * *

CHARITY.—Great minds are charitable to their bitterest enemies, and can sympathize with the feelings of their fellow creatures. It is only the narrow-minded who make no allowance for the faults of others.

The Ark.

ALEX. E. GLENN, Editor.

PIONEER ODD FELLOWS.

Odd Fellowship, like emigration, and all other enterprises, has had its Pioneers; and there are those living amongst us, scattered here and there, to whom belong the credit and praise of establishing the Order in States, towns, &c., and but for whose exertions perhaps years might have elapsed before the banner of Odd Fellowship would have been unfurled, and its blessed ministry felt and acknowledged in very many places.

It is a truth that in many sections of the West, the rapid spread of the Order may be traced back to the exertions of a single brother — to his persevering efforts to obtain a sufficient number to open a Lodge, as was the case with Father Wildey, in establishing the first Lodge on this Continent, in the city of Baltimore.

We say we have such brothers amongst us — those to whose exertions we are vastly indebted for the great field of Odd Fellowship now before us — who came amongst us when there was not a Lodge west or south of the Ohio river, and who began the work which has been the means of raising up hundreds of Lodges in the Great Valley of the West.

In this work none did more labor, or performed a more prominent part than P.G. Jacob W. Holt, now and for some years past a citizen of Lancaster, Ohio, and a member of Charity Lodge, No. 7, of that place.

Bro. Holt we believe is a native of Philadelphia, and belonged to Washington Lodge, No. 2, of that city. In the year 1830, he came to Cincinnati. About the same time came Bro. —— Gill, a member of the Manchester Unity. A short time after this, Bro. Holt became acquainted with Bro. James Brice; and at a still later period, with Bro. Nathaniel Estling, a P.G. of Philadelphia. Bro. Holt conversed with all of them, and urged the propriety of starting a Lodge, and gave notice for a meeting of all Odd Fellows that might be in the city, at Hiram Frazer's boarding house. The meeting was held, and the above brothers were present, with the addition of Charles Hastings. They agreed to have another meeting at a public house on the corner of Third and Walnut streets, at which all the above brothers were present, with the addition of J. G. Joseph; and the steamboat Odd Fellow being at Cincinnati, her Captain and Engineer also attended.

At this meeting it was resolved to petition for a charter for a Lodge at Cincinnati; and the petition was accordingly forwarded to Baltimore, signed by J. W. Holt, Nathaniel Estling, James Brice, J. G. Joseph, Charles Hastings, and —— Gill. (If there were other names they are not recollected.)

The charter was granted, and the necessary papers, &c., were entrusted to a messenger, to be placed in the hands of D.D.G.M. James Paul of Pennsylvania, then at Wheeling. Bro. Paul in due time arrived at Cincinnati, and the petitioners having every thing in readiness, he, on the 23d day of December, 1830, duly instituted Ohio Lodge, No. 1, being the first Lodge in the United States west or south of Pittsburgh. The officers elected were Bro. J. W. Holt, NG; James Brice, VG; Bro. Samuel Cobb having arrived previous to opening, he was admitted on card, and elected Secretary. The name of the Treasurer is not recollected. The Lodge was located on Fifth, between Walnut and Vine streets. In a short time it was removed to the southeast corner of Main and Fourth streets, where the Odd Fellow's Hall remained for several years.

Previous to coming to Cincinnati, Bro. Holt was at New Orleans, and come very near being the means of instituting a Lodge in that city. Arrangements were in progress for that purpose, but it being late in the season, it was postponed until the next year. In the meantime Bro. Holt left, and there being no one there to urge on the matter — no one possessing the energy of Bro. H., it fell through, and it was not for some years afterwards that a Lodge was instituted in that city.

Bro. Holt remained a member of Ohio Lodge, No. 1, until it obtained a large number of members, when he, with others, withdrew and petitioned for a charter for Washington Lodge, No. 2, which was instituted January, 1832. About this time a petition was forwarded for a Grand Lodge charter, and also for a Subordinate Encampment, both signed by Bro. Holt. Both charters were granted. In the Grand Lodge, Bro. Holt was elected to a subordinate office, and was chosen the first Chief Patriarch in Wildey Encampment, No. 1, and installed into that office by P.G.S. Wildey. At an early day, the first celebration the Order held in Cincinnati, was looked upon by many with great wonder and astonishment.

As an evidence of the high estimation in which Bro. Holt was held by the Order, it may be mentioned that at one time he came within one vote of being elected Grand Master of the Grand Lodge of Ohio—an office, we venture to say, he was every way worthy of filling.

In 1834, Bro. Holt removed from Cincinnati to Lancaster. There he again exerted himself to plant the Order, and he, with others, obtained a charter for Charity Lodge, No. 7, which he instituted himself, on the 28th of February, 1838.

In addition to the offices named, Bro. Holt has been D.D.G.M. and is P.H.P. of Hockhocking Encampment, No. 28, at Lancaster.

It may be mentioned that Bro. Anson Jones, formerly President of Texas, was N.G. of the Lodge, and presided when Bro. Holt was initiated.

We enjoy the pleasure of a personal acquaintance with Bro. Holt. He is a good Odd Fellow, and devoted to the institution—a mild, unassuming man, who has contented himself with laboring in the field, while too many others that have done little or nothing to advance the Order, have labored for its honors; and to say the least, the Order should ever remember him with gratitude, for his efforts in establishing the first Lodge in our great valley.

What a spectacle is now presented to this brother. In Ohio we have upwards of one hundred and twenty Lodges; and then look at the number all over the West and South! Truly, he aided in consummating a great work. And may his days be lengthened out to see the Lodges and members multiplied far beyond any thing his fondest hopes ever anticipated.

VOLUME SIXTH.

The present number is the first of the sixth volume of The Ark, and is issued under the most cheering prospects of an increased circulation. The increase of subscribers for 1849, has been as large as we expected; and affords us the best of evidence that our little work meets the approbation of the Brotherhood. These subscribers have all come in voluntarily, or without solicitation on our part. We have not sent out traveling agents to obtain subscribers, nor have we offered certificates of membership, splendid regalias, or trashy publications to those who would furnish the largest list. No—none of this. We have sent out The Ark to be estimated by its *merits*—we submit it to the good sense of Odd Fellows to judge if it is worthy of their support. We have no cause to complain of the result.

We shall use our very best endeavors to continue The Ark all it has been, and if possible make it better, and capable of doing more good. That is all that we can promise; and if it falls short of the expectations of any one, it will not be that we have held out inducements made to be violated.

Many, very many Brothers in States West and South, entire strangers to us, have interested themselves of their own accord, to procure subscribers. To one and all we return our sincere and heartfelt thanks. Such acts of kindness we shall ever cherish; and it will be our aim to render The Ark worthy of the confidence and support of all such good friends. And with these few words we present you No. 1, of Vol. 6.

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Apology.—We owe an apology for the late appearance of this number. The fault is none of ours. We had made all proper arrangements, long since, for a supply of paper, but our merchants disappointed us; and its late receipt has put us back. The like will not probably happen again.

COMMITTEES OF INVESTIGATION.

We do not know a better time to call the attention of the brotherhood to the important duties of the Committee of Investigation, than the present. Being the commencement of a new year, it may be a good time to "turn over a new leaf," where such a thing is necessary. We know instances where Committees of Investigation have not discharged their duty, and not only Lodges, but the Order has been the sufferers. Too many, we fear, underrate, or rather do not properly appreciate the duties of this committee. Upon the proper discharge of their duties rests, in a great measure, the character and prosperity of the institution. It is expected always that the Committee of Investigation will thoroughly examine the character of every candidate; and when this is not done, the committee fail in their duty. The N.G. too has some responsibility in this matter, for in the appointment of the committee he should see that it is composed of brothers who have some character for attending to business.

The day has gone by, if it ever existed, when we need members to sustain or to make up Lodges. It is now our duty to maintain our present character, and be without reproach. It would be an impossibility almost to keep out bad men, but we can be more guarded than we have been.

This is a matter which addresses itself to every member, and in which every one has a common interest. Let each one, then, see to it.

We subjoin an article from the Gavel in reference to the character of persons suitable for Odd Fellows, and commend it to the careful attention of all:

'In making a decision upon the fitness of a candidate for admission into a Lodge, 'good moral character' is a qualification so obviously necessary as to render a caution for its requirement not only uncalled for, but obtrusive. True it is, a difference of opinion may and does exist as to *what* constitutes morality; and hence a difference of judgment may sometimes arise as to the worthiness of an applicant, when subjected to the ordeal of this undamental rule — a liberal construction of the law perhaps admitting those whom a stricter application would exclude. There is, nevertheless, *a* standard which none deny, and all unite in excluding the profligate and the vicious. These, when known, find no welcome with us, and they either receive the compliment of a black ball or experience the benefits of a wholesome discipline. Passing this point, however, we wish to make a suggestion or two on some other points which are not always sufficiently considered, or but slightly regarded.

We want men of intelligence. Mere intelligence or talent, however eminent, does not excuse the absence of the social or moral virtues; but it is scarcely too much to say, that in this day of teaching and printing, no man is respected or useful without a decent share of general information and knowledge. Great scientific, literary or professional acquirements are certainly not to be expected in all; these are usually (although not necessarily) confined to a few; but there is a degree and kind of knowledge accessible to every one, which ought not to be overlooked in admitting to membership in our Order. The provision existing in the laws of most Lodges to extend the benefits of education, is of itself a sufficient evidence that we have other objects in view than the appropriation of a stipulated number of dollars and cents to the unfortunate or suffering; and it should cause no complaint if we require the possession of qualifications absolutely necessary to give us efficiency and influence, and command respect. Then let us have men who, while the possess the mind to comprehend objects, shall bring with them the ability to aid in their accomplishment.

' *We want men of peace.* It needs no long experience to demonstrate the fact a conciliating course of conduct is essential to the harmony of a Lodge, and that its growth is much dependent upon its internal peace. This is liable to be disturbed by many causes, and not unfrequently by the admission of those whom a prudent foresight should reject. The moral character of a candidate may be unblemished, intelligence may be possessed, and a good standing in society enjoyed; and yet these qualifications, commendable as they are, may be united with a litigious spirit, a factious disposition, an unwillingness to quietly submit to a majority, or an overweening sensitiveness that can bear no check in the pursuit of a favorite object, which will render their possessor a more dangerous member than even one of the vile and dissolute—as the latter may be at any time dismissed, and the harmony of a Lodge preserved; while the other, not bringing himself within the reach of discipline, may keep a Lodge in almost constant turmoil, and sow wide the seeds of discord and disunion. A desire for advancement in office, will be moreover, quite likely soon to develope itself, and the very places intended as rewards for good services and imposing increased obligations to labor for the general welfare, will be made the means to inflict injury. We by no means assert that such effects are *intended*, should they occur; but that they may be produced is undeniable; and this circumstance is a strong proof of the necessity of caution in those who have the power to *prevent* the evil.'

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☞ The *Golden Rule* has cut our acquaintance, by declining to exchange. It is well. We have no tears to shed for its loss. We are conscious of having discharged our duty in publishing the editor as unworthy the support of the Order, and all we ask is an opportunity of exposing the whole concern for a few years past. We are pleased to learn by our correspondence from all quarters, that the subscribers to the Golden Rule are getting tired of it, and that great numbers will refuse to take it the present year. As an Odd Fellow's publication, it amounts to about as much as the Saturday Courier, and other similar prints.

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THE GRAND ENCAMPMENT OF OHIO, having adopted a new constitution, that body will meet hereafter on the Saturdays after the third Wednesdays in January, April, July and October. This will bring the meetings the same week that the Grand Lodge meets, and will give the members who are entitled, an opportunity of attending the sessions of both bodies.

THE GRAND LODGE OF OHIO commences its annual session at Cincinnati, on Wednesday, the 17th instant. The session will be an important one, and we presume will be largely attended, as under the new order of things the Past Grands of each Subordinate Lodge can delegate one of their number to attend, whose expenses are to be paid. Among the matters to be acted upon are the Grand Master's report, the report of the Representatives to the G.L.U.S., a revised Constitution for subordinates, the election of Grand officers, &c., &c. The usual number of appeals, inquiries, applications for celebrations, amendments to by-laws, &c. will of course be presented, and all of importance to those submitting them; and we presume there will be a number of applications for Charters.

We hope to see a large number of Past Grands in attendance, and an agreeable and harmonious session. No Lodge need be unrepresented.

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NEW ENGLAND.—The Boston Odd Fellow mentions that its agents have recently visited the principal Lodges in the New England States, and "present a favorable report of the condition of the Order on their several routes. Though there is less excitement than in former times, there seems to be a firm and unwavering attachment on the part of the membership to the principles of Odd Fellowship. The fact is, the Order has laid down all opposition from without, and is becoming purified of its most dangerous foes, unworthy members; those who have no sympathy beyond the horizon of selfishness. Some of this class, who have abanded the Order, are foolish and vain enough to fancy that it will certainly go down. Instead of going down, it will go up when all such dead weights are removed. Heartless friends have always been a curse to every institution from the days of Judas to the present time. Let unworthy members slide off as rapidly as possible; the Order will be better without them. There will be firm, true and tried friends enough to manage the affairs of the Lodges, and a healthy progress will be the certain result."

PAST GRANDS.

If there is any one class of Odd Fellows who ought to be foremost, most punctual in attending the meetings of the Lodge, it is those who have passed the chairs, and are thus called Past Grands. There are many good reasons why this should be so, a few of which may be named. They are, as a general rule, selected from among the oldest members, and are consequently looked to by the younger Brothers for advice and counsel. They are presumed to know most about the laws, work, usages, &c., of the Order, from having been placed in positions where it was their duty to study and practice these things. Their presence, with those of the older members, is necessary in order to keep an eye upon the work and transactions of the Lodge, that the same may not be violated, and innovations made by new members, who are not so likely to understand or appreciate the work of a Lodge. And above all, having been honored with the highest offices in the Lodge, and been recommended as worthy of a seat in the Grand Lodge, is it not more becoming, and exhibiting in a greater degree the *true* Odd Fellow, to attend the meetings punctually, and exhibit the same zeal for the cause, *after* passing the chairs, as *before* they were passed?

Many are the complaints made of the negligence of Past Grands in attending the meetings of the Lodge, and taking that interest in the Order they were wont to do while they were yet scarlet members, and while willing and even anxious to hold the appointed offices. And it is more than hinted that the zeal of many of these Brothers consisted more in a desire for the *honors* of the Lodge, than in a real love for and devotion to the Order. The conclusion may in some cases be an illiberal one, but certainly there are grounds for the supposition. Why is it, we would ask, that Past Grands so absent themselves? There are reasons for it. Can it be possible that all this class find it out of their power to attend Lodge, without neglecting their families or their business? Hardly possible, that! Has the Lodge lost all its interest and attractions to them? Perhaps so! We repeat there is some reason for this neglect, and we would be pleased if some one would tell us what it is.

We could hope to see a different state of things; for we repeat that of all other members, the Past Grands should be the ones to be faithful in their attendance at the Lodge; and to guard, as it is their bounden duty, with a careful eye, the interests of the institution; and to manifest, by such attendance, that their love and admiration for the Order has not abated in the least, after being clothed with its honors. By so doing they will remove all cause for suspicion that they care no more about the Order, and set an example to others, which will not fail to exert a happy influence in causing all to be more punctual in their attendance, and thus our meetings will be much larger, and of course a greater interest taken in the Order, and every thing connected with it will be more prosperous.

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THE PITTSBURGH LODGES.—We learn from our Pittsburgh correspondent that the Lodges in that city and Alleghany, have been restored, after having complied with the requirements of the Grand Lodge, and made good promises for the future. We sincerely hope that harmony may again be restored to the Order in that region, and that the lesson taught by the Grand Lodge of Pennsylvania, that her laws and mandates cannot be disregarded with impunity, will have a salutary effect in that jurisdiction.

A new Lodge was instituted at Pittsburgh last month, by D.D.G.M. Ruple, of Washington. It is called Pittsburgh, No. 336, and meets Tuesday evenings, in the Washington Rooms, Wood street.

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☞ We shall continue sending The Ark to all of our former subscribers, except such as are indebted for two years. If there are any who do not wish to continue it, they will please return it, carefully enveloped, with the name of the post office from where it is returned, written on the margin.

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☞ If any want a superior Daguerreotype likeness, call on Bro. Winchester, in the Ambos Block, and it can be obtained.

MISSOURI.

We have received from Grand Sec'y I. M. Veitch, the proceedings of the Grand Lodge of Missouri, at its semi-annual session in October last, from which we learn much that is of interest to the Order. The returns of the subordinates show that during the year ending on the 30th of June, there were 530 initiations; whole number of members 1525; total amount of revenue $17,088; brothers relieved 174; widowed families relieved 23; total amount of relief $3860. The Grand Master, in his report, says:

"I congratulate the assembled Representatives upon the harmony and prosperity which prevails in our jurisdiction. No sound of discord has reached my ear, or act of insubordination come to my knowledge."

"The law adopted at the annual session, requiring officers to commit to memory their Charges, has been generally and cheerfully (I believe universally) complied with, and those of our Lodges whose work I have had an opportunity of witnessing, have dispensed with the use of books. This law I think should continue to be strictly enforced. I construed this law as applicable to elective officers, but nevertheless I required of the appointed officers a compliance with it by the next ensuing meeting after their appointment and installation."

Bro. Veitch, having been appointed a special deputy, visited all the Lodges in the State, out of St. Louis, save one, for the purpose of imparting a correct knowledge of the work, laws, usages and customs of the Order. He concludes his report as follows:

"Upon the whole, I am happy to say that Odd Fellowship, in the jurisdiction, is in an elevated state of prosperity and advancement, and although we cannot present a long list of large Lodges, yet we have already achieved much, and the seed sowed in our fertile soil will produce an abundant harvest of Friendship, Love and Truth."

From a letter received from Bro. Veitch, we make the following extract:

"We have just closed an interesting and laborious session of our Grand Lodge, being its semi-annual session. A large amount of business was transacted, principally of a local nature. Our Grand Lodge has for the last two years been organized on the Representative system, and we have realized great benefit from it in facilitating our business, and in promoting the welfare of the Order in the entire jurisdiction. The Encampment branch, although not large, is doing well, and has taken a secure and firm hold on the affections of our brethren."

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THE TRIUMPHS OF THE ORDER.

We make the following extracts from a letter from a brother residing in Milwaukee, Wisconsin. It shows most conclusively how the Order is triumphing over prejudice; and it needs but to be a good Odd Fellow — to live up to the principles of the Order, to put down prejudice and opposition wherever it may exist:

"I am a member of the Baptist church, and when I presented my letter for membership in the church here, the question was asked of me, do you belong to a secret society? Of course I was not going to say that I did not. I told them I was an Odd Fellow, and Son of Temperance. They were in a dilemma — they stopped short — what to do they knew not. They talked and discussed the matter over and over. What could they do! I was at this stage of the proceedings beginning to fear that they would not admit me; when the pastor of the church rose and said that before he came to this place he was very much opposed to members of all secret societies, but since he came here, and associating with men who were connected with these societies, he had a better opinion of them than he ever had. I saw by this that my case was not as doubtful as I thought. Other members of the church, as soon as the ice was broken, got up and advocated that it was wrong to condemn anything until something evil could be brought against it. So followed two or three others, in the same strain, and said it was wrong and unjust to condemn any association where there were so many of their fellow citizens, whom they respected an trusted, belonging to them; and as long as I did not see any evil in such associations that they would leave the matter between me and my God, who will finally judge every act at his great tribunal. After all this, the question was taken whether I should be accepted as a member of the church and was carried unanimously. So you see the effects. I am the first Odd Fellow that has ever been received. Many others I have no doubt will now come forward and join the church."

A WORD TO DELINQUENTS.

We have on our books the names of a great many who have not paid us for The Ark for 1848 — too many for our own good. Now we have always supposed that every Odd Fellow *intended* to pay his subscription. We suppose every Odd Fellow to be honest. We know every one *ought* to be honest. If they are they will doubtless forward us the amount of their subscription, or pay it to our Agents.

We have also on our books the names of not a few who owe us for the two past years. Many of these have been called upon and written to for their subscriptions, but to no purpose. We have had serious thoughts of making out and publishing a list of all such, that the whole Order may know them. We may do so yet.

Sometimes we receive notices from Postmasters informing us that The Ark is refused, not taken out, &c. — or the subscriber has removed, and we must stop it. Now, we ask no one to take The Ark unless he can do so with a perfect good will; and when one wishes to stop it he should pay up all arrearges, and quit honestly.

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Postage.—We take this occasion to repeat what we have several times already said, that on all letters making remittances, containing the names of subscribers, or in any manner connected with our own business, we cheerfully pay the postage, and expect to do so; but on letters on other people's business, matters of no consequence to us — as for instance paying ten cents to get the privilege of publishing a marriage notice — we don't like to do it.

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Our Advertisers.—The attention of the Order is respectfully directed to the advertisements on the cover of The Ark. We have not the space to particularize, or single out any one branch of business, but will say that we do not advertise for any but Odd Fellows.

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☞ Postmasters will do us a favor to notify us of the neglect or refusal of any one to take The Ark from the office, and their cause, if known. We also request that any Nos. of the present volume, not taken out, be returned to us immediately.

Pennsylvania.—We have received from Bro. Curtis, Grand Scribe, the proceedings of the Grand Encampment of Pennsylvania, at its meetings from July to October, of the past year. This branch of the Order is in a prosperous condition in that State. The Subordinate Encampments number upwards of eighty, with a membership of about four thousand.

We see it stated that the whole number of members in the State of Pennsylvania, at the last annual report, was 29,093; and the revenue for the last year, $173,311,58. There was paid during that period, for the relief of members and their families, burying the dead and educating the orphan, $67,642,06 — a strong proof of the benevolence of the Order of Odd Fellows.

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"The Faithful Odd Fellow."—This story, written by that excellent Brother, Paschal Donaldson, editor of the Odd Fellow's Offering, was published in the first volume of The Ark; but as a large majority of our readers have never seen it, we have concluded to re-publish it. It is a good story and will bear reading once a year.

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MARRIED,

At Chicago, Illinois, on the 5th of October, 1848, by the Rev. J. Wilcox, Bro. B. Walden Thomas to Miss Anna Augusta Wilcox, both of that city.

At Tiffin, Ohio, on the 28th of November, 1848, by the Rev. G. R. Brown, Bro. R. N. Rushmer, of Columbus, to Miss Amanda, daughter of Henry Cronise, Esq., of Tiffin, Ohio.

OBITUARY.

Died, at New Haven, in Crosby township, Hamilton county, Ohio, on the 11th of November, 1848, Mrs. Eliza Wakefield, mother of Bro. John Wakefield, aged 51 years.

At Cincinnati, on the 1st of December, 1848, Frank Porter, youngest son of Bro. George T. Stedman, aged 13 months and 17 days.

CAUTION.— A man by the name of *Dr. Robert Shaw*, recently left the city of Rising Sun, Indiana, in consequence of having committed a heinous crime. Said Shaw professes to be an Odd Fellow, and as such wishes to be recognized; but he has no papers in his possession that will authorize any Lodge to receive him. He is a middle sized man, light complexion; with a somewhat sombre look; very conscientious in conversation, and particularly so when talking upon the subject of religion. Upon the whole, his manner and actions at first sight are indicative of the scoundrel to any who understand human nature.

THEODORE RUDDLE, Secretary,
Friendship Lodge, No. 4.

"THE STATE OF THE ORDER."

CORRESPONDENCE OF THE ARK.

MANSFIELD, Nov. 15, 1848.

Bro. Glenn:—On the 8th of November I instituted North Star Lodge, No. 122, at Fairfield, Huron county, and installed the following officers: Lucas Foote, N.G; Barnet Roe, V.G; Ira Seymour, Secretary; Wm. Davis, P.Secretary; Robert Curtis, Treasurer. The degrees were conferred on the officers to entitle them to fill the offices. Two members were admitted on card. The meeting night is Saturday. I return my thanks to the members of Huron Lodge, No. 37, and New Haven Lodge, No. 41, for their kind assistance.

On the 9th inst., I instituted Bellevue Lodge, No. 123, at Bellevue, Huron county, and installed the following officers: A. Leiter, N.G; W. W. Stilson, V.G; W. H. Seymour, Secretary; R. C. McElhaney, P.Secretary; P. G. Sharp, Treasurer, and conferred the degrees on the officers to entitle them to fill the chairs. Five members were admitted on card, and six by initiation. The meeting night is Saturday. I also return my thanks to the visiting members who favored me with their presence and assistance. Both Lodges bid fair to be ornaments to the Order.

Yours in F. L. and T.,

T. C. McEWEN.

CINCINNATI, Nov. 25, 1848.

Bro. Glenn:—I hereby inform you that another link in the Patriarchal chain of our beloved Order has been formed in the town of Franklin, Warren county, Ohio. Acting under a commission from our worthy G.P., I proceeded to that place, and on Wednesday evening, the 1st instant, instituted a Camp under the name of Mount Nebo, No. 31, and installed the following Patriarchs as officers: S. Scharf, C.P; Uriah Clutch, H.P; M. S. Ferguson, S.W; D. H. Clutch, J.W; B. T. Wirth, Scribe; C. Wylie, Treasurer, and A. Rodgers, Sentinel. Several propositions were received, and three were elected and exalted, and I feel confident that a good Camp will be built up in that town. Their regular nights of meeting are the 1st and 3d Wednesdays.

In the performance of the above duty I was ably assisted by P.P's William Adams and Parshall, of Lebanon, and by Patriarchs Levi, Comstock, Lewis, and Addis of Cincinnati, to all of whom I hereby return my sincere thanks.

The next day Bros. Levi, Addis, and myself, paid our first visit to Dayton, and were highly gratified by the attention bestowed upon us by the brethren. We visited Dayton Camp, No. 2, and found among its members the best of feeling. The Order is building a splendid Hall there, and from what we could learn it is their intention of finishing it in a superb style. Success to them, I say, for I am satisfied by my short visit, that the boys in Dayton are "*some.*"

As the subject of this communication is respecting the Patriarchal branch of the Order, I would also state that the Camps in this city are progessing finely; but not being intimately acquainted with but one, I will give you an idea of its prosperity by stating—that Cincinnati Encampment was instituted in March, 1847, and it has now 150 Royal Purple members, and is in a very healthy condition. Its meeting nights are the 2d and 4th Fridays, at Magnolia Hall, on Fifth street. The officers for the present term are M. Comstock, C.P; B. Symmonds, H.P; Wm. L. Spooner, S.W; Jacob Levi, J.W; Wm. G. Betterton, Scribe; Wm. Chidsey, Treasurer.

With my sincere wishes for your welfare, I am yours, fraternally, WM. CHIDSEY.

SHARPSBURG, KY., Oct. 24, 1848.

Bro. Glenn:—I take much pleasure in informing you that in August last, a Lodge was organized in our vilage, and we are in a very flattering condition. We are doing business almost every meeting; and have the pleasure of announcing to you that we are working in the very best of timber that grows in the richest parts of Kentucky; and if we should not swell our number to a large house full, we flatter ourselves that we shall have our number made up of the noblest of God's creation, which you readily understand to be honest men, with souls like mountains, and expansive minds; and always found at their post.

Yours in F. L. and T.,

J. G. BOYD.

CUYAHOGA FALLS, Dec. 12, 1848.

Bro. Glenn:—Howard Lodge, No. 62, is at present in a more flourishing condition than it has been since its institution, (as will be seen by the number of subscribers I send you for your valuable periodical.) Each and every member is determined to live up to the principles of our Order, by instilling into each other's breasts brotherly love, relief and truth.

Yours in F. L. and T.,

R. CREIGHTON, P.G.

Peoria, Illinois, Dec. 1, 1848.

Dear Bro. Glenn:—I have the pleasure of informing you that on the 23d of November, I poceeded to Farmington, Fulton county, and instituted Memento Lodge, No. 44, which was opened under very flattering prospects. I was met there by a large number of brothers from Olive Branch Lodge, No. 15, who assisted me very much in the performance of my duties. After the Lodge was instituted, the officers were elected and installed, as follows: A. R. Gardner, N.G; H. S. Austin, V.G; J. S. Christy, Secretary, and O. N. Willlams, Treasurer. In the evening we met again and received the petitions of four gentlemen, three of whom were brought forward and initiated into the mysteries of the Order. The degrees were then conferred on several brothers, after which the Lodge adjourned.

I feel assured in saying that Memento Lodge will be one among the rest that will cultivate the principles of Friendship, Love and Trnth. Meets on Thursdays.

Yours, fraternally,
John M. Law, D.D.G.M.

EXTRACTS FROM LETTERS.

Germania Lodge, No. 113, was instituted at Cincinnati, August 29, 1848, by P.G.M. Charles Thomas, special Deputy. Thirty-one petitions were qualified, and we now [Dec. 15] number sixty-five members. The new members in particular, are first rate generally; and if we were not so very particular who we take in, we might number more than one hundred. We prefer to have all good members, if we increase slowly. [That is *good* doctrine.] The officers for the present term are Wm. Stoll, NG; Hermann Ficke, VG; John Kirchner, Sec'y; John Stolz, Treasurer; Wm. F. Belser, P. Sec'y. The Lodge meets on Thursday evenings, at Odd Fellow's Hall, corner of Third and Walnut streets. W.F.B.

Jeffersonville, Ind.—Our Lodge is doing as well as could be expected for this place. We number about sixty members, and are initiating some. We have a very flourishing Encampment here, instituted the first of August last. We commenced with seven members, and have increased very well. We have every thing complete and necessary for an Encampment. Our name is Excelsior, No. 14, which we think is a good name; and we are trying to emulate or excel our brethren in work, &c., in our State. J.D.

Milwaukee, Wis.—Odd Fellowship is prospering in this city, and the cause of F. L. and T., is fast gaining hold upon the minds of the people. The Lodges here seem all life and vigor; and I can assure you that the character of every candidate for admission is thoroughly investigated. There are three Lodges and one Encampment in the city, and all prospering as far as I can learn. They are the most attentive Odd Fellows to the sick I have ever known, or seen. There are so many emigrants and travelers to this country, that the calls upon them are very frequent, yet they are always ready to lend a helping hand. Their acts speak for the institution, and they exert great influence on the community. D.M.

Fulton, Ohio.—Fulton Lodge is in a very flourishing condition. We were instituted on the 17th of August last, with eighteen charter members. We now [Dec. 19,] number between fifty and sixty. We have furnished our hall with a full set of emblems, regalia, &c., all paid for, and the Lodge is out of debt. We move on in harmony, and our prospects for the future are very good. T.C.T.

St. Louis, Mo.—Much interest is taken in the Order in this city. Our Lodges are well attended, and members are emulous in carrying out the principles of our institution. Our membership in the city numbers over one thousand, which would be larger but for the fact that our uniform constitution requires a residence in the State nine months. I.M.V.

Ladoga, Ind.—Our Lodge was instituted November 22, 1848, by R.W.D.G.M. Herndon. The officers are Taylor W. Webster, NG; Joshua Ridge, VG; Hugh J. Webster, Sec'y; O. B. Wilson, Treas. We are moving on in the spirit of F., L. and T. T.W.W.

Centreville, Ohio.—We are getting along very well here with our new Lodge. We now [Dec. 23] number twenty-seven members, good and true, with a fair prospect of several more soon. H.J.R.

[The Lodge above referred to was instituted Oct. 17, 1848. Centreville is a small village in Montgomery county, on the turnpike, midway between Dayton and Lebanon, in the heart of a beautiful country and excellent population. Accompanying the above extract we received 12 subscribers, and a $10 bill. That Lodge will prosper.]

THE ARK.

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THE FAITHFUL ODD FELLOW.

CHAPTER II.

Mr. Sealey was not alarmed by his lady's sudden swoon. If the truth must be told, he was rather thankful that the circumstance had occurred; for he well knew that nothing short of downright insensibility would allay the fury of his better-half. It was with the utmost coolness, therefore, that he summoned the servant to remove her.

"Place her comfortably in bed," said the husband, "and see that she is kept quiet. And on no account," he added, in a whisper, "allow her to leave her chamber before this gentleman retires."

The servant obeyed, and carried the unfortunate wife from the room; when Mr. Sealey closed the door, and, approaching his visitor, apologized for the interruption.

"My wife is very much opposed to Odd Fellows, sir," said he; "but her opposition proceeds altogether from ignorance of their character. You will excuse her, I am sure."

"I have nothing to excuse," repled the committee-man, with a smile. "Mrs. Sealey doubtless has her reasons for opposing us, and they may be to her the best reasons in the world. If she conscientiously thinks we are unworthy — that we are a curse instead of a blessing to community — she is not alone in her views. Hundreds are of the same opinion."

Mr. Sealey was surprised at this admission of the Odd Fellow; the more especially as he expected to hear him defend, indignantly, the Institution against the lady's aspersions. But the committee-man possessed too much good sense to manifest any undue excitability on this subject, particularly under existing circumstances. A defence of Odd Fellowship against the senseless objections of the ignorant was at all times, in his estimation, an idle and unprofitable task; but to become its champion before Mr. Sealey, in defiance of the fierce denunciations of that gentleman's termagant wife, would, he thought, be altogether unnecessary.

"But I do not see how any reasonable person *can* object to your society," replied Mr. Sealey, with some spirit. "For my own part, I have no question that it is one of the best institutions in this or any country."

"We have our faults, Mr. Sealey; — no honest person can deny that."

The gentleman was more surprised than ever. He looked on the stranger with a curious eye, as though he doubted whether he had been sincere in stating the object of his errand. A long silence ensued, which Mr. Sealey did not feel inclined to break; and the committee-man was at last obliged to proceed.

"You have made application for admission into —— Lodge, Mr. Sealey," he resumed: "I said that my object in calling here was to make some inquiries in reference to that matter. You must be aware that our invariable practice is to investigate our candidates' characters before we admit them among us."

"Of course — of course, sir; it is proper that you should: you have doubtless called on my references?"

"I have done so, certainly."

"And they satisfied you," continued Mr. Sealey, confidently.

"They said every thing that was good, sir."

The candidate nodded approvingly, and seemed well assured that his case stood eminently fair. But he was somewhat astonished at his visitor's ensuing remarks.

"You are of course aware that we are a *charitable* association," said he. "As a body, it is our main object to succor the distressed and to relieve the necessitous; and as individuals, therefore, we should be disposed to deal justly by our neighbor, under all circumstances, lest we be deemed inconsistent. Charity is sadly misapprehended, Mr. Sealey, by some persons. They who give to the beggar an occasional trifle, and are at the same time grinding their dependants to the dust by hard work and low wages, are *not* charitable."

The listener's countenance suddenly changed; he looked into the stranger's face, with the hope of gathering from its expression a clue to his meaning; but he found his guest's dark eyes riveted upon him, and turned away disturbed from the intensity of the gaze.

"Mr. Sealey," continued the Odd Fellow, after a further pause of some moments, "I am a plain man, and it has always been my habit to speak freely. I have not come to insult you in your own house; I trust and hope you will believe me when I say so. But I *have* come to perform a duty that I am bound to fulfil by promises which, as an honest man, I dare not break. It is my present task to inform you that he who has *wronged the widow and the orphan* can never take the first step in Odd Fellowship."

The gentleman was astounded as the stranger pronounced, emphatically, these words. His conscience, however, taught him their intention. But he shortly recovered his composure and replied,

"This is very strange language, sir; I cannot understand it. You will greatly oblige me by explaining. I am not conscious of having wronged any one; and your insinuations at least appear insulting, though you deny that they are so in reality."

"As I before said, I am a plain man; and will answer you promptly," replied the stranger. "I have seen within this hour a poor mother with four helpless babes; they are perishing for food, and freezing with the severe cold of this bitter day! Sir, I see those poor creatures now; that heart-broken mother's tears—those pallid faces—that infant, shivering in the corner—are all before me! They are perishing. Yet it is in *your* power to save them."

The speaker paused and wiped a tear from his eye: Mr. Sealey sat unmoved; he had been confused, but he suddenly recovered his self-possession, when it was hinted that he might assist in preserving these poor creatures! A cheerful smile played on his countenance, as he spoke.

"Pray, sir, how old a man may you be?" he demanded, at the same time stirring the fire.

The stranger looked at his companion somewhat angrily, but he immediately curbed his rising resentment, and remained silent.

"Really, sir, you *are* an odd fellow," proceeded Mr. S., rubbing his hands good-humoredly. "Now, my impression was that you were a person of about my own age; but I must have been mistaken. Yet you're a very romantic youth indeed. Ha! ha! ha!"

"Mr. Sealey," replied the stranger, gravely, "your sarcasms may provoke, but they cannot harm, and they *shall not* offend me. Let me now ask, in plain terms, a trifle from you in aid of this poor woman and her children."

"Ha! ha! ha!—My good friend, you are irresistable. You are a *very* facetious youth. Pray, who is the lady fair, that has so awakened your sympathies? Is she pretty? Has she large dark eyes, and marble brow, and raven tresses? Come, speak up, sir knight; who and what is she?"

"Beware, sir," replied the stranger, firmly, fixing his keen glance on the speaker's features; "beware how you trifle with me—for your fate is at my disposal!"

Mr. Sealey's countenance grew suddenly pale as ashes. That look and those words chilled the very blood in his veins; but when he turned his ghastly face again towards the chair in which Mr. Granby [such was the Odd Fellow's name] had been seated, he found himself alone. His visitor was gone.

The rich man moodily sat by the fire for some minutes after his guest had left him. He seemed spell-bound. At last, however, he rose, and paced the room in violent agitation, until he was interrupted by the servant announcing the startling intelligence that his wife was quite recovered, and demanded to see him immediately.

In the mean time the stranger once more reached the street, and, again facing the cold air, he hurried on until he came to a miserable hovel, into which he entered without ceremony. It was a small, dingy room; the bare floor was black with filth, and fumes of tobacco-smoke well-nigh stifled him as he approached the fire-side and seated himself opposite the occupant of the place. This was an old woman, who sat on a broken stool in the corner. Her wrinkled face, her dim eye, and her uncouth and tattered dress, added to the filthy and disgusting looks, all showed that vice, more than age, had rendered her the miserable being she seemed. As the new-comer sat down beside her, she took the pipe from her mouth, and in a cracked voice addressed him.

"Come at last honey? Well, and how found ye my chubby boy in the Square?" said the crone, laughing merrily. "Did ye ask him if he minded the old 'oman that nursed him when he was a baby? He! he! Did he tell ye whether he really believed the story of the hag's death? Did he know that she was *risen* again from the dead? He! he!

Ah, Harry, it was a wrong thing in you to believe that tale — very wrong!"

And the woman chuckled heartily, as she resumed her pipe and leered upon her guest in a most forbidding manner.

"I have indeed seen Henry Sealey," replied Granby, "and found him a hard-hearted, unfeeling man — just what I expected to find him."

"An' did ye see his buxom wife — the fine lady who used to clean fish at her sire's stand? she who so suddenly rose to a high station, and left her poor old father to scale his own bass before he sold 'em? Hah! Bets dropped into a good berth when she married my bonny lad; but she was wide awake to it, though."

"No matter — no matter," interrupted the Odd Fellow, waving his hand. I come not here to talk of these things; my business is of more importance. Come, now, you must aid me. Let us find poor Mrs. Warren's brother at once."

The hag again took the pipe from her mouth, and very deliberately filled it, from a greasy paper which she drew from her pocket. This done, she addressed the inquirer, in a more solemn tone than she had yet employed.

"Ah, poor Warren!" she said; "his was indeed a sad fate! I have often thought of it since; but it's no use to grieve for what can't be helped — and so let's be merry."

The crone laughed feebly as she spoke; but it was evident that remorse of conscience mingled with her mirth. The memory of an unhallowed deed, in which she had participated, disturbed her, degraded and hardened as she was by vice. But it was her usual practice to dispel from her mind all unpleasant reminiscences on this subject. In the darkness of midnight, while she lay on her solitary couch, when busy images of the past rose before her, and thoughts of the blackest hue harrowed up her soul — or in the broad noonday, while she sat in her gloomy corner, smoking her pipe (the only comfort of her wretched life) — or in the street, when surrounded by a busy throng, who passed carelessly by the aged crone, and gave no thought to her joys or her sorrows, — at all times, and in all places, the bitter recollections of by-gone days often came suddenly home to her heart, and were so suddenly discharged.

It was by mere accident that the stranger had discovered this woman, and learned the particulars of a crime in which she had been concerned. As has been already stated, he was seeking a knowledge of Sealey's character; and for this purpose waited, of course, on that gentleman's references. One of these was a Mr. Weatherby, who kept a cigar and tobacco store. It so happened that, when the Odd Fellow called on this person, he found the old woman in the shop, replenishing her stock of tobacco, and was greatly surprised to observe that she manifested an extraordinary interest in the few questions and answers that occurred between them. She made no remarks, however, in the shop keeper's presence; but when the stranger retired, she followed him hastily, and dogging his footsteps to a lonely street, suddenly presented herself before him, and said, emphatically, that if he wished to know anything of Henry Sealey she could tell him his whole history, from boyhood up to that present moment. Granby paused, somewhat undetermined; but there was a sternness in her demeanor that induced him to listen, and at last to follow her to the miserable habitation in which she dwelt. Her story was one that thrilled his very heart's blood; and, told as it was in her peculiar and disgusting manner, it so sickened and horrified him that he was obliged to hurry from the apartment several times to breathe the pure air.

It will not be necessary for us to tell this tale in the language of the narrator. It was substantially as follows:

Henry Sealey, in his younger days, was what may be called, in the refined and expressive term now in general use, a "soaplock;" but whether he was attached to the "upper" or "under-crust" class of that highly respectable fraternity, remains a question. At all events, it may be said with truth that he was a most essential blackguard, and a nuisance in any respectable community.

This hopeful youth accidentally became acquainted with an amiable woman, to whom he paid his addresses, but who rejected them, and favored those of a poor but worthy mechanic, by the name of Warren. This preference for one whom he felt to be his inferior excited the indignation of Sealey; and he vowed vengeance against his rival. Warren, who had always been industrious and respectable, knew little of the world, was a person of limited education and of few words, possessed of no great energy of character, and, worst of all, could be easily led astray. He, however, married the girl of his choice, procured a comfortable, though poor dwelling, and lived for some time in peace and contentment with his fair young bride.

But Sealey had an evil eye on the happy couple. Finding that his efforts to induce the lady to change her mind, and to receive his addresses, were vain, he had suddenly abandoned his suit: he made no attempt whatever to retard her marriage with Warren. Nor did he molest her after their union; and she soon came to the conclusion that nothing was to be apprehended from his malice. Let it be here understood that Warren had no acquaintance with Sealey; although his betrothed concealed nothing from him, having informed him of all the circumstances of the case before her marriage, he made no particular inquiries; it was enough for him to know that his own suit was accepted; the rejection of that of another gave him no concern.

He had been married about a year, when, one evening, as he sat at home, as was his wont after his day's labor, his wife's brother entered the room, and invited him to a walk. The good woman and her husband were both somewhat surprised at this invitation, inasmuch as the young man — who was a wild, reckless person, and, though not really so bad as his accomplice, a companion of Henry Sealey — had been opposed to his sister's connexion with Warren, and from the time of their union had forsaken her, declaring that he would hold no more intercourse with her. But though astonished, Mrs. Warren was pleased that the unpleasantness which existed between them was now likely to be removed; for she dearly loved her brother, and bitterly mourned over his vices, which had been more flagrant since she could no longer exert an influence over him than ever before. It was with a feeling of delight, therefore, that she saw her husband accept the invitation, and walk out in William's company. Little did she dream, poor wife! how great a mountain of trouble would from that moment rise, eventually to crush her to the earth, and make her life one scene of wretchedness and wo!

As they walked on through the streets, Warren was delighted with the conversation of his brother-in-law. There was an urbanity, a pleasantness, and so evident a desire to please in all his deportment, that the husband, simple soul! became enraptured, and wondered how it could happen that he had never until that night enjoyed Forrester's society.

They had gone on for some half hour, when they were suddenly stopped by a dashing young fellow, who, with well-feigned surprise and pleasure, shook William's hand with all the ardor of an old acquaintance who had been long separated from his dear friend. This person was Henry Sealey, (whom Warren had never before seen,) though he was now introduced by Forrester as Mr. James Crichton, a southern gentleman who was traveling in the north for amusement. He did not hesitate to accept an invitation to accompany them on their walk; and in a short time Warren's delight was greatly increased by the sprightliness and sauvity of the distinguished stranger. Warren felt as though he had never till then known what it was to mingle in what the world calls good society, and he was ready to do any thing to please his amiable and excellent friends. They had no difficulty, therefore, in prevailing on him to accompany them, successfully, to a place of amusement, to the bar-room, and to the gaming table.

It was late when the husband returned to his anxious wife. And though she noticed in his unsteady step and restless manner that he had partaken of that cup which allures and destroys so many, she felt little uneasiness, and believed that no such effect would again be seen.

But the next evening her brother re-appeared, and again the husband walked out with him, more happy, evidently, in his society than that of his sister. They once more met the southern gentleman — once more they hastened to places of amusement; and at midnight Warren returned to his companion in a state of intoxication. Not to be tedious, night after night this same routine was pursued; the wife was forsaken, and left to mourn over the ruin, by her own brother, of the dear partner of her bosom — the only object of her young affection! At last he neglected his business, spent most of his time in debauchery, and, worse than all! abused his wife and her infant babe, until her heart was broken. William Forrester, heedless of his sister's entreaties, was the boon companion of the wretched man, and Henry Sealey, alias the southern gentleman James Crichton, was, unknown to his wife, the prime mover and author of all this mischief. If his malignant soul could have been satisfied with a revenge short of the natural death of the objects of his hate, he surely should have stopped here. O! if he could have appreciated the destruction he had caused of this family, he might have seen that he *had* effected a death more terrible than the separation of soul and body — that he had murdered Hope and Love, and blasted every bright prospect of two young hearts, united under favorable auspices, which would never have been severed if the blighting curse of his hatred had not fallen upon them.

In this manner years rolled around and, amid all her misery, the wife found a family growing up about her, which she was herself obliged to maintain by the labor of her hands. Her husband had become a drunken vagrant; but, strange inconsistency! she still loved him—she still treated him kindly—still, amid his coarse abuse and disgusting conduct, she clung to him—she supported him!

But we hasten on. The widow Warren—widow did we say? ay, widowed she had been for years, though tied to a man who was in *name* her husband—sat one evening by her solitary hearth-stone, and was startled by the hum of hurried voices, that proceeded from the street. She listened for some moments in alarm and anxiety, and again those voices were heard directly before the house. Presently a knock came—she started—opened the door—and the first dreadful object that met her gaze were the ghastly features of her murdered husband! A frightful gash, which looked as though it had been made in a fierce scuffle, disfigured his face; but *she* knew it well, and though she gazed on it for a time without shedding a tear, in a kind of stupor, she at length clasped her hands franticly, and fell lifeless on the cold form before her. We need not dwell on what followed. Through the kindness and attention of the neighbors the unhappy woman was restored; in due time the corpse was respectfully buried; and the widow sat down in her grief to pray for strength and grace to endure her trials with the firmness becoming a Christian. But, alas! her severest troubles were yet to come. Warren had been found dead in the street; nobody knew by what means he had met his end; few inquiries were made respecting it: and even the coroner's jury, who had examined the body, came to the sage conclusion that the deceased perished by exposure and intemperance. There were *three* individuals, however, who laughed at the coroner's jury; these were Henry Sealey, the old woman whom we have called Aunt Elsie, and William Forrester. The first was the instigator—the others the abettors of this frightful murder. The whole matter is easily explained. It had been the constant object of Sealey's life to be revenged on his rival. It was this object that prompted him to enlist Forrester in the cause; it was this, and this only, which induced him to lead that husband on in vice, from one step to another, until he effected his ruin; and it was this which impelled him, when he found his victim sufficiently degraded, to incite a quarrel between the brothers-in-law, while he fanned the flame, until it resulted in the death of the man he hated. But, did he stop here? Alas, no! No sooner had the horrid deed been done than he scouted the brother-in-law from his presence, threatening him with instant exposure if he ever dared to visit or aid his sister; and by a series of stratagems he succeeded in decoying the old woman on board a ship, the captain of which he employed to remove her to a foreign land. We may here add that Aunt Elsie, when she discovered the trick of her "bonny boy," vowed vengeance against him. She effected her escape from the vessel, and caused a report to be spread, and conveyed to him, that she had died in England: the bait was effectual; he believed it; and the hag felt that he was in her grasp. But she could find no one to aid her in her object until she crossed the path of the Odd Fellow.

Such was, in substance, the old woman's story.

When Sealey had accomplished these objects, and felt that all was safe with himself, he turned his attention to the widow. He had glutted his malace on his rival; he was now prepared to gloat it on the woman who had refused his hand. Let it be remarked here, that he had been married some six or eight months prior to the murder, and that (as the reader has been heretofore apprized) he found his "second self" a woman whose endurance and mildness of disposition were by no means proverbial.

A week after the burial of her husband, Mrs. Warren was surprised by a knock at her door, and startled at the appearance of Sealey. A bland smile played on his features, as he politely wished her good evening, and seated himself beside her. The poor woman trembled with apprehension, for she was certain that her visitor had no good object in coming at that late hour to her lonely habitation. She, however, treated him coldly, and barely answered his common-place remarks, without entering into conversation. He professed great sympathy for her, and proffered his friendship and protection; but the widow believed that his motives were selfish and impure, and rejected his advances with some spirit. Mr. Sealey frowned, and sneered, and insulted the unprotected woman, until he roused her to phrenzy, and she threatened to call assistance from the street. It was at this moment that the malignant wretch availed himself of the exquisite pleasure of communicating the cause and manner of her husband's death.

"Pray do call assistance, madam. I shall thank you if you will. A witness to the important developments I have to make would be very desirable, indeed, my dear. I have a bloody tale to unfold, Mrs. Warren."

The widow turned pale, and trembled violently. Sealey was delighted with the impression he had made: his malice was fattening on the poor creature's misery.

"Your drunken helpmate was *murdered*, my love, and the brand of Cain lies heavy on your own *brother's* brow!" he said chuckling.

The widow grasped the back of a chair, and started wildly at the speaker.

"And I, Henry Sealey, your old lover, whom you despised and rejected, am the instigator—the sole cause of that deed!" exclaimed the villain, clinching his teeth hard, and "grinning horribly a ghastly" laugh.

Mrs. Warren again stared vacantly at him; yet she retained her senses. Indeed, she felt a strange sensation—a feeling of indignation, that not only sustained, but roused her, and she rose suddenly and rushed to the window, exclaiming, "Help! help!" But it was late—she lived in a solitary street—the neighbors were asleep, and no one heard that agonizing cry!

Sealey placed a heavy hand on her shoulder, and flung her violently to the floor, with a fierce imprecation. "Repeat that cry," said he, "and, so sure as I am mortal man, your brother dies like a dog"

Her brother!—oh, who can describe the feelings of that widow's heart, as she now first realized the dreadful deed that had been enacted! Her brother, with whom, in infancy and in youth, she had lived so happy in her father's house—long ago, alas! desolated by death—whose joys and sorrows, whose hopes and fears, had been her own—that dear brother, whom she loved with the tenderness of a sister's affection—the murderer of his sister's husband! These and a hundred other bitter thoughts rushed upon her, and, forgetting her indignation, she clasped her hands in agony, and prayed that William might be spared.

The remainder of this sad tale may be soon told. The widow was in Sealey's power; she was the victim of his malice—a malice which would never be satisfied, until its object was no more. He caused her to be removed to an apartment in a miserable hovel, which he procured for this particular purpose; he took her under his special care, and even procured work for her, which he required her to do at a price so low that she starved herself and children; and he threatened to expose her brother if she dared to obtain any other means of subsistence. In this miserable condition she had lived for several years, when she was found by the Odd Fellow, in the manner already described. During that time she had seldom seen her brother. The first stolen meeting between them after the murder was affecting in the extreme; but she, with true sisterly affection, forgave while she upbraided, and they wept together over their wrongs and their sorrows. He, poor fellow! could not protect his sister: for, though he was willing to expose himself to defend and save her, she would not consent to his doing so.

OUR LODGE.

How strong are the ties that bind us together,
How bright are the chains that encircle us here!
How sweet are the thoughts that cluster for ever,
'Mid the walls of our Lodge room so sacred and dear.

When sickness lays low the Brother we prize,
How delightful to him that a Brother is near!
When misfortune frowns on us, our wants he supplies,
And the sweet tones of love softly breathes in our ear.

When danger surrounds, the mysterious warning
Comes silently, reaching no mind but our own;
We read—and behold, the brightness of morning
Dispels the thick clouds of darkness and gloom.

Though strangers we roam in lands far away,
And meet the cold gaze of the world all unknown,
Yet hearts we shall find that will never betray,
In whatever clime there's an Odd Fellows' room.

Shall the links that unite us, be broken? No, never!
Though the world that surrounds us is cold and untrue,
Our hearts shall be open, and no passions shall sever
The mysterious bond of Odd Fellows true.

In Friendship and Truth then let every Brother
Light the torch of his heart from the altar of Love,
Be faithful to God, our country, each other,
And tokens of favor shall descend from above.

Boston Odd Fellow.

INDUSTRY is the parent of wealth; and it is a bad sign when people have nothing to do. In such cases it is best to find employment at once in seeking it. But in the multiplicity of things to be done in this world, it is rarely possible to be placed, except by choice, in a do-nothing position. It is the influence of vices and bad habits which so often creates a distaste for our real duties, and in fact unfits us for their performance. Stick therefore to the maxim "Alwas have some work in hand." It is the surest method to keep the devil from turning one's head into his workshop; and this he always does with idle people.

PLAIN HINTS TO ODD FELLOWS.

BY BRO. J. BATCHELLOR.

In this article we shall open in the good and welfare, and offer some brief remarks, or hints, which, if strictly observed and practiced by those whom they concern, we think will be productive of much good to our Order. We do not wish to be understood as affecting to be more wise or to know more about the wants or wrong doings of the Order; or to feel a more deep and abiding interest in its welfare, than many, very many of the members of our Fraternity. And we shall certainly assume no great degree of modesty in saying that there are a large number of good men and true, in the Order, who are much better qualified, by observation and experience, to give instruction, or impart needful warnings, than our humble self.

Although we may not be as well versed, in all the laws and constitutions and regulations of the Brotherhood, or had as much experience as some others, who have and still are doing much good to the great and glorious cause of philanthropy, by their constant and never ceasing endeavors to promulgate true and correct views of every thing relating to Odd Fellowship, both as to its principles and its practical operations; yet we may be allowed in our feeble way, to set before the enquiring reader some important truths; may give some advice which may be serviceable to our wide spread Brotherhood.

If we should be so happy as to advance any thing that will be well calculated to make us more perfect — more cautious in our movements — more wise in our actions — more prompt in the discharge of our various duties to each other, in acts of goodness and generosity — more willing and ready to carry into operation our laws and our principles — more earnestly and warmly devoted to the cause of suffering humanity, in watching with the sick and the dying — more faithful in the performance of our various obligations, we shall have, without doubt, performed some small service for the Order.

Hint I. It is a great fault, as we view it, with very many of our members, to make known to the wide world our deeds of charity and benevolence. If the Lodge to which they belong should be liberal in bestowing donations to the various benevolent purposes of the day; if it should send any thing in money or provisions to the aid of the starving inhabitants of a foreign country; if it should give for any noble purpose; if it should relieve any of the poor and destitute of their own vicinity; if it should do its imperative duty, in assisting the sick and sorrowing stranger, why they cannot rest unless they are the first to publish it from the house-top and corners of the streets, so that the wide world may know that we sometimes give from our funds for generous and praiseworthy purposes. Brothers of the above description very often forget one of the primary lessons in Odd Fellowship, which is to be secret in performing blessed deeds of goodness and charity; they do not obey the sacred injunction of one of old, "let not thy left hand know what thy right hand doeth." We should place our gift upon the altar, and if it proves acceptable, the sweet incense ascending therefrom — the out-pourings of grateful hearts, will be a sufficient reward, and we should be abundantly satisfied without wishing to receive the unmeaning praises of the wondering multitude.

Hint II. Nearly connected with the above is the too common habit of holding out great inducements in the way of pecuniary benefits, thus persuading individuals to join the Order. We know this is not general, but still we know of many instances where this course has been followed by many brothers. In the first place we hold it to be entirely wrong, and very detrimental to the best interest of the Order to even ask a man to join it, and highly derogatory to the Institution to persuade him to do so. In the second place, if a person has been persuaded to join the fraternity solely and wholly for the sake of loaves and fishes — the pecuniary benefits which it will confer upon him, you may rest assured he will never be an ornament to Odd Fellowship; at least not until he has been undeceived in relation to the great object of the brotherhood — until the more sublime beauties and glories of the Institution have been unfolded to his vision, and his soul has been warmed by a spark of divine love, learning him that he lives not for himself alone, but for others. Until this takes place, he lives for self — his connection with the Order is selfish; and as dollars and cents is what he looks for, he will, when it is convenient, be sure to be ailing and sick; consequently for every dollar he contributes to the funds of the Lodge he will draw out ten. He feels no pleasure in the prosperity of the Institution. He cares nothing about the sick and the dying — he never troubles himself by rendering any service in the way of doing good to others; he is always sure to be absent from the Lodge when an effort is to be made to raise means to relieve the suffering and destitute child of want. Such men too, are very apt to keep, by their unfitness, the Lodge in turmoil and confusion — and they would heaven, if they should go there unchanged.

Let men knock at the doors of our Lodges of their own free will — not drag them there and then ask them to knock for admittance. If you know an individual is friendly inclined towards the Institution, give him light and knowledge upon the subject — give him the Constitution and By-Laws of the Lodge to read — tell him the great design of the Order is to relieve want and misery, and make its members deal friendly with each other, and the world at large; and if he is drawn into the Order by the influence of good and pure motives to fulfil their laws, he will make a good and true member — such as the fraternity ought to be composed of.

Hint III. We never should let our feeling get the mastery of our better judgment, and thus when a man, who stands fair in the community, whose general character and deportment is good, has been proposed for membership, use our influence against him, merely because we have had some little misunderstanding with him — because we have some personal, some private hatred against him; for which a satisfactory reason cannot be given. Such a course would be subversive of the best and highest interest of the Brotherhood — it would retard its healthy progress — it would create unfriendly feelings among the brothers, and if should be known out of the Order that we rejected men from personal feelings, it would be sure to bring reproach and shame upon it; for all good men would look upon the transaction with suspicion and mistrust. It would, undoubtly, prevent very many good men, who would do the Fraternity honor by being admitted, from making application for admittance. Therefore, let no petty reason, no personal ill-will, no prejudice debar any man, whose general character is good, from entering our sanctuary, and bowing in reverence at our altar.

Hint IV. In almost every Lodge there are some members who find great difficulty in keeping to themselves, and within the bounds of the Order, the various transactions of a business nature of the Lodge to which they belong. They are what Bro. Case denominates "leaky vessels." All the knowledge they possess is sure to leak out, and they seem to be very uneasy unless they can impart it to those who ought not to be put in possession of it, by reason of the position they occupy. If an individual is proposed for membership, the next day he is very likely to be asked what induced him to seek admittance into the Order of Odd Fellows? by many of his neighbors, who do not belong to the fraternity; for by, or through these "leaky vessels," they have been made acquainted with the fact that he has been proposed for membership. If charges have been preferred against any member for a breach of law or principle, why, it is soon made public, and becomes a subject of common conversation. If any little misunderstanding — any disagreement takes place between any of the brothers, these "leaky vessels" are sure to magnify it into something of great importance; and perhaps they will consult with those who have no interest, neither any right to know anything about the matter, how a reconciliation between the disagreeing parties can be effected. They always go the wrong way to work. If a person has been rejected, it very frequently happens that everybody, in and out of the Lodge, knows it; and why he was rejected, and who voted against him.

Now, it must be seen, at once, by every reflecting mind, that such procedure is highly improper; and is a great reproach to all those who justly come under its fearful condemnation. "We hesitate not to say that all guilty of such improprieties stand convicted of a violation of their obligations as Odd Fellows, and should be excluded from the Order" as persons very unfit to enter its Temple and associate with those who know when to speak, and when to keep silent.

Hint V. There is another class of members, not of any great benefit or usefulness to the Order, who are always sick, and consequently never well. They are sure to take much pains to inform you that they are ailing, and that it is indispensably necessary that they should be reported sick: and when they get on the sick list, the idea seems never to enter into their minds that they ought to be reported well; if they can superintend their ordinary business — even if they are out in all kinds of weather. And when they are reported well, it will be but a very short time before they are on the sick list again. They were never sick before they joined the Order; but now, there is no cessation to their pains and ailments.

These things are totally wrong, and are at war with every principle of our Order; and some remedy should be applied to prevent their too frequent occurrence: for if they are continued in to any great extent, the funds of the Lodges will be soon used up — those funds which have been raised for the distressed and needy, the widow and the orphan, the old and the decrepid. In our opinion, it never was the intention of the Order to give weekly benefits to brothers on every trifling indisposition; and we are fearful we are losing sight of the old landmarks, in this particular. Brothers should not expect to receive benefits unless they are sick and confined to the house, extraordinary cases and circumstances excepted.

Hint VI. We are all bound by the most sacred ties to cultivate the kind spirit of brotherly love and affection. From the moment we pass the threshold in Odd Fellowship, until we reach in a legal manner, step by step, the innermost court of the Temple, is this pure doctrine impressed upon our minds, in the most interesting and solemn way. It is not enough for us to call one another by that name, which has a charm in it, brother, but we must show, if we live up to the great principles which we openly profess, by our every act and word, that we fully realize its great and sublime import.

In our intercourse with the community at large, our confidence and our sincere friendship, may be returned by betrayal and scorn and contempt; our warm and generous sympathy, in the shape of kind favors, may be received with cold and malignant hatred; and our charity may be bestowed upon very unworthy objects. But in Odd Fellowship, we must learn that, "it is better to suffer wrong than to do wrong." Here, confidence should fill every breast, and pure friendship reign in every heart, supreme; while sympathy and charity, combined, should flow, spontaneously, from all actions. We should always manifest a gentle and forgiving spirit. If a brother should tresspass against us, we should not fly into a passion and condemn him, without a just cause; but should examine our own hearts — our own conduct, and see if we are not in some degree to blame — if we have not given just cause of displeasure. If we have, we should go to him, and in a frank and candid manner, acknowledge our fault: but if he alone is guilty, let us remonstrate with him in a brotherly way, and thus influence him to turn back to the pleasant paths of peace and virtue. Thus if we are ever guided by those great principles, of doing good and not evil — of loving and not hating our brother, we cannot fail of doing much good — of elevating the standard of Friendship, Love and Truth; thereby living together in the strong bonds of Love and of Unity. If these few hints should prove productive of any good, we shall feel that our labor has not been in vain.—*Gavel.*

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Be Kind.—How little it takes to make one happy — to sparkle through a whole life, like golden drops, moments of real joy. The good man who smilingly patted our cheeks when scarcely old enough to know his name, will not be forgotten. The giver of an apple when the fruit appeared almost priceless, will be remembered. The rose plucked for our own use, will seem to smell sweet to the close of life. The word kindly spoken, in ever living cadences falls continually upon our ears. Is not pleasure cheap? Let us be kind to the boys and girls about us — let us speak pleasantly to them and give them little presents — and what a world of happiness shall we create! They will make sun-shiny spots on which they will forever look back, and oh! how grateful they will feel towards us!

If we are unkind, cross and waspish, we know not how much evil we may produce. To our mind, Satan looks very much like a certain woman who treated us unkindly when but a mere child. Whenever we see her, we recall the expressions of her face and the harsh words she uttered to us, and we turn away. Although we have lived her near neighbor for some two or three years, we have not felt like making ourself known. We cannot believe that an acquaintance will benefit either us or her. So much for unkindness to a child. It cannot be forgotten.

If you wish to be loved by the generation following, be always kind and pleasant. A little favor to a child costs nothing, but it is beyond price to him. O be kind — be kind.

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Little Kindnesses.—Small acts of kindness! how pleasant and desirable do they make life! Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad and despondency sits at the entrance of the soul, a trifling kindness drives despair away, and makes the path cheerful and pleasant. Who will refuse a kind act? It costs the giver nothing, but is invaluable to the sad and sorrowing. It raises from misery and degradation, and throws around the soul those hallowed joys that were lost in Paradise.

WHY SHOULD WOMAN OPPOSE ODD FELLOWSHIP?

BY REV. BRO. B. B. HALLECK.

Why is it, let us ask, that woman, with her softness and kindness, her fidelity as a wife, her devotion and love as a mother, her charity as a Christian, should raise her voice against the Institution of Odd Fellowship? She has written her benevolence on Temperance banners, and it gladdens the soul and humanizes the heart in the anniversaries and pageants of benevolent societies. She has founded, and she is supporting by her benevolent feelings and doings our institutions for the orphan, the unfortunate and the poor. The sad and lonely blind boy whose sightless eyeballs never beheld the tears which his mother shed when she looked at her ill-starred babe, is feeling along the page of his reading-lesson for the letters to spell and bless "Woman's Benevolence." We look at our "Sailor's Homes," and "Snug-harbors," our Asylums for the deaf and dumb, the lunatic, and the destitute, and in them we can see the benevolence of our matrons, our wives, and sisters.

Woman has strewed chaplets of flowers in the chieftian's path of glory; her handiwork of mercy and benevolence is viewed in almost every enterprize of good that has ever been originated to bless humanity. Look at her untiring vigilance and faithfulness in the domestic circle, the influence which she has exerted in the melioration of mankind and we shall say:

> "Here love his golden shafts employs, here lights
> His constant lamp, and waves his purple wings;
> Here reigns and revels."

Why is it then that Woman should be arrayed against an Institution the pillars of whose temple rest on the broad basis of Benevolence? Why should the "fair portion" of this community whose "midnight lamp" burns around the couch of sickness and distress, and whose eyes slumber not over the sick-bed and the ying while hope lives, or gentleness and goodness can administer comfort; why, I ask, do they oppose Odd Fellowship, based as it is on Benevolence?

Fond and devoted wife! need we tell you that this is a life of mixed good and evil? the despoiler is abroad in the land; the storm and the whirlwind succeed the calm and the sunshine; disappointment, bitter grief and sad reverses are the lot of mortals! He who lately led you to the bridal altar with "hope anticipating future joys," may to-morrow be laid on the sick-bed, the death-couch, and exchange his marriage vesture for the winding sheet and the shroud! Would you desire the condolence and sympathies of his brothers, they who have pledged themselves by an obligation heard in heaven "to visit the sick and bury the dead;" then do not oppose Odd Fellowship. Would you find friends to gather around your domestic altar when "heart-strings groan with deep complaint," and the clouds of adversity and sorrow are lowering about you, do not oppose Odd Fellowship.

Tender mother! bending with unceasing watchfulness and painful suspense over the fair cherub of a thousand hopes and a spotless love, hushing every murmur that may disturb the gentle slumber of the loved and sickly one, do you not see fatherless children all around you and those that clasp no mother's hand "the envied kiss to share?" then do not oppose Odd Fellowship. Would you behold the hand of benevolence stretched out to bless and protect the widow and the orphan, would you see the united charities of a society applied to administer relief and comfort to them, do not oppose Odd Fellowship, but encourage it with your smiles, give us "God-speed" with your wishes, and enable us to say, we have woman on our side, therefore we shall, we *must* prosper.

But we are not answering the question with which we begun; why does woman oppose the Order? We speak, of course, only of those who *do* raise their voice and exert their influence against us, for we rejoice to know, that as it was in reference to Christianity in the days of the apostles, there are "honorable women, not a few," whose hearts and hands and talents are enlisted on our side. One cause, we apprehend, why so many of "Columbia's fair daughters" speak and act in opposition to Odd Fellowship, is found in the influence maintained over their minds by religious teachers. We wrong no one, and speak not "evil of dignities" when we assert that the clergy exert a mighty and commanding power in the formation of the female character, and in forming the *opinions* of woman. The members of our churches to some extent, no doubt, rely on the declarations of their minister as to what Odd Fellowship is in its objects, &c. What he says on a subject like this, is likely to be credited, especially by those who have neither the opportunity, nor the time to investigate for themselves.

Woman, from her domestic and secluded habits, from her natural disposition to believe that which is accompanied by a show of piety and sanctity, has imbibed notions hostile to the Institution of Odd Fellows. It should be borne in mind that even ignorance of our Order may exist with learned men, and statements may be made by good and well-meaning persons that cannot be sustained, when they speak of the principles and designs of this Institution. We are willing to be judged by the same test that is applied to Christians, "by their fruits shall ye know them," and our fair readers should ask, what has Odd Fellowship done, and what is it now doing to turn back the tide of wo, and soften the bed of anguish and despair, before they give implicit faith to the assertions of their spiritual guides.

Another reason why woman is opposed to the Order, is given by Odd Fellows themselves. There is a spirit of *tantalizing* abroad (so to speak) which we regret to confess may be classed among the frailties of our brethren themselves. Our "mysteries" are trifled with, curiosity is excited, and "disappointment laughs at hope's career," by a kind of pleasantry which ought not to be indulged in by our members. We refer to "the goat," to "being put through," and other phrases alike dishonorable to the head and the heart of every Odd Fellow who makes them. If it be true that "woman is the softer sex," or "the weaker vessel," the indulgence of such expressions as I have referred to, can make no favorable impression on her mind. This species of tantalizing is objectionable; it cannot be justified on any grounds, and it has done the Order much harm. That which was spoken in jest, and without due reflection, is seized upon as a formidable objection against the Institution.

Brothers! let us not be the originators of our own reproach, and by a reckless temerity give the "fair sex" cause to practice that caution which we ourselves are bound to observe. We are not to deny that there are things kept secret; but we can honorably and in a dignified manner, convince all unprejudiced minds that our secrets are not so futile as to be trifled with, nor so unimportant as to be made ridiculous.

We might extend these remarks and mention various other causes that operate on the female portion of the community to imbue their minds with unfriendly feelings against the Institution. We would gladly remove all the obstacles that prevent woman from casting her influence into the scale which preponderates in our favor. We would do this, from a full conviction of the powers which she possesses to aid our cause onward, in its accelerated and growing progress. She is now no longer the vassal of man, but his companion and associate. The paths of poetry, science and religion are strewed with the flowers of her intellect and genius, and who does not recognize and acknowledge her influence in the various capacities of the neighbor, the mother, the friend, the wife? Her hand administers the charities of a warm and confiding heart around the bed of languishing while life endures, and her love survives the very betrayer's smile of perfidy and falsehood! Although she may be called the "weaker sex," yet there are examples all around us of the wife, the daughter and the sister, who have exhibited a heroism in danger, a fortitude in adversity, and a constancy in the reverses of fortune fully equal to that of the "sterner sex."

It need not be a matter of wonder then, that we should desire her influence in the cause of Odd Fellowship, and let it be one of the prominent objects of the members of our beloved Institution, to secure the co-operation of woman in its promotion. "Love is the only loan for love," and if we show ourselves benevolent, kind and charitable, if we exhibit the fruits of "Friendship, Love and Truth," we shall win over to our cause woman, with her constancy, and her fidelity, her virtues, and her influence.

"Oh Woman,
A ministering angel thou,
When pain and anguish wring the brow."

May the time hasten on when the "fair daughters of America" shall unite their hearts and voices and pens, in defence of an Institution which, next to Christianity, is destined to bless the world and "make men social and humane."

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JEALOUSY.—Jealousy is that pain which a man feels from the apprehension that he is not equally beloved by the person whom he entirely loves. Now, because our inward passions and inclinations can never make themselves visible, it is impossible for a jealous man to be thoroughly cured of his suspicions. His thoughts hang at best in a state of doubtfulness and uncertainty, and are never capable of receiving any satisfaction on the advantageous side, so that his inquiries are most successful when they discover nothing. His pleasure arises from his disappointments, and his life is spent in the pursuit of a secret that destroys his happiness if he chance to find it.

FRIENDSHIP, LOVE AND TRUTH.

BY MRS. E. LOUISA MATHER.

As travelers o'er the desert sands
Behold with joy the waters clear—
Ah! even thus the *soul* expands,
When, passing on mid many a tear,
We see those forms, as angels bright,
Descending from their home above,
Imparting beauty to our sight—
Sweet Friendship, Truth, and heavenly Love!

Ah! who could bear life's gloomy day,
With all its sorrow and its sin,
Did not some heaven-directed ray
Illumine all the heart within?
'Tis not the dazzling meteor light
Which Fancy threw o'er hours of youth,
But that which beams o'er Death's dark night
From Friendship, Love, and holy Truth.

Hark! from that lowly cottage home
There come the tones of peace and prayer,
From hearts that ever upward roam,
To commune with their *Father* there:
Not *theirs* the wealth which counts its store,
For they have treasures far above—
The wealth of *mind*, which evermore
Delights in Friendship, Truth, and Love.

Ah! by that couch a *brother* bends;
The feeble light is waning fast,
And his full heart in prayer ascends,
As the poor sufferer breathes his last:—
Afar from childhood's home and friends,
He laid him down to die in youth,
Yet on his heart sweet peace descends
From Friendship, Love, and blessed Truth:—

For in that stranger-land he found
Warm hearts that beat with love for him,
Who made all blessings to abound,
When strength was gone and eyes were dim;
Who watched with an untiring zeal,
'Till garnered were his hopes above,
And made his heart to truly feel
The charms of Friendship, Truth, and Love.

By her loved dead the widow stands,—
No longer earth hath joy for her:
That love, so powerful in its hands,
No more on earth her heart will stir;
The music of that voice, which erst
Won her deep heart in days of youth,
In purer skies shall be the first
To speak to her of Love and Truth.

Nor lonely *here* shall be her lot,
For brethren, with affection true,
Shall tell her she is not forgot,
And wipe the starting tear from view,—
Shall bid her trust, in faith and prayer,
To meet her cherished one above,
"Where love is freed from doubt and care"—
The *home* of Friendship, Truth, and Love.

[Odd Fellow's Offering, 1849.

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Virtue is both a title and an estate; a title the most exalted, because it is God who confers it; an estate the most rich, because it endures forever. Envy may not derogate the title, because it is written in the book of Heaven; and fraud cannot diminish the estate, because no sin can reach it.

OUR REGALIA,

Two knights once met on the highway at a place directly over which a shield was suspended. After the usual civilities, common to travelers of their time, one remarked to the other, "this is a beautiful brazen shield." "No," said the other, "you are mistaken; it is a silver shield." "I must insist," said the first, "on the veracity of my senses; it is certainly of brass." "It cannot be," said the second; "my eyes tell me it is silver." "You must be plying me with falsehood," said the first knight in anger. "And you would push the lie down my throat," retorted the second. So each drawing his blade, they concluded to determine whether the shield was brass or silver by arguments of steel. While they were thus engaged in earnest endeavors to cut each other's throats, covered with dust and blood, a third person made his appearance, and being informed of the cause of their difficulty, told the astonished combatants of what they had entirely overlooked, which was the fact that the shield had actually two sides, and that one was of silver and the other of brass. The fact in the case was, each knight had examined only his own side of the shield, and was prepared to pledge his blood that he had got the right of the whole subject. It is often so here; each man takes the side which lies towards the way from which he comes, and each believes he has got the whole subject; but we should bear in mind that every question, like the shield, has two sides, one is silver, and the other brass, and he must take the whole mass if he would find both.

It strikes us this is too much the case with those who urge their objections to this society, and especially so, when we have heard this objection urged, "Your regalia is useless, expensive, and extravagant." It is well known that one of the most successful modes of teaching has been by symbols. In some ages of the world this form of imparting instruction has been used altogether, and in sacred things this form has been preferred above all others. Hence among the Jews their external religion consisted almost entirely of symbols.

These have been continued in the Christian religion, where we have Baptism and the Lord's Supper; and what could more beautifully and sublimely express what they are designed to represent? One peculiarity in symbolic teaching is, that the sign be simple in itself; which also contributes to the furtherance of the great end of this kind of instruction, which is that it be enduring.

Suppose, then, we wish to teach the importance of unity and purity, and at the same time produce uniformity in the appearance of a company of men, and distinguish the relation each bears to the object which engages our attention, and still have symbolized before each individual the peculiar obligation he is under, and the specific duties he is to perform; how could this be done better, and in a more simple way, than by a collar and apron, to which should be attached a simple color, which should at the same time tell the rank and duty of the wearer. Such is the design of the regalia of the Order. If it be said that it is simple, we have only to reply, then it is just what it was designed to be.

But it is further said, much of the regalia is extravagant, and involves needless expense. Lodges are not in the habit of purchasing such regalia, theirs is common and cheap. The expense of the costly regalia of which they complain, is a matter to be settled between the wearer and the objector. If he thinks this a matter of his concern, and can make the purchaser of costly regalia think so too, he may, perhaps, prevail on him to be more economical in future. But we have the curiosity to look at this matter of expensive equipage a little further. We have often seen, on occasions of military parade, the very class of persons who object to expensive regalia, stand with chained attention, admiring a corps of military, praising the neatness of their equipage, and envying the soldier his place. They would even bring their children to look with them on this jovial death-pageant, and admire this or that officer, as with glittering sword and shining tinsel flashing in the sun-beams, he gave his orders, which, when the reality should come, would send fifties or hundreds of immortal souls to the spirit world, and make as many wives widows, and twice as many children fatherless; a pageant which must ever be attended with hardness of heart, and with all the immorality of the camp; which must dry every tear by the representation of human suffering over which it would remorselessly roll its iron war-wheel, and crush with its remorseless war-tread in its barbarous charges to death, hushing groans by the shout of battle or the thunder of arms; while the desire to alleviate the bleeding and mangled forms which strew the field, does not once enter into the economy of the profession. And the objector admires this glittering array, and never once thinks to censure this lavish expenditure for death purposes; and yet the equipage worn by one of these minions of the Angel of Death, would furnish a whole Lodge with the badges of the Order. But no sooner does an Odd Fellow make his appearance with the badge of humanity, and of moral lessons, by which to train his better feelings to tenderness, and instead of making widows and orphans, to alleviate their sorrows and administer to their wants, than the welkin rings with, "Oh! the extravagance of Odd Fellows!" But suppose Odd Fellows should wear just such badges as the objector would have them, how long before we should hear another objector from another quarter saying, "You cannot think very highly of your institution, or you would clothe it better."

The truth is, persons connected with this society feel that it is worthy of a proper representation, and while it continues as it is, we sincerely hope it may enjoy such attention and representation; for of all this we believe it every way worthy.

Men are not very apt to lavish attention on unworthy objects, especially those of a moral nature; but when they do this, and more especially when persons of all classes do this, it is very good evidence that the subject which they treat thus, is, in their judgment, one worthy to be honored and respected. Those who understand the subject the best, reckon Odd Fellowship to be worthy of this attention; and those who know little or nothing of it, complain of them for rendering such a judgment, and maintaining, without compulsion, such a practice.

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YOUNG MAN, STOP!—You, young man, on your way to the ball alley or billiard-room, with a cigar in your mouth, and with an appetite for a mint julep—stop a moment. Are you not in a dangerous way? Will those places or your habits, lead you to respectability or usefulness in society? Will you by them become more moral, more virtuous, or intelligent? If not, stop where you are, we beseech of you. You have nobleness of heart, perhaps, and a generous disposition. You may do good to those about you if you will. Your example, if it be such as will lead to virtue, will draw others after you; or if it leads to vice or error, will also, and the more readily, lure others in the way of evil. Then, young man, stop and think upon your course! Where is it tending? If to bad habits and low associations, stop instantly. Stand firm. Take not another step in the dangerous way, but turn back before it is too late.

THE PRISON OF LIFE.

AN ALLEGORY.

"The world is to man, as is his temper or complexion: the mind constitutes its own prosperity and adversity: the winter presents no cloud to a cheerful spirit, neither can summer find sunshine for the mind that is in a state of dejection. The Universe appears to him as a vault wherein joy is entombed, and the sun himself as a lamp that serves to show the gloom and horrors around."

The truth of the foregoing quotation accords with the opinions of the wise, and is confirmed by the experience of every man of common sense and observation. All moral philosophers admit that happiness is seated in the mind, and does not depend on the situation. Cardinal de Letz was more contented in prison than the splenetic grumbler rolling in wealth and pampered with luxury. And why? Because he possessed and exercised habitual cheerfulness of which the malice of his enemies could not deprive him. We are all in pursuit of happiness, and seek it in every way at an immense expense, in the shape of wealth, fame and eminence; but when we have obtained the object that was to give us fruition, like a phantom we find it has eluded our grasp. The truth is, no human being ever found any real happiness anywhere, except in his own mind; and every one with a good conscience may obtain as much of it as is alloted to mortals, if he will adopt the right method and steadily pursue it. The whole art, if it may be so termed, consists in acquiring the power, by habit, of driving out of the mind unpleasant thoughts and substituting more agreeable ones in their stead; making the most of every situation in life; looking always on the bright side of everything; in short, always *taking things by their smooth handle.* But how are we to prevent our thoughts from dwelling on unpleasant subjects? With many they resemble an undisciplined company of militia that runs here and there over the parade ground, contrary to the wishes and in defiance of the commands of the officers. Though this may seem so, yet whoever will make the exertion and persevere in his efforts, will find that he may acquire the power, by habit, of reducing his thoughts to subordination, and can eject a disagreeable reflection from his mind with as much ease as he could a toad or a spider from a drawing-room. It is done by making an effort to think of something agreeable, and persevering in it, in the same way you apply your memory on a composition you are learning by heart. It is as easy to acquire this power over the thoughts, as it is for some constitutions to become accustomed to and relish tobacco. The great poet of nature makes Hamlet say: "There's nothing either good or bad, *but thinking makes it so;*" and Doctor Johnson observed: "Vivacity is much an art, and depends greatly on habit." But mankind are prone to look on the dark side of every misfortune and to deplore the misery of it, instead of rejoicing it was no worse and seeking for some collateral advantage that might possibly attend or grow out of it. If one will resolve to take everything by the smooth handle, and put himself upon considering how to make the best of ill luck, instead of childishly repining, he will find that but few misfortunes can or will happen, but might have been worse, or are attended with something consolatory, if carefully sought for, and with a desire to find it, guided with hope and sustained by a cheerful mind.

The following allegory is intended as an illustration of the advantages a person of cheerful disposition and lively hopes has over the atrabilarious moper, who is forever grumbling at fortune and repining at his situation in life.

There was once an absolute monarch who sentenced two of his subjects to be imprisoned for life. The location of the prison was remarkable for the strong contrast of prospects presented to view from the only two windows it contained. Situated on a lofty ridge, the north window of the dungeon looked down on a gloomy cypress swamp, which extended as far as the eye could reach — the dark foliage of the trees, with their long moss, like funeral drapery, presented a somber gloom, and were tenanted by bats, owls, and other ill-omened birds. The water was as black as ink; and, putrid with stragnation, it sent forth a fetid, poisonous miasma, difficult to breathe, and deleterious to health — filling the atmosphere continually with dark masses of clouds, and pestilential vapors. From this swamp no pleasant sounds greeted the ear, which was saluted by the hoot of the owl, the croak of the raven, and the splash of the alligator in pursuit of the slimy reptiles with which the place was infested. The south window opened upon a beautiful landscape, charming to the eye, and grateful to the senses. The country, till it reached the ocean, was beautifully diversified with hills and vales, clothed in perennial verdure, ornamented with trees, adorned with flowers, refreshed with purpling streams, and enlivened by the operations of industry. On this side the air was pure, and a refreshing sea-breeze kept the vapors of the swamp from passing the mountainous ridge on which the prison was situated; and no sounds were heard but the caroling of birds, songs of joy, and shouts of gladness. All was peace, sunshine, prosperity, and entertainment.

When these two prisoners found themselves shut up in this dungeon, their conduct was as different as the prospects presented from its windows. Heraclitus was overwhelmed with feelings of gloomy despair. He was displeased with his sovereign, and execrated the sentence of incarceration. Refusing all consolation, he spent his time in contemplating the dreary prospect from the north window of his prison-house, and making himself still more miserable by dwelling constantly on the dreary desolation before him. Instead of changing his prospect, which he could have done at pleasure, he vented his spleen and ill-nature in murmuring, repining, and unavailing regrets. His digestion was impaired—his health injured—till, by long habit, he lost the power, as well as the disposition, to change the view, which in time completely jaundiced his eyesight; or to cease the habit of complaining, in which he had so long indulged. His life was short and miserable.

Democritus pursued a different course. Having unbounded confidence in the wisdom of his sovereign, and hoping his imprisonment might eventually turn out for the best, he wisely determined to make the most of his situation: to "cease to lament for that which he could not help, and study help for that which he lamented." He immediately placed himself at the south window. Here he could see sunshine, and amuse himself with the beautiful prospect before him. This view cheered his heart, exhilarated his spirits, and enabled him to imbibe no small portion of consolation, from the many good things which attracted his notice and elicited his admiration. While his companion was listening to the croaking of frogs and the hissing of serpents, he was regaled with the melody of the feathered songsters; and while Heraclitus had his attention attracted by the voracious alligator or poisonous serpent pursuing and devouring his prey, he amused himself with viewing flocks and herds, and the glee and pastime of healthy and happy children. He found his situation admitted of many alleviations, made good use of them, became resigned to his fate, and habitually cheerful. If a cloud drove across the horizon, shrouding it in temporary gloom, which was sometimes the case, with the eye of hope he could always see the bow of promise in the cloud. If he chanced to go over and take a peep through the north window, he turned away directly, and indemnified himself by looking on the sunny side, which, the more he examined, the greater the variety of pleasing objects which seemed to spring up to his view. He was healthy and contented, and lived to good old age.

The soul of man, tabernacled in its mortal frame, which it must inhabit till death sets it at liberty, may be compared to one of those prisoners. Its prison is placed in a world containing things both good and evil; and the tranquility of the soul may be preserved by a constant contemplation of the good, and a proper estimate of the evil; or rendered miserable by continually dwelling on the evil, without a due consideration of the good. When you see a person, overtaken by some great calamity, give up all efforts, sink into despair, or endeavor to drown his grief in the inebriating bowl, depend upon it he has fixed himself at the north window, and unless he turns from it he will be irretrievably ruined. If one who has been cheated, robbed, or deserted and betrayed by a friend, denounce all mankind as knaves and hypocrites, you may know to a certainty that he is taking a misanthropic peep through the north window. When you hear a young man rail at the fair sex generally, and charge them with inconstancy, merely because he has been jilted by the object of his affections, you may know he is looking out at the dismal swamp. When you hear a person always complaining of the weather, or something as unreasonable—dissatified with every thing that happens, and fretting himself into the spleen for trifles, depend on it, such a one is a poor d—l, always viewing the gloomy side—miserable himself, and annoying to his companions. When you find a person envying his neighbor, rejoicing when ill luck overtakes him—lending a willing ear to back-biting and calumny, and never better satisfied than when he is stabbing the reputation of some one, with the secret dagger of defamation, crusted with rancorous malice, you may set him or her down at the north window, with the assurance that such persons are the most unhappy, disagreeable beings in existence, who deserves to be "spurned like stranger curs" from the society of every friend to social harmony, and every cherisher of benevolent feelings. When you hear an old man repining because he has lost the strength and vigor of manhood—habitually peevish and irritable—vexed at the innocent amusements and gayeties of young persons, you may not only locate him at the north window, but you may rest assured he has been there all his days, and passed a miserably discontented life.

On the other hand, when you see one who has been overtaken with some great misfortune, bless his stars that it is no worse, and console himself with the reflection, that when things are at the worst they must mend, double his diligence to retrieve his affairs, and rise above the waves that have overwhelmed him, depend on it, such a person is viewing things in the light of sunshine, through the telescope of hope—he will be soothed with the sympathy of the humane, encouraged by the assistance of the charitable, and flourish in spite of adversity. When you hear one who has been defrauded by a villain, or deserted by a friend, congratulate himself that mankind are not all destitute of moral honesty and constancy, that is a man possessing much of the milk of of human kindness, who has planted himself at the south window, from whence he will be sure to behold many men of sterling worth and Aristidean honesty, and friends worthy to be "grappled to the soul with hooks of steel." When you hear a young man who has been deceived by the object of his affections, rejoice that he has escaped being united to a woman of fickle mind and wavering attachment, you may be certain that he is surveying the flowery landscape from the right quarter, from whence he will be sure to see hundreds much more worthy of his heart and hand, than she that had disappointed him. When you see a person contented at all times, and in every change of weather — satisfied with himself, and pleased with his friends —hoping all for the best, and taking every thing by the smooth handle, you may take it for granted, that person is at the south window, from whence he sees the bright side of everything which sheds a charm over his existence. When you find one who, while he takes the most favorable view of his own misfortune, rejoices at the prosperity of his neighbor, turns a deaf ear to slander, and puts the best construction on dubious conduct—does not condemn till convinced by facts—thinking no evil, and envying no man's good fortune, rest asured that man is contemplating the pleasing landscape through the south window, and cannot be rendered unhappy while he does so. And, to conclude, when you find an old man bearing the infirmities of age with cheerfullness, pleased with the gayeties and innocent amusements of youth, neither regretting that he has lost the vigor of manhood, nor repining at his helpless weakness, you may take it for granted he has always been at the south window, made the most of the bill of fare of life, and that its evening is to that which is past, as the Indian summer to the preceding seasons, the most agreeable of all. T.C.W.

Xenia, Ohio.

NECESSITY OF ODD FELLOWSHIP.

BY REV. BRO. D. D. SMITH.

Does there exist a necessity for such an Institution?

We answer affirmatively for the following reasons:

Man is exposed to numerous temptations. He is liable to fall a snare to the machinations of the wicked. He stands in need of a careful and watchful friend, who will counsel him for good, and warn him of approaching danger. In the true hearted Odd Fellow, this want is met and realized. In his brother of the Lodge he finds a trusty companion, a benevolent counsellor, a faithful watchman, and a worthy guide; one who will apprise him of coming evil, seek to guide his feet in the way of peace, and direct him to the fountain of true felicity.

Man is the subject of accumulated misfortune. Dark days of adversity are appointed him. Fortune will frown upon him; his sky will become overcast; his hopes will be blasted, and his bright visions will vanish and fade from his ardent gaze. Under these circumstances, a friend is important, who will remain true in sorrow's hour, and whose affectionate greeting and benevolent smile shall rob adversity of its sting, and soften down the hard edge of calamity. Our Institution furnishes this friend. For the true Odd Fellow is near when the angry storm of misfortune sweeps away the day-dreams of glory, and is ready to extend unasked relief, divide his portion with the needy brother, and sooth his troubled bosom with expressions of kindly regard. In the Lodge room, the fountain of sympathy is opened, and there the oppressed drinks from the cup of unadulterated friendship. When the friends which the sunbeams of prosperity warned into being have turned coldly away, the Odd Fellow's affection shines with greater brilliancy. Adversity opens the fountain of love in his soul, and the healing streams flow forth to bless the afflicted brother.

Man is the victim of disease. Neither wisdom, power, glory, or riches, can ward off the diseases which wait on our path, as the appointed agents, to cut off our hopes and wean us from earth. The nerve of steel, the rosy cheek, the sprightly limbs, and the sparkling eye, must flee before the approach of disease. And when the pestilence which walks in darkness and wastes at noon-day, prostrates its victim upon the bed of pain, there to pass days and nights of weariness and anguish, man needs the wakeful eye and untiring hand of true friendship, to anticipate the wants he is unable to express, and present the healing balm to his lips. In his brothers of the Lodge he is provided with friends who will watch over him with care, smooth his pillow, and if a loathsome disease "cleaves fast unto him," and in consequence thereof his own kindred proves deserters, the Odd Fellow, under the promptings of solemn obligations, will watch beside his couch, and breathe the foul air of the chamber of sickness. He will pray for his recovery, and faithfully cool his feverish brow, moisten his parched lips, sooth his troubled soul, direct his thoughts to heaven and his mind to God, and throw around his couch of sorrow the bright beams of "Friendship, Love and Truth."

Man is exposed to death. We must all die. Mortality is written upon these bodies. The decree has gone forth —"Dust thou art, and unto dust shalt thou return." In the last sickness he needs the attentions of those in whom he can repose all confidence; and when the vital spark has fled, his body must be conveyed to the silent grave, and there deposited with respectful attention. And the father and husband being no more, it is needful that the lone widow should be provided for, and her fatherless children educated. When death has completed his work by removing the Odd Fellow from time, his brethren commit his body to the earth with solemn and appropriate ceremonies, cast the evergreen upon his coffin in token of perpetual remembrance, defray the expenses incident to the funeral, and provide for the disconsolate widow and sorrow stricken children. Thus, while the sick and dead and mourning relatives are amply provided for, the Odd Fellow is furnished with opportunities for doing good, and is solemnly bound to the performance of his duties.

In this imperfect sketch, I have set forth the necessity for our Institution, and I have only to remark here, that all that can be desired in a benevolent institution is found in the Independent Order of Odd Fellows. To this may be added the fact, that the Lodge room cultivates a talent for business — inspires a reverence for religion — kindles the fire of devotion — and takes the young and thoughtless from inproper places of resort. It throws the restraints of virtue over the brotherhood, and thus gives to the wife a kind husband, to the children a dutiful father, to the sisters an affectionate brother, and to parents dutiful sons. Who then can question the utility of such an institution?

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Charity.—Love, benevolence, good will — these are the elements of *Charity.* A world of pain and misery needs a hand of love to stay the work of disease, and want, and death; and the destiny of man in two worlds, depends in no small degree upon the proper cultivation, and timely exercise of this angelic virtue. The dark clouds of adversity recede before its peaceful light, and a new star shines calmly on the weary pilgrim's lone pathway: crime stands rebuked; virtue is strengthened; and the brightest and purest angel, no less than the lowest and poorest mortal, receives a thrill of joy, and acknowledges a new glory, when made to feel the hallowed influences of *living* love.

Charity must not be *limited,* either in its definition or exercise. It is too noble to be fettered. The proud eagle loves the highest peak, where his piercing eye can glance from mountain to mountain, and from valley to valley; but limit this noble bird to the mean cage and his life is yielded with his liberty. So of *charity;* limit it to selfish purposes and degraded objects — disrobe it of the attribute of universality, and reserve its agency for particular persons and special occasions; and then, like the broken-hearted eagle, it droops and dies, a victim to its own false glory.

Brotherly love has risen upon the world like a gleaming star bursting through a dark and storm-clad sky; and its genial light should extend from land to land, and from sea to sea, until every clime receives its life-giving rays. Let no miserly hand mete out its glories — give it the wings of the morning, and send it forth on a world-wide errand of mercy; let it visit the humblest hamlet, and step boldly into the proudest palace; let it approach the beggar on the threshold, and the millionaire in his luxury; let it restrain the vicious and encourage the virtuous — direct the ignorant and counsel the wise ;— these are the attributes of *charity — such* a charity as may be acknowledged on earth, and such as will be rewarded in heaven.

ORIGINAL.

A DEFENCE AND EXPOSITION
OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER II.

Notwithstanding Odd Fellowship is benevolent in its principles, and we challenge any one to show the contrary in its practice, it has, from its earliest existence in this country, met with bitterest opposition. Various indeed are the objections urged against the institution, and as various the sources from whence they proceed. Individuals and ecclesiastical bodies, as such, have issued their malevolent maledictions against it. It will not be desirable in these chapters to answer all these in their order, but simply those most common and prominent.

Some have said it must be a frivolous and levitous association because of its *odd* name—*Independent Order of Odd Fellows.* The name was originally simply "Odd Fellows," and the appelative "Independent Order" was prefixed to distinguish it from another Order of which this was declared *independent.* But why the *Odd Fellow*—the most odd part of the name? The word "fellow" means "companion," therefore fellowship means companionship. The word "odd" signifies "strange," "singular," therefore "Odd Fellowship" strange companionship. That men of discordant opinions, both religious and political, of various interests and objects of life should associate themselves for the accomplishment of a specific design; in which association they lay aside their peculiarities, and in harmony unite to aid each other in the struggles incident to this world, and to cherish and protect each other in trials and adversities which are inseparable from human life, is truly a strange phenomenon—a "strange companionship" in this age of selfishness. Therefore, the propriety of the name.

Our institution teaches important principles and lessons, many of which are taught by symbols—one of which symbols is our name. Our Order is composed of men of all grades and classes who are worthy—mechanics, farmers, merchants and professional men—men who have their thousands, others who depend upon their honest daily toil for their livelihood. Also, men of the most giant intellect and high position in the world, church and State, and those whose sphere is confined to the retired village where they reflect the lustre and beauty of those who eat their bread by the sweat of their brow. In view of this great disparity of employment and pursuit, men are disposed to classify—to arrange themselves in sets or castes—to dethrone that paternal feeling and sympathy which ought to exist among men professing equality of liberty, both political and religious, and to have emanated from the hands of a common parent. Those who have claimed, assumed and usurped the prerogative of giving tone to society, and of setting the boundaries of respectability, are too prone to place too much stress upon "trade, calling and profession"—upon external appearances—upon polite exhibitation. To avert this is one of the effects of our institution. We teach our novitiates that men are not always to be taken for what they appear, for some may have a prepossessing manner and person, and yet be destitute of all genuine principle, while on the contrary, some may have a rough, unseemly exterior, but a good true heart within. This important and interesting lesson is symbolized by our name. Perhaps it will be as well to state just here as elsewhere, that a person being simply initiated is an Odd Fellow, and one that has taken all the degrees, is no more. Odd Fellowship with us is synonomous with *equality and honesty.*

Ah! but it is a secret society! says the objector. If it is as good as you say, why keep it secret. It must be bad or it would not seek secrecy as a screen.

Declamation and denunciation upon this point will not do; we must have sound argument against the great principle of secret association before we shall tamely submit to its overthrow. We shall not be alarmed by any cry of raw-head and bloody-bones at the mention of the noble and powerful principle of secret association. That secrecy is a sin is not a universally received axiom; however axiomatic it may appear in the ears of some, yet we will require a demonstration of the proposition before we will admit its truth, and then we will govern ourselves accordingly. In the meantime we invite the inquiring to a few suggestions and arguments which are perfectly satisfactory to ourselves, proving the converse of the proposition.

We say secrecy is not a sin. The Psalmist says: "The secret of the Lord is with them that fear him; and he will show them his covenant." (Ps. 25, 14.) Again the wise man says, "For the froward are an abomination to the Lord, but his secret is with the righteous." (Prov. 3, 32.) Here there is declared to be a secret that is the Lord's, and that he has committed that secret to those that "fear him," and "the righteous." No intelligent christian will deny that when he was "born again" he received a revelation of God's love, which he has never been able to express. An illustration of this is found in Revelations 2, 17: "To him that overcometh will I give to eat of the HIDDEN manna, and will give him a white stone, and in the stone a new name written, which NO MAN KNOWETH saving he that receiveth it." (The small capitals are my own.) The Saviour speaks manifesting himself unto his disciples as he does not unto the world. All of which shows most conclusively that there is a holy mystery in the operations of Grace, in initiating persons into the kingdom of Christ, and in the impartation of the testimonies of reconciliation to God through our Lord Jesus Christ. And how just is the claim of christians that their experience is so mysterious that it must be enjoyed in order to be appreciated, and how justly do they complain of those who say there is no such thing as experimental religion because they have never felt it.

If then, there is a mysterious, aye, a secret, holy communion existing between God and his peculiar people, I ask how can there be any sin in the principle of secrecy? God has a secret, and is not the God of the whole earth right? A capacity to keep a secret is spoken of as being a virtue of the most enviable character. A tale bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. (Prov. 11, 13.) To the person who would reveal secrets is ascribed the most hateful character—"*a tale bearer*"—the most despiseable of things in the world—one whose chief employ and pleasure consists in disturbing the peaceful relations of society; yet that is the character given to the one that would reveal secrets. While on the contrary the highest encomium is passed upon the one who conceals the matter—"a faithful spirit"—how high the compliment! But it is to him that "concealeth the matter." This implies, it seems, something more than simply secrecy. It seems to imply a studious effort to keep secret, to cover, obscure the matter. If this, then, is the virtue that constitutes the "faithful spirit," then certainly the principle secrecy cannot be sinful. What! sinful and yet impart a virtue that gives us the most enviable character of a "faithful spirit." Impossible! Christ who spake as never man spake, and who taught with authority and not as the scribes, taught the principle of secrecy as a requisite to virtuous action in certain cases. This principle is clearly set forth in the first paragraphs of the sixth chapter of Matthew, where the following very significant expressions occur: "When thou doest thine alms do not sound a trumpet before thee as the hypocrites do." "Let not thy left hand know what thy right hand doeth." "That thine alms may be in secret;" "that thy father, which seeth in secret, himself shall reward thee openly." Also, the admonition to pray in secret. We therefore scripturally conclude that secrecy is not a sin, or else Christ would not recommend it.

I have now before me a pamphlet bearing the following title: "Secret Societies. A Discourse delivered in the Sixth Presbyterian Church, Cincinnati, September 7, 1845; by J. Blanchard, Pastor. 'In secret have I said nothing'—John 18, 20." The text from which this "Discourse" was preached is as follows: "Jesus answered them; I spake openly to the world; I ever taught in the synagogues and in the temple, whither the Jews always resort; and in secret have I said nothing."

"The object of this dicourse is to show from the example of Christ, and by argument, that christians ought not to join secret societies." So says Dr. Blanchard in the sermon. On the 7th page of this pamphlet, John Blanchard, D. D., gives out his strength from this passage: "But we are not left to infer Christ's opposition to secret societies, as a means of reform, from his general character. At the close of his earthly labors, toward morning of the night of his betrayal by Judas, when dragged to his mock trial, in the palace of Caiaphas, '*The High Priest asked Jesus of his disciples and his doctrine.*' 'Jesus answered him' in the words of the text: '*I spake openly to the world*—AND IN SECRET HAVE I SAID NOTHING.'

Let the reader mark the language: "But we are not left to *infer* Christ's opposition to secret societies, as a means of reform, from his general character." Very true—and how could any one infer his opposition from his general character? We could easily infer his opposition to profanity, violence, &c., from his "general character," but his opposition to secret societies we could not. Suppose Dr. Blanchard had just followed out the plainly marked paths and duties of the christian minister, and preached "Christ and him crucified," and against those sins which are plainly defined in scripture, how could any one have inferred his opposition to secret societies from his "general character?" How many are there in the world who have no connection with secret societies, and in fact who have no secrets of their own, and could not keep them if they had; and yet have no opposition to secret societies? And but for this vindictive sermon, and other similar attacks upon these unoffending Orders, the world might yet been in ignorance of his opposition to secret societies, inferring from his "general character." How many other worthy ministers in the world have not defined their position; and their opposition cannot be inferred from their "general character." Judging from the "general character of Christ," and "his example," where did John Blanchard, D. D., get his authority for delivering a speech against secret societies on the Sabbath day? There were secret societies in the days of our Saviour, yet we never hear of his spending his hours of discourse in abuse of these; and yet he never failed to reprove with majesty all sins which came in the purview of his mission.

Still mark the above quotation. At the close of his earthly labors, "the High Priest asked Jesus of his disciples, and his doctrines." "Jesus answered him," in the words of the text, "I spake openly to the world; and in secret have I said nothing." In this, Dr. B. thinks he has direct precept against secrecy in general, and secret societies in particular. Here I claim the right to differ with the D.D., and say that the answer that Christ gave to the High Priest's question was limited to the two special things therein contained, and not to the labors of his whole life, as affirmed by Dr. B. Lest I should be thought to misrepresent the Doctor, I will give his own language immediately following the above quotations:

"He refers, of course, to the labor of his *whole* life; *for the High Priest's question went thus far.* He declared what means he *did*, and what he *did not* use in his attempts to benefit society, and reform and save men. He spake the truth 'openly,' as the Temperance Societies have done until the rise of the secret Orders; and He explicitly declares that He resorted to no secret methods of reform: 'IN SECRET HAVE I SAID NOTHING.' All the ends which he proposed, and the means by which they were to be reached, were open, and the world's scrutiny was constantly invited. This information is explicit, and it is to the point. There were no secret societies among Christ's disciples."

If the Doctor is right in his conclusion from the proposition, then is the sacred narrative false at another point, as I shall proceed to show; but if the Doctor is wrong then the narrative is secure, and upon my understanding of Christ's expression is perfectly plain.

In the first nine verses of the 17th chapter of Matthew, we have recorded the account of the transfiguration of Christ. The narrative is introduced in these words: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain *apart*, and was transfigured before them." We presume that this was the most gorgeous and magnificient display of the glory and true character of our Saviour which is on record of him. Perhaps no event of his eventful life was more convincing of the truth of his claims to Messiahship than this would have been had it been public, yet he chose that it should be kept secret, for as they "came down from the mountain, Jesus charged them, saying, tell the vision to no man, until the Son of man be risen from the dead." (9th verse.) What! not tell it to Bartholomew? not tell Phillip? not tell Matthew? *Tell the vision to no man!* What, not tell it to my wife? she would like to hear of thy glory! *Tell the vision to* NO *man, is the charge.*

We have no reason to believe that Christ was disobeyed on this occasion; and if not, the story of his transfiguration was a secret between himself and Peter, James and John, at the very moment he answered the High Priest: "In secret have I said nothing." And here is an instance in which our Saviour had a secret which he kept himself and required others to keep secret from "all the female and most of the male deciples." (Blanchard's language.) Now, if Mr. B.'s conclusion is correct from the expression of Christ in his answer to the High Priest, that "He refers of course to the labors of His whole life," then this narrative cannot be true. But upon my conclusion that the reply was limited to the subjects contained in the High Priest's question, the whole matter is plain, and the truth of scripture narrative is successfully vindicated.

For of his disciples and doctrines he always spake openly and to the world, and concerning them "in secret he said nothing." Let honest and unprejudiced christians judge between us.

Dr. Blanchard concludes his sermon with a great flourish of trumpets by the introduction of the following scripture language: "O my soul, come not thou into their secret; unto their assembly, mine honor be not united." This is the language of Jacob when he blessed his sons just before his death, and the following is its connection: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come thou not into their secret; unto their assembly, mine honor be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." (Gen. 49, 5, 7.)

I have no doubt but John Blanchard said in his heart, when he discovered this passage, in the language of Shakspeare,

"For this relief, much thanks."

Now, in order to apply this to secret societies of the present day, the Doctor must prove for us a much higher antiquity than we claim — that we are the lineal descendants of Simeon and Levi — that we have instruments of cruelty in our habitation — that we slew a man — that we have digged down a wall — that our anger was fierce — that our wrath was cruel — all of which we deny, and challenge the proof. It would be well for the Doctor to observe that a higher power than himself claims the prerogative to scatter and divide these "cabals;" and unless he has very clear evidence of being delegated to do that work, he should be careful, "lest he be found to fight against God." The text and this relieving passage are all that the Doctor introduces into his sermon, which could have the least bearing upon secret societies. We therefore conclude that they were all he had.

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A PHYSICIAN FOR ODD FELLOWS.

Here is a subject well deserving the attention of Odd Fellows. Our arrangements for the welfare of our afflicted brethren are not perfect yet — but we may "go on to perfection," and with a very few alterations in our rules and regulations, we shall be, in this respect, very near where our desires now carry us. There is an article in some one of the English publications, the substance of which we intend soon to lay before our readers — but at present we know not where to find it, and, therefore, will only bring the subject to to their notice, and leave them to cogitate thereon at their leisure. If a brother is now taken sick, he is furnished with two watchers per night, and four dollars per week. But the services of a physician are not provided him — and if he is a stranger, and withal very poor, he may suffer, and the Lodge will also suffer, by reason of his not receiving proper medical treatment. The Lodge will suffer — because, if the sick brother does not receive the requisite medical advice, his illness may be prolonged, and the Lodge may become nearly if not quite exhausted, before he recovers. Now these evils may be remedied; and we propose the following plan: — First, let the dues be increased from one dollar to one dollar and twenty-five cents per quarter — and let the additional twenty-five cents be appropriated to paying a physician. Second, let each Lodge secure the services of a physician, paying him one dollar per year for each member, the physician agreeing to visit and advise with the sick members, whenever notified to do so by the officers of the Lodge. The probability is, that those who are able, would employ a physician, while those who have small means, would be provided with suitable advice by the Lodge. Considering how few Odd Fellows are sick during the term of twelve months, and how many have family physicians whom they would rather employ than a Lodge doctor, the labor of the physician would be small, and the compensation ample; while the amount of good done would exceed all calculation. We seriously incline to the opinion that this subject is deserving the attention of our brethren, and we trust that it may be brought before the Lodges, and receive that attention which its importance demands. Some may contend that it would do better to make arrangements at a hospital for the accommodation of the sick brethren, but the inconvenience attendant on removing the afflicted from their families, would render that plan unworthy of adoption. Let the subject come up for discussion, and the intelligence of our members will place it in the true and healthful light. At some future time we will consider the matter more at length.—*Independent Odd Fellow.*

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The Best Patrimony.—A man may leave a patrimony to his son, but how soon it may be mortgaged! He may leave him money, but how soon may it be squandered! When he leaves him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold and silver.

OUR OBJECTS AND DUTIES.

BY BRO. E. W. ROBERTS.

It is the object of our association to make men feel and act mutually toward each other as brothers—to establish universally throughout the human race an affinity of interest and feeling, stronger than the ties of consanguinity, and more fervent and lasting than the attachment of the affections. Its principles find their basis in the moral sentiments, and compose the essential features of that wisely adapted moral constitution of man which connects him with all the associations of life. When we contemplate man as a moral being, and the mind of man as a moral engine, whose powers of duration are eternity, and whose range of perception is infinity, we behold him endowed with elementary constituents of a high and mighty import, and affected by relations of a vast and imposing character. We behold him placed physically paramount in a creation of wisdom and beneficence, with duties imposed upon him of the most noble and exalted character. His relations to the Great Controlling Power, and Supreme Governor of the Universe, are of a nature which brings his mental capacities to the footstool of Deity. To those of his own kind, who, like him, occupy a similar relation, he stands in a position by which many and important duties are imposed upon him individually. But in the great struggle of life, in the tumults, the toils, the pursuits, the aims and ends of humanity's schemings, the great and noble principles which should govern man in his intercourse with man, are too often perverted and distorted, if not entirely diverted from their true channel, or destroyed. It is the great moving object of our institution to endeavor to assist these moral principles in regaining their authority, which has been lessened or obscured amid the contests of impulsive passion, and by teaching the relations, which as moral and accountable beings we sustain to God, to each other, and to the human family at large, by solemn and impressive ceremonies, lead the mind of man to the cultivation and practice of those duties of Friendship, Love and Truth, into which all the reciprocal relations of life revolve themselves.

The duties to which we are pledged as Odd Fellows, are of a three-fold nature. Our first and highest duty is due to the Eternal, Incomprehensible Jehovah, the Universal God of Nature, to whom we owe the profoundest reverence and allegiance. We behold in him the First Great Cause, and from the vast, illimitable and almost incomprehensible works of nature, we infer with the absolute certainty of reasonable demonstration his illimitable existence, universal power, and boundless wisdom. To Him all our acts should bear due deference and respect, and from Him all aid and direction in the affairs of life should be expected, and our respect for His holy character should be exhibited "by never mentioning his name except with the most profound reverence."

To ourselves we owe the duty of improving every opportunity of cultivating our moral and mental faculties, as an essential to the enjoyment of happiness. We should feel called upon to practice virtue, to check all vicious tendencies, and shun all vicious pursuits. Be temperate in the exercise of our appetites, be consistent in our conduct toward others, dealing with our fellow-man according to the dictates of honor and uprightness, and holding Truth and Justice as the corner-stone of our lives—remembering that we are Odd Fellows only when "we think and act like honest men." In our duty to others, we should bear in mind the Divine command, "Do ye unto others, even as ye would they should do unto you." Let this be the broad basis of our conduct and dealings toward our fellow men, and we shall have summed up every moral duty inculcated by our precepts. We must remember that as we are indissolubly bound together by the most sacred engagements, the acts of one have a bearing upon the character of all. Act justly toward all men—be generous in according to them a freedom of opinion and sentiment—cultivate universal benevolence toward the distresses, misfortunes, follies and faults, reputation, conduct, character and feelings of others, and aid as far as may be by proper example, in improving their moral condition—be prompt in the fulfilment of all engagements, and the redemption of all promises, until the word of an Odd Fellow shall stand as a bond of honor. As good and faithful citizens, our first duty is to our country. The maintenance of her honor, and peace and prosperity in accordance therewith, rise pre-eminent before all others. He who would designedly act in any manner to the contrary, would not only be regardless of his duty, but prove a recreant to the sacred character which he had taken upon himself. Odd Fellowship teaches us that allegiance to the laws of our country, and attention to her interests, is the great moral duty of every good citizen.

These duties Odd Fellowship inculcates by the solemn mysteries and ceremonials through which you have all passed, and of which the insignia with which you are clothed are the mementoes. As you discharge your duties faithfully, so will your high consideration be among those who delight to call you by the sacred name of "BROTHER." If, however, one should be found so wanting in all that constitutes an honorable man, as to neglect these sacred duties, violate his pledge of honor or make improper revelations of our holy ceremonials, he will justly become a loathsome object from whose association the most vile would shrink. Let his own conscience prove his torture, let remorse goad his soul to the last expiring hour of his life, while his name shall be but a term of reproach with every honorable man, and good Odd Fellow. It is imperative upon us to be particularly scrupulous in our walk and conduct through life—for, looking upon our Order in its sacred character, a censorious world forgives not the slightest indiscretion in conduct—the slightest dereliction of duty on the part of any. But, considering that all are bound together indissolubly, the acts of one unworthy member are visited upon the institution at large, and the whole Order suffers from the misdemeanors of a single guilty one, unless prompt measures are taken to clear our skirts from his faults, or to relieve our Lodge from the imputation of his companionship. And here let me remark that no unworthy member of our Order need hope to be screened from the just punishment of his faults, or even to escape the merited detection of his crime. It is a requirement of its principles, that no personal considerations whatever may be permitted to interfere between the guilty one and his just punishment—that none will be found to screen an unworthy member who has by his own act deprived himself of the beneficial effects of our association. But on the contrary, much more strongly is it impressed upon us as our duty, that we shall never hesitate to declare at once our abhorrence of the slightest infraction of law, or breach of moral duty.

A SISTER'S LOVE.

What is there more pure, kind, affectionate, tender, and loving, than a sister's heart, a sister's care, and a sister's love? Few, indeed, know or can appreciate a sister's love, if deprived of her sweet, smiling presence; for, with her to watch over you, and be ever near, one can easily feel her value, and ascertain how true is her affection. I would not overrate a sister's attachment, but as a brother, I hold the services of this amiable being beyond estimation; yet they ever appeared to me to be the dearest, if not the nearest, of any other member of the family.

She is ever ready to perform the most arduous task. She is ever willing and anxious to wait upon a brother's sick couch, and to administer to all his wants. Often will her feeling and affectionate heart, unknown to him, breathe a prayer for that brother's safety, and offer up to Heaven her devotions in silence to HIM, to watch over and guard him in the hour of trial and danger, preserve him through his every walk in life, and protect him, so dear to her, from the shafts of the profane, and the snares of the wicked who may surround him.

She it is, with buoyant air and joyful heart, who flies to embrace her brother's form, and lavish a thousand kisses upon his tear-moistened cheek, as his returning step lights upon the threshold of his happy home once more, and welcome him again to partake of the blessings of the little family group. A sister's love never fades, nor is its radiance ever dimmed; and a brother's gratitude can never repay the debt that he owes unto a sister's love.

Though death may snatch from her that fond and doting mother—her kind and tender father—and rend her heart with anguish for the loss of those whom she hath loved from her earliest infancy—yet, when she knows, when she feels, there is still a brother left to protect and provide for all her wants, and be near her through life—in adversity and prosperity—how grateful is she! how suppliant does she bow before HIS altar in earnest prayer, to thank HIM for that brother's preservation! and her feeble and yet pure and spotless heart, pours forth the most refined feelings of her soul, that he may be ever with her to cheer and console, and she with him to soothe and condole.

If grief troubles his breast, she will endeavor to offer him a balm by her sweet voice. If he is melancholy, she will bid him look up to her—who is cheerful, happy, and contented—and entreat him to forget his gloom—her eyes beaming with love, and the beautiful smiles playing over her cheeks, while in transports of joy she wakes him from his lethargy, and unites himself again with her—who feels that death only could sever them.

A sister's love is pure and innocent. Her soul is meek and humble. Her spirit is an angel's—righteous and eternal. Her life, a bright and ever-living star, which only ceases when all its kindred spirits have flown.

PREJUDICE.

Prejudice, or disposition to judge of any matter or subject without trial or investigation, and consequently a judgment favorable or unfavorable, as the case may be, is a feeling which every one possesses in a greater or less degree. We are very apt to settle any matter in our minds and to be fully assured of its truth or incorrectness, according to our previous predisposition. Nothing is more common than to hear individuals speak of any matter in the strongest terms of disapprobation, and yet, on close inquiry and scrutiny, you will find they have based their opinion on some unreliable source, without personal investigation. An individual may have a prejudice against another, and any thing that he may hear against his reputation he will most generally cherish as the truth, and yet, perhaps, he may be entirely innocent. The same feeling of prejudice is also manifested in other matters—the different sciences for instance, while one person is satisfied by study and inquiry, another has no faith nor any belief; the reason, that he is prejudiced against it. Odd Fellowship comes in for a full share of this subject. Nothing is more common than to hear persons express their disbelief of any of the benefits and advantages arising from this society, and that it is unworthy of the consideration of high minded men, and express much surprise that so many of their friends have united with them. Others again, will stand up and denounce the institution as immoral, having a tendency to unite all the worst classes of the community together, and that it is detrimental to all religious feeling; then there are others again who say that all secret societies are injurious and unsafe, and that if the institution is a good one why not promulgate it, and why the necessity of having closed doors to the public? All these questions can be answered in a satisfactory manner to an intelligent inquirer, but time will not permit at present to go into a full exposition. Any thing not perfectly understood is generally most unwisely censured, and this will apply to Odd Fellowship; founded on principles the most liberal and beneficial, it still finds opponents. There never was any subject which had for its object the welfare of mankind, but what in its day had the most bitter enemies, and called forth the loudest denunciations. Fulton was jeered and taunted by the populace, and laughed at in derision, when his capacious mind drew forth the idea of steam being applied to the purpose of navigation, and so will Odd Fellowship, until people will be satisfied that it has for its object the benefit of mankind. We recognize in our institution all the best feelings of our natures applied for our fellow beings; our motto, Friendship, Love and Charity; and it is this which binds us in the ties of fraternal affection. We are commanded to visit the sick in their affliction, to relieve the distressed of our fellow beings, to pay the last tribute to deceased friends, and by these principles and by constant practice, we wish to be distinctly recognized, not that we profess to be better calculated to do this than many others, but that we make it our duty, and this duty a privilege that all are willing to regard. That this institution would be cherished by every person, is not to be expected; and it is not every individual that is qualified to be an Odd Fellow. It can find no sympathy in the heart of a selfish man, because its principles are not congenial to his mind. It will neither answer for the proud and haughty, because such feelings are not compatible with genuine benevolence; but to those only who recognize the scriptural injunction, "to do unto others as we wish they should, under like circumstances, do unto us,"—to look upon mankind as brothers, and act upon that golden maxim.

Again it is said that it unites men of the most discordant opinions, and is immoral in its tendency, destroying religious feelings. We cannot claim our institution to be more perfect than any other charitable society: that some persons should become members who are unworthy is not to be wondered at, and there never was a society but had some members whom they would wish were out of it. Because there should be one backslider in any christian denomination, is that any reason why the whole society should be condemned? I say that we are all liable to be deceived, and I am not aware that our society is any worse than other kindred associations. The Order never stood in a more commanding position; it numbers some of the best men in the community; it not only spreads among the lower and middle classes of society, but pervades our higher circles. The Hon. Willie P. Mangum, although occupying the seat of President of the Senate of the United States, thought it not derogatory to his dignity to be considered an Odd Fellow, and no person ever felt himself lowered in dignity by being a member of our society.

In the Lodge, nothing is permitted that is calculated to give offence to any member; religious debates are not tolerated, and we number members of *all* the different religious denominations of christians; and we are not aware of any member having seen any thing done calculated to affect their religious views and opinions. There is also another objection to the Order, which is often made, and that is, it is a secret society. Our principles we publish to the world, and the world knoweth them. The idea that any society of persons should recognize their own members by certain signs is allowed by every community. It exists in the camp and in all society, and therein consists the great mystery. We know our own members, although we may never have been personally acquainted with them. We are perfectly willing that we should be known, and that all our actions, as regards the objects of the institution, should be universally disseminated. We have our peculiar forms of doing business; all these, as they concern no other persons, we keep to ourselves. There is nothing in them calculated to offend the most fastidious, and our object is to impress on the minds of our members, deep respect for the institution; and there is nothing, as far as I am able to judge, in Odd Fellowship, detrimental to law, religion, and sound morality.

In conclusion, we wish every one who has prejudice against us to give us a fair and faithful investigation. Do not hastily condemn us, but by our fruits ye shall judge us. And to those that love peace, and wish us well in our laudable undertaking, we say unite with us, and we are willing to say, without prejudice, you will love and appreciate our beloved Order.— *Gavel.*

ODD FELLOWSHIP—ITS SPIRIT.

The spirit of Odd Fellowship teaches universal love to all. Every thing connected with the internal operations of the Order is well calculated to impress upon our minds the great doctrine of the brotherhood of man. The spirit of this doctrine runs through all its teachings, from the initiation to the highest degree. Upon this broad foundation has been reared the grand superstructure of Odd Fellowship—its chief corner stone being the universal brotherhood of man. Every one who enters the fraternity, is informed they must acknowledge this doctrine, and they at the same time voluntarily take upon themselves obligations in which they pledge themselves to do all the good they can to all mankind, but more especially to those who belong to this bond of union. All who belong to the Order are under strong obligations to see that the laws, binding this compact of brotherhoood, are not broken. All are pledged not to wrong or injure their brethren. They have been repeatedly informed, that in all their transactions with one another, they are to be governed by strict justice, by that love which was indicated eighteen hundred years since, by the great Teacher, of "whatever ye would that men should do to you, do ye even so to them." This is the teaching—this is the spirit of Odd Fellowship.

Many in our Order, as we well know, have boasted much on the fulfilment of this law, of the complete development of this spirit by its votaries. The public has often been informed of the great spirit of brotherly love which existed among the Odd Fellows; and many have, we doubt not, been induced to seek admission among us for the purpose of enjoying the sweet pleasure of this communion.

But how stands the matter? Have we redeemed these public pledges? Have we always been governed by the spirit of Odd Fellowship, by the spirit of love and good will? Do we always cherish a kind and affectionate regard for the feelings of a brother, both in our conversation and in our writings? Do we not, in our controversies, use, sometimes, language that much better becomes the demagogue or the hot headed politician, than a band of brothers? Do we not sometimes lose sight of the pure spirit of our fraternity, in imputing bad motives to those of our brethren who may chance to differ with us in opinion, upon some point in dispute? Is this not too frequently the case? We confess we are sometimes led to believe the Order is, in some respects, following in the steps of many religious disputants. Many theological combatants, in their spiritual warfare in relation to creeds and outward ordinances, lose sight of the divine spirit of true religion, love and mercy. So with many Odd Fellows, who, in defence of some particular measure, to all appearances, lose sight of the true spirit of the fraternity, friendship and love.

Let all who have departed in the least from the "ancient land-marks," of the spirit of universal brotherhood, return to their "first love." Let us all cultivate, more and more, the warm and abiding spirit of love and good will to all, so that in truth we may be called A BAND OF BRETHREN.—*Odd Fellow's Lit.Mag.*

Virtue maketh men on earth famous, in their graves illustrious, and in the heavens immortal.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio commenced its annual session at Cincinnati, on Wednesday, January 17th, and adjourned on the ensuing Saturday night, having been in session four days. This was the first meeting under the revised Constitution, and every Lodge having been privileged to send a Representative, through its Past Grands, the attendance was general and large—being much the largest meeting ever held. But few Lodges were without a Representative.

A vast amount of business was transacted, the members having applied themselves closely to their duties. As we took no notes, we are obliged to make up our summary from recollection, promising if any matter of importance is omitted, mention will be made of it hereafter.

The report of the Grand Master, presented the first day of the session, gives a detailed statement of the operations of that officer during the year, and shows the Order in Ohio to be in a most prosperous and flourishing condition, unequalled in any former time. Peace and harmony prevail throughout the entire jurisdiction. We regret not having a copy of the Grand Master's report, in order to give some statistics, and the number of Lodges instituted during the year. This we must defer until our next number.

The report of the Representatives to the G.L.U.S., was submitted. It is an able and interesting paper, giving a very detailed statement of the business transacted in that body, at its last session, with the action and votes of our Representatives.

On the second day of the session, the following Past Grands were elected officers for the present year:

Alex. E. Glenn, of Columbus, M.W. Grand Master.

Tho. C. McEwen, of Mansfield, R.W. Deputy Grand Master.

Richard Williams, of Tiffin, R.W. Grand Warden.

Isaac Hefley, of Cincinnati, R.W. Grand Secretary.

Albert G. Day, of Cincinnati, R.W. Grand Treasurer.

Edson B. Olds, of Circleville, R.W. Grand Representative to the G.L.U.S.

The officers elect were installed on Friday, when the Grand Master made the following appointments:

Edward M. Fitch, of Cleveland, R.W. Grand Marshal.

Rankin Walkup, of Piqua, R.W. Grand Conductor.

Rev. John Burns, of Cadiz, R.W. Grand Chaplain.

John H. Layman, of Cincinnati, R.W. Grand Guardian.

The committee appointed at the July session, to revise the uniform Constitution for Subordinate Lodges, made a report. It received no definite action, and was recommitted to P.G's. Earl, Thomas and Beebe.

A resolution was adopted changing the former mode of districting the State, and creating every Lodge a district, to be entitled to a D.D.G.M.

A report and resolutions, from a committee on that subject, were adopted, disapproving of the loan made by the G.L.U.S. to P.G.S. Wildey, and declining to call upon the Lodges of Ohio to contribute to the proposed "Wildey Fund." Also, disapproving of the G.L.U.S. accumulating a large surplus fund,

P.G. True, from a committee appointed on that subject, made a very able report in relation to the New York difficulties, taking decided grounds in favor of the new Constitution party of that State. The report concluded with resolutions in favor of the new Constitution party, and approving the course of our Representatives in the G.L.U.S. on the New York difficulties.

Charters were granted for Lodges at Cadiz, Harrison county; Bridgeport, Belmont county; Wilmington, Clinton county; Portsmouth, Scioto county; Neville, Clermont county; Mt. Pleasant, Hamilton county; Lexington, Richland county. The Charter heretofore granted for a Lodge at Section Ten, was revoked.

A resolution was adopted directing new Lodges to submit their By Laws to the Grand Master for his approval.

A portion of the session was set apart for instruction in the work of the Order, and the correct unwritten work was communicated by P.G. Rep. Spooner. The Representatives were, by resolution, instructed to communicate the work to their respective Lodges.

An amendment to the Constitution, proposed at the July session, making the meetings of the Grand Lodge annual, was considered, and postponed until next July.

A committee, consisting of P.G's. E. T. Stickney, Craighead and Cassil, was appointed to inquire into the expediency of changing the mode of electing Representatives, so that the Lodges instead of the Past Grands, shall elect them.

The per centage on the receipts of Subordinate Lodges was increased to 7 per cent.

Several propositions to reduce the initiation fee and price of Degrees, were presented. They lay over until July.

Other matters of interest to the Order were acted upon; but the foregoing is believed to be the most important. The session was, for the most part, very harmonious, and the adjournment and separation of so many Brothers, was in the true spirit of Odd Fellowship, exhibiting that genuine good feeling which ever characterizes the true Odd Fellow.

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ILLINOIS.

We have in our possession the proceedings of the annual session of the Grand Lodge of Illinois, held at Peoria, July, 1848; also, the Constitution, By-Laws, &c., of that Grand Lodge, with the Constitution for the government of the Subordinate Lodges of that State. Both these documents are printed and put up in very good style. Bro. John M. Law, of Peoria, has our thanks for them.

The Grand Lodge of Illinois is constituted something like our own. Past Grand Masters and Past Grands of every Lodge, are members. Every Subordinate Lodge is entitled to one Representative — every Lodge having seventy-five members, two Representatives, and one Representative for every additional seventy-five members. The Lodges elect the Representatives, and the Grand Lodge pays their expenses. The Grand Lodge holds but one stated meeting annually. The Grand Master has power to grant Dispensations to open new Lodges; and is clothed with other powers necessary for the well-being of the Order, during the recess of the Grand Lodge.

As a whole, we are much pleased with the laws and rules of the Grand Lodge of Illinois. They have been digested with care, and are creditable to the jurisdiction, and to those who adopted them. Under their "healthful influence" Odd Fellowship is prospering there, and must continue to prosper.

But a very few years since, little was known of Odd Fellowship in Illinois. Indeed, it seemed almost unknown; but the seed was there; it fell into the hands of good cultivaters; and no where in the West is the Order more prosperous. At the last July meeting there were thirty-nine Lodges, and a number have since been instituted. There were 1832 members. Revenue $15,749.

The following are the officers of the Grand Lodge of Illinois for the present term:

Chas. H. Constable, Mt. Carmel, M.W.G.M.
F. Scammon, Chicago, R.W.D.G.Master;
John M. Law, Peoria, R.W.G.Warden;
Stephen A. Corneau, Springfield, R.W.G.Sec.
Herman E. Blakely, Peoria, R.W.G.Treas'r;
Geo. W. Woodward, Galena, R Rev.G.Chap.
Henry Marsfield, Galena, W.G.Marshal;
Wm. Kerns, Peoria, W.G.Guardian;
H. Foster, Peoria, W.G.Conductor;
H. E. Roberts, Springfield, Wm. M. Parker, Belleville, R.W.G.Representatives.

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"The Prison of Life."—An article with this heading, commencing on page 50, though not exactly on the subject of Odd Fellowship, yet it is an article from which many Odd Fellows may learn a useful lesson. We shall endeavor to profit by it ourself. It is from the pen of an ardent and devoted Odd Fellow —one who is an honor to our Order. It was originally published some years since in the "Hesperian."

"THE WILDEY FUND."

For reasons satisfactory to ourself, we have refrained until the present from expressing an opinion on the action of the G.L. of the U.S. at its last session, in loaning to P.G.S. Wildey a large amount of its funds for the purpose of relieving him of his pecuniary embarrassments.

Our readers may remember that the G.L. of the U.S. passed resolutions directing the purchase of the incumbrances on the property of the P.G.Sire, and to take legal assignments of the claims against him—also, directing circulars to be issued to State Grand Lodges and Encampments, requesting them to refer the subject to their Subordinates, and request contributions to the "Wildey Fund"—a fund proposed to be raised to pay off the P.G.Sire's debts, and if any surplus should remain, it was to constitute a fund for his support during the remainder of his days.

We are opposed to this action of the G.L. of the U.S., for the reason that the principle in wrong—the precedent a bad one, which may work much mischief. The P.G. Sire we know and admit deserves the highest regard not only of our Brotherhood, but of the whole people of the North American Continent, for his early efforts in establishing the Order in the New World; but at the same time there were other and more legitimate means for affording him relief than in the way it has been done. The G.L. of the U.S. was created for other and far different purposes than accumulating a large surplus fund, by which to grant relief to its P.G. Sires. Its powers and duties are of a far different nature.

It is our opinion that the relief obtained should have been sought in a different quarter. Where was the P.G.Sire's Subordinate Lodge, on this occasion, when relief was needed? Where was the Grand Lodge of Maryland? These are located under the very eye of the G.L. of the U.S., and it might have been more convenient to refer the matter to the higher body.

But the deed is done!—the precedent is established! Where it may end no one can tell. The G.L. of the U.S. assumes great powers, and it may be all right, though we confess we have sometimes feared the centralization of power around Baltimore, and the assumption of authority by a few persons in that and neighboring cities, might lead to any thing else but pleasant results.

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New York.—The difficulties in this State remain as heretofore, though we believe there is much less of that acrimonious feeling prevailing which for a time characterized both parties. Both Grand Lodges still exist, and act entirely independent of each other. Since the transfer of the Golden Rule to *Arnold*—[how unpleasant *that* name sounds in connection with this matter]—the majority party until recently were without an organ in the State. A weekly paper of large size, elegantly printed, and ably conducted, called the *Mirror of the Times*, has been established in New York city, which advocates the new Constitution party—the party of the People. We have seen but one or two Nos., but they clearly show the character of the paper. In our March No. we shall make some extracts from it. We ask an exchange.

Mentioning the Golden Rule, reminds us that our correspondence from all quarters, and our private intercourse with the Brotherhood, gives evidence that this concern is going down, down, down! That is right. It is no more of an Odd Fellow's periodical now than any country sheet you may pick up. The members of the Order are discarding it as unworthy of their countenance.

We have heretofore published that *Arnold* was not in connexion with the Order. Our information was obtained from the Golden Rule, when under the control of the Winchesters. We perceive by the Golden Rule of the 13th of last month, that he is N.G. of Island City Lodge, No. 331, New York.

Aug. C. L Arnold! The *name*, the man, his history, all combine to render him a fit organ for the minority in New York, and a tool for the few who arrogate to themselves a central power, higher than the G.L of the U.S. itself, and who aim to control the Order in this country.

ATTENDANCE AT FUNERALS.

We are commanded to bury the dead. The discharge of this duty by Odd Fellows should never be a mere cold and formal matter—a sort of "matter of course" business, or as an every day transaction. It is one of the great objects of our institution, to secure to the departed Brother decent and respectable burial. Our laws provide amply for this, and it may be a consolation to any Odd Fellow to rest assured that when the breath of life has quitted its mortal tenement, though he may be without a natural relative in the world, yet provision has been made by which his remains will be committed to the earth with that respect and decency which any one may claim—no matter what his wealth or his honors.

We do not know of an instance where this has not been literally fulfilled on the part of our great Brotherhood—and we are proud to make this declaration to the world. We have known many, very many, instances of Brothers dying far from home, among strangers; and of Brothers dying amongst us who had no families or natural connexions, and with no means by which to purchase that which is *the right* of all God's creatures, decent sepulture—yet there were means at hand to procure it for them, and kind brothers around their bier, to shed a tear of sympathy and regret for the loss of him who was attached to them by the ties of Odd Fellowship—those who cast the evergreen on the coffin, in the sincere token of regard, and as evidence that the memory of their departed Brother should be ever-living with them.

Who is there in full connexion with such an institution, that is not proud of his membership?

In connection with this subject, what we more particularly desire to speak of is the attendance of Brothers at the funerals of deceased members. We hold it to be the bounden duty of *all* the members of the Lodge to which a deceased Brother belongs, to attend his funeral; and it should be business of the most urgent nature that would keep them away. The respect and love we bear our Brother when living, should be manifested at his death. In what way can it be better shown than by attending his funeral? Besides, it is gratifying to the family and the relatives of the deceased, for it is a marked evidence of respect to the dead. We should remember too, that sooner or later, this is to be the lot of all, and we should be ever willing to extend to others that which we may desire for ourselves.

We say it with deep regret and concern that we have noticed a falling off in the attendance of Brothers at funerals. We repeat we say it with regret. We have endeavored to enquire into the cause and would be glad to attribute it to inattention and want of reflection. Some say, give us music, and we will have a larger attendance; others say, lay aside the regalia, and we will turn out; while others say music is inappropriate, and regalia should be worn, &c., &c. Now, our mind is that all these suggestions are out of place. There should be no inducement, no incentive, to attend a funeral, except that of DUTY—our duty as Odd Fellows, our love for our Brother, our respect for his family, settles this matter, and points out our duty too clear to admit of any doubt.

Will Brothers think of these matters, and when summoned to attend a funeral, remember their DUTY?

* * *

THE GRAND ENCAMPMENT OF OHIO held a quarterly meeting at Cincinnati, on the 20th of January. A charter was granted for an Encampment at Medina. There was not much business of importance transacted. A special meeting was held on the 18th, for instruction in the Encampment work.

This body has recently adopted a new Constitution and General Laws. Some good changes have been made; and among them the times of meeting. The meetings are to be held on the first Saturday after the third Wednesdays in January, April, July and October. Annual meeting in July.

* * *

☞ We understand the "Covenant" has been revived under the management of Bro. Donaldson, at New York. Will Bro. D. send it to The Ark?

"THE STATE OF THE ORDER."

CORRESPONDENCE OF THE ARK.

New Lisbon, Jan. 2, 1849.

Dear Sir and Brother—By virtue of a commission from the M.W. Grand Master, I proceeded on the 28th of December last to Salem, in this county, and there instituted Amity Lodge, No. 124, in regular form. The officers elected and installed were Bros. Zachariah Bartolett, NG; Amos H. Levan, VG; Cyrus K. Greiner, Sec'y; Henry Rankin, Treas. Three brothers were admitted on card, and four gentlemen initiated into the mysteries of our glorious Order; which number, together with the petitioners, gives the new Lodge twelve members to commence with. By dispensation, the necessary degrees were conferred upon the elective officers, to qualify them for their respective offices. Saturday evening is fixed upon for the time of meeting.

The Brothers at Salem have fitted up and furnished a very neat and comfortable Hall, and from my knowledge of their character and their zeal in the cause of Odd Fellowship, I am well convinced that Amity Lodge will at no very distant time, occupy an eminent and honorable position among her sister Lodges in Ohio.

Acting under a like authority, I proceeded on the 26th ult. to Wellsville, in this county, and on the evening of that day instituted there, ——— Lodge, No. 125. The following officers, having been regularly elected, were installed into their respective stations, viz: Bro. Thomas Hamilton, NG; David F. Davis, VG; James Aten, Sec'y; Isaac Filson, Treas. Two gentlemen were initiated. Night of meeting, Thursday.

In consequence of some unavoidable obstacles the Brothers at Wellsville did not succeed in getting their Hall fully completed, owing to which fact they will probably not be in full operation until spring. They have, however, laid the foundation for a Lodge, which I am satisfied will in due time prove a valuable auxiliary to our Order, and an ornament to the community in which it is located.

I am under many obligations to Bro. Joseph Watson, P.G. and to the other Brothers of Concordia Lodge, No. 88, of this place, who accompanied me to Salem and Wellsville, for their assistance upon the occasion of the institution of these new Lodges, and to the brothers of the new Lodges I hereby tender my warmest acknowledgments for the kind and hospitable manner in which they received us.

We have now three Lodges and one Encampment in Columbiana county. Prior to the institution of "Concordia" by yourself, in June 1847, Odd Fellowship was a "sealed book" here; but now, when its *effects* are witnessed and its beneficial *influence* is felt, its progress is onward and upward. Many of its former opponents are now its advocates, and not a few, who looked upon our Order with indifference, have already joined the great Brotherhood, and acknowledged its intrinsic virtues.

May it continue to prosper here and every where, and still farther to extend the practical blessings which it dispenses until its high aims shall all have been realized and its great mission fully accomplished.

Yours fraternally,
Th. Umbstaetter.

Urbana, Jan. 11, 1849.

Bro. Glenn—About the 12th of October, (the exact date I do not remember,) Grand Patriarch Day was present, but owing to a misunderstanding of one of the petitioners they were not all present, and he commissioned Bro. J. S. Harrison, P.C.P. of Springfield, to institute our Encampment whenever the petitioners were ready.

Oct. 23, Bro. Harrison met the petitioners at Odd Fellow's Hall, and the Camp was duly instituted under the name and style of Champaign Encampment, No. 29. The following officers were then duly elected and installed: John A. Mosgrove, CP; Erastus Sheldon, HP; Jacob H. Patrick, SW; Wm. F. Slater, JW; S. H. Robinson, Scribe; H. S. Camp, Treas. Four petitioners were then introduced, and the three Degrees conferred. Pat. Robinson then resigned the office of Scribe, and Pat. D. Talbott was elected and installed into that office. We have been adding to our numbers every night, and now number about 20 members. Our nights of meeting are the second and fourth Mondays.

Urbana Lodge, No. 46, is a Lodge of the Independent Order of Odd Fellows, of the right kind, although I say it myself. All our work is done in Friendship, Love and Truth. We have been instituted over three years, and number over one hundred members, all good and true. Our officers for the present term are Calvin S. Brown, NG; R. R. Colwell, VG; A. R. Colwell, Sec'y; W. H. Colwell, P. Sec'y; H. S. Willson, Treas.

Yours fraternally,
Wm. F. Slater.

PITTSBURGH, Jan. 15, 1849.

Dear Glenn—In my last I informed you of the restoration of the late suspended Lodges of this and Alleghany City. A charter has been granted and a Lodge opened, styled Pittsburgh Lodge, No. 339. Lodges Nos. 30 and 32 have been resuscitated, both of which I believe will be located within the bounds of this city.

P.G. Johns, a member of Pittsburgh Lodge, No. 336, has been appointed D.D.G.M. of this county, under whose jurisdiction there are now eleven subordinate Lodges, and one Degree Lodge.

In Angerona Lodge, No. 289, at the first meeting in this term, the following brothers were elected officers for the ensuing six months: Harper Mitchell, NG; J. S. M. Young, VG; E. H. Heastings, Sec'y; —— Cunningham, A. Sec'y; F. E. Volz, Treas. The officers elected in the other Lodges have not come to my knowledge.

Pittsburgh Lodge is fitting up a very handsome Hall on Wood street, between Fifth and Sixth; Lodges Nos. 6, 24 and 182, I understand are fitting up a Hall in the Odeon Buildings, situated on Fourth street, between Wood and Smithfield.

At the last session of the Grand Lodge, a charter was granted for a Lodge to be located in Kittanning, Armstrong county. This Lodge is to be opened by D.D.G.M. A. N. Meylert, of Butler county.

By a call which I observed in one of the Beaver papers, the members of the Order in that place are about petitioning for a charter for a Lodge to be located in that town. I also understand that applications are being made for a charter for a Lodge in Sharpsburgh, in this county, and for Freeport, Armstrong co.

From the foregoing paragraphs you will see that the march of our Order in Western Pennsylvania is *onward!* Much of this I am happy to say is owing to the extensive circulation of your valuable periodical, which, without flattery, I believe to be one of the best belonging to us, and whose sterling articles are productive of much good.

In the last number of The Ark I see an excellent illustrative tale over a signature easily recognized by brothers resident of this city. It is one calculated to do much good, and do away with a great deal of prejudice, and I hope that others will also take up the pen in defence of our beloved Order, for brothers who really have our interests at heart must throw aside all delicacy and manfully appear before the public. It was by this course that I, who have not had the advantages of a liberal education, made myself your correspondent.

With the compliments of the season, I am most truly thine, PITTSBURGH.

PARKERSBURG, VA., Jan. 16, 1849.

Dear Bro. Glenn—At the instance of P.G. Dagg, I address you, and in so doing will give some account of the prosperity of our beloved Order in Western Virginia.

Parkersburg Lodge, No. 37, is making good progress in the work and principles of the Order; and is carrying out in active life the precepts of the same. Her newly elected officers are A. J. Bereman, NG; S. C. Shaw, VG; R. W. Dickinson, Sec; R. S. Smith, P. Sec; John Mather, Treas; Rev. Wm. D. Trainer, Chaplain. Night of meeting, Thursday. Our present number is 71, having lost several members in the formation of the new Lodge in our adjoining county.

Kate Barclay Lodge, No. 71, was instituted at Richie C. H. on the 8th of November last, and the officers elected are H. P. Jones, NG; Wm. L. Jackson, VG; H. Burlingham, Sec; L. M. Marsh, Treas. They number 18, who are a credit to the Order. Their night of meeting is Wednesday. The Order cannot suffer while she possesses such members as constitute this Lodge.

Another link was added to our Encampment Order in this place on the 14th of December last, when Paran Encampment, No. 19, under the direction of Pat. E. W. Fitzburgh of Wheeling, assisted by Pats. J. C. Harbour and Frederick Brentlinger, took a place among her sister Encampments of this jurisdiction. The officers are Jas. Dagg, CP; S. C. Shaw, HP; Rev. A. M. Bailey, SW; R. W. Dickinson, Scribe; John Mather, Treas; and Jacob Cline, JW. Our Encampment numbers 15, all devoted to the Order, and is in a prosperous condition. The desire of the members is to give a high standing to the Order in this part of our work.

I remain in F., L. & T.
S. C. SHAW.

Germantown, Ohio.—The Order in this place is in a flourishing condition at present. We did not do any thing for some time, in consequence of the ten dollar fee, which operated against us; but we are getting over that now, and the ten dollars are paid readily. As a Lodge we are now in favor of the ten dollar system. W.A.S.

Tennessee.—[Extracts from a letter from Greenville.]—It may be gratifying to you to know what is being done in this portion of East Tennessee—and on the "border line" of Virginia.

In Abingdon, Va., McCabe Lodge, No. 56, was organized, in August, 1847. There are now about 100 members. The Lodge has a Male and Female Academy in successful operation!

In Rogersville, (in the adjoining county in this State,) a Lodge was organized some three months since. It numbers now 46 members, and is increasing weekly. The brethren intend having a Female Academy under their jurisdiction. Upwards of $5000 dollars have already been subscribed! This is the true spirit! The "faith" of Odd Fellowship is kept alive by "*good works.*"

A Lodge has also been organized in Jonesborough, but as most of the men there are Masons, it has not, as yet, done much.

As there is now a sufficient number in this place, we intend to go to work as soon as possible.

In Knoxville there is a flourishing Lodge. It was organized in March last.

From these movements you will perceive that matters are going on in this country as prosperously, if not "more so," than could be expected. W.F.B.

Sylvania, Ohio.—Our Lodge, instituted by Bro. T. C. McEwen, Oct. 13th, 1848, is in a prosperous condition and consequently receiving additions to its numbers of the right material for good Odd Fellows. We were instituted with six charter members, and have since initiated 14, making our number 20, and I believe all having the good of our beloved Order at heart. H.G.

Abingdon, Va.—Our Lodge is still on the increase. We now number near 100 members—have a very neat Hall, handsomely and tastefully finished. Besides, some 10 members have withdrawn to form Lodges at other points. The success of the Lodge in this place, I think is unparalleled in the history of the Order. The population of the place is but a little over 1000. G.R.B.

Lafayette, Tenn.—The Order is prospering finely in this country, and numbers amongst its members the ablest men of our State. The Lodge at this place, though small, is doing well. F.A.W.

St. Louis, Mo.—I have nothing new to communicate in regard to the Order here; we are enjoying uninterrupted peace and prosperity. Our Lodges, nine in number, are all gradually increasing in membership, zealous in the work and are well provided with funds in their treasuries to meet any demand upon them, to "relieve the distressed, bury the dead and educate the orphan." I.M.V.

D.D. Grand Masters.—The Grand Lodge of Ohio having created every Lodge a district, it will require some time to appoint and forward commissions to so many Deputies. The Grand Master hopes, however, to be able to send out all the commissions as early as the middle of February.

MARRIED,

In Philadelphia, on the first of June, 1848, by the Rev. C. C. Van Arsdale, Bro. William C. Cox, of Harmony Lodge, No. 16, Philadelphia, to Miss Olivia Lewis, of that city.

In Wadsworth, Medina county, Ohio, on the 2d of January, 1849, by Rev. P. Sharp, William L. Dickinson, Esq., of Beaver county, Pa., to Miss Eliza C., only daughter of Bro. Orlando Beach, of the former place.

At Georgetown, Ohio, on the 4th of January, 1849, by the Rev. David Gould, Bro. James P. Elliott, of Sewanie Lodge, No. 95, to Miss Adaline, daughter of Gen. James Loudon, of that place.

On the 23d of November, 1848, Bro. Wm. W. George, of Fayetteville, Ind., to Miss Maria Klum, of Fayette county.

At Germantown, Ohio, on the 16th of January, 1849, by the Rev. A. Hinkle, Bro. P. E. Becktoll, P.G. of Friendship Lodge, No. 22, to Miss Bianca Grauser, both of that place.

OBITUARY.

Died, at Cincinnati, on the 9th of January, 1849, at the residence of her father, Dr. Wm. Judkins, of typhiod fever, Mrs. Sarah Comly, wife of Bro. William F. Comly, P.G. of Montgomery Lodge, No. 5, Dayton, in the 23d year of her age.

From her Pastor who was with her a few days before her death we learn that she enjoyed during her illness great peace and composure of mind, and contemplated death with the calmness and resignation of a christian.

At Columbus, Ohio, on the 26th of December, 1848, Titus Strong, son of Bro. O. T. Howard, aged 1 year, 5 months and 7 days.

At Columbus, Ohio, on the 24th of January, 1849, Bro. James M. Nichols, of Columbus Lodge, No. 9.

CAUTION.

Cleveland Lodge, No. 13, I. O. O. F.
Cleveland, January 8, 1849.

Bro. Glenn:—There has been a woman by the name of *Margret Lee*, claiming to be the wife of a deceased Odd Fellow, soliciting help from different Lodges in the State. It appears she is an imposter, and unworthy of our charity. Please insert in The Ark.

Yours in L., F. and T.,
J. E. WILLIAMS, Secretary.

THE ARK.

VOL. VI. MARCH, 1849. No. 3.

ORIGINAL.

A DEFENCE AND EXPOSITION
OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER III.

> "There are more things in heaven and earth, Horatio,
> Than are dreampt of in your philosophy."

I do not consider the objection of any single individual of sufficient weight to require an answer in this public way; but where that objection has been common to a great many individuals, it may be well enough to refute it, so that its influence may be checked.

There are so many persons in this *free* country of ours, who are unwilling to be FREE—so many who fix their opinions according to the "ipse dixit" of "our preacher," "our editor;" and just as their file-leader turns so they follow—so many who do not investigate for themselves, but rest satisfied with the mere statements of others, that it seems necessary to notice some of their groundless assertions.

I am led to these reflections by the fact that we are so often told by persons "why General Washington warned the people of this nation against 'Secret Societies' in his Farewell Address to them near the close of his presidential career." The Father of his Country speaks of "combinations and associations" in that glorious, and patriotic address—of their evil effects, and of the base designs of their founders and leaders; but how any one can apply these timely, patriotic and paternal admonitions to secret associations like the Odd Fellows, I cannot possibly apprehend. He is speaking of the efficacy and permanency of a united people, and "a government for the whole," and speaks against factions opposing the plain written law and constitution. The language which he uses, and upon which is based the above objection, is as follows: "All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberations and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency." He then refers to the tendency of such "factions," and adds: "However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion." This is all that he says upon the subject of "combinations and associations;" and yet there are men making pretentions to honesty and intelligence, who tell us that George Washington warned the people of the United States against secret societies, like Odd Fellows and Free Masons! How can this be? He does not as much as use the word "*secret.*" Combinations of the character of which he spoke must be dangerous to the permanency of the government. We all know this. Washington could not have meant the great secret association of Masonry, or he would have been more explicit. He himself was a genuine Mason. He appeared in a public procession of the Order in Philadelphia, and one of the last documents which the illustrious Washington ever signed was a letter declining an invitation to attend a like convocation of the same SECRET ASSOCIATION, assigning as a reason that his health was so feeble that he could not encounter so long a journey. When he was buried, the Free Masons in their regalia, carried him to his silent resting place, and their solemn ceremonies were performed over his body. And yet, with all this array of facts staring them in the face, men will have the audacity to say that George Washington warned the people of the United States against secret societies like the Odd Fellows and Free Masons! and sanctimoniously read the latter of the above extracts form his Farewell Address, and say that it was spoken with reference to secret societies! The assertion is as false as the heart of the man that makes it. If Washington had desired to have spoken against such "combinations and associations" as these secret societies, he would have manifested that consistent wisdom for which his life was remarkable, and spoken plainly, and told them that his experience as a Mason had convinced him that such societies were dangerous. If George Washington had entertained the views of, and feelings toward secret societies ascribed to him by the opponents of secret societies, would not the amiable and devoted Martha Washington and her son have known it? and knowing it, could they, under such circumstances, have permitted Masons in their Masonic character to have borne his loved form to its resting vault at Mt. Vernon? It will not do to answer these interrogatories favorably to our opponents. I cannot express my feeling of utter detestation of such paltry trickery and dishonest equivocation, designed undoubtedly to mislead and deceive.

The investigation of the objection to our society on the ground of secrecy has been somewhat lengthy, and must now be brought to a close. I am asked, cannot secrecy be used in vicious and diabolical combinations, and may not societies be objectionable on account of the nature of their secrets? I reply affirmatively. There *might be* a secret society to which I would be as much opposed as any one in the world. Suppose a society were formed whose designs, objects, existence, members, location, and time of meeting were kept a profound secret—of such a society I should be fearful: yea, even suspicious. If the Odd Fellows had been of such a character I should never have been a member.

I have already indirectly denied that there is any thing dangerous or reprehensible in the secrets of the Independent Order of Odd Fellows. I perhaps might flatly deny it with as little effect. I will, however, state a few facts with reference to the secrets of the Order I am now defending and explaining, the truth of which I am willing to attest at any requisite and proper time, in the most solemn, religious, moral, and legal manner. I trust I am not wholly insensible to the responsibilities which I owe to God. Yet I can lay my hand on my heart and call God to witness the truth of my statements. I now under this sense of solemn responsibility to Him who knoweth the secrets of all hearts, assert that I have carefully and candidly, and with the best power of perception with which God has blessed me, viewed the secrets of the Independent Order of Odd Fellows in all their aspects, bearings and tendencies, and being in possession of the whole of them, all, and each one of them, there is nothing in them dangerous or of doubtful propriety—nothing that compromises the exalted duties we owe to God, to family, country, or self; but on the contrary I see in them a potent power to unite men more closely in the bonds of brotherly love and truth; to lead men to strive to elevate human character, to ameliorate the condition of mankind, a vast opportunity to cultivate and expand the social and philanthropic principles and virtues.

I will now explain the nature and designs of the secrets of this Order, and to be practical will be the best way to be understood. When our Lodges are in session we do not wish to be disturbed by unqualified intruders. We therefore shut the door and proceed with our business. If a brother arrives at the Lodge after it is in session, it has been arranged that he might be admitted by a certain process, which we call working his way. This consists in a certain peculiar noise which he distinctly makes upon the door. This noise we all recognize. We know that it is a brother, because of the peculiarity of his manner of asking admission. That we have this peculiar noise we do not conceal, but what the peculiar noise is, is the secret. This illustrates the nature of all our secrets; its design is simply to prevent the intrusion of strangers upon the sacredness of our private business as Lodges. We have a "grip"—a certain friendly grasp of the hand, with a certain peculiarity which differs it from all others. This we do not conceal; but what that little peculiarity is, is the *secret.* We have a password which is changed semi-annually, and also an annual traveling password. We have also some passwords peculiar to the several Degrees. This we do not conceal; but what these little words are, is the secret. We have other secrets; we have signs, certain manual movements, which have a mystic signification. There is no concealment here, but what that little significant sign is, constitutes the whole secret. The whole design of these secrets is that we may know a brother, and especially a brother in distress. The reason why we have this variety is this: It sometimes occurs that a brother wishes to make himself known when not at the door of a Lodge; hence the other signs —sometimes it is convenient to "*shake hands*" when it would not be prudent to speak; hence the grip. Sometimes it is convenient to speak when it would be very unseemly to use the grip; hence the password. Sometimes it is not possible to use the grip, or the password, because of distance; hence those manual movements of mystic signification.

There is one more feature of our secrecy of which I must speak. I am asked if we do not have a secret ceremony of initiation, and of conferring each Degree, of which we do not give the novitiate the least idea? To this I answer unqualifiedly, YES! "Is this ceremony solemn, instructive, useful, moral? and has it an elevating tendency upon the morals and feelings of your candidate?" To this I answer as unqualifiedly as before, Yes! "Then why do you keep it secret? why not let all the world know it? if you have so good a method of making an impression on the minds of your fellow men, why not proclaim your method upon the house top, in the highway, and in the markets?" I have often thought upon a very remarkable saying of our Saviour to this effect: "The children of this world are wiser in their generation than the children of light." The reason that we have these ceremonies is, we require certain humane, philanthropic and sympathetic duties of our members. These we could not secure unless we could get our members to *act from principle;* therefore, in order to make our members do their duty, not from force of law and penalty, we have a certain initiatory ceremony, setting forth principle in a remarkably plain and forcible manner, securing in almost every instance the discharge of the duties required by our laws from *principle.* In the next place, if we were to make these ceremonies public, they, like the ceremonies, principles, and sentiments of the great teacher, would be too often neglected. Pearls are only precious because of their rarity. If an elephant were stationed at each crossing of the streets or roads, the people would scarcely look upon him. If there were a "Tom Thumb" in every family, the little General would have failed to have gathered his thousands to witness his tiny feats in the most of the cities of the civilized world. Therefore, taking counsel from these facts, we chose to keep our interesting ceremony secret until we find one who wishes voluntarily to be made acquainted with the mystic beauty of our fellowship. Then we open the door to him, and show him the intrinsic excellency of our Order. We improve by the instruction of the great teacher, "a little leaven hid in the measures of meal, the whole was leavened." Thus we take a gentleman into our Lodge alone, or in company with one or two others; we unveil to him the hidden mysteries; all those who surround him have assumed the obligations, and endeavor to cherish the principles and sentiments peculiar to our Order; and thus by the united influence of our membership our young members are most generally made Odd Fellows indeed; and gladly assume to perform the duties required by the institution, not from the influence (as some do vainly teach and allege of us) of horrid oaths administered at the point of the sword, and enforced by bloody penalties, but by principles as mild and moving as the love of a mother.

Ah! but says the invulnerable objector, it must be bad or they would not keep it secret—if it is so good, why do not they speak out like honest men before the world, and not in mystic signs. To illustrate the unjustness of this feature, just let us have an example: Suppose three men are traveling together who all speak English, but two of them are brothers and speak German also. After hours spent in the most agreeable conversation the brothers bring up some family interest, and do their talking in the German. What would be tho't of the Englishman if he should conclude that because these men did not continue to speak in English that they were devising some plan for his immolation, and at the next stopping place should swear that he feared personal injury from the brothers; and when asked his reason he would reply—"These fellows could talk English that I can understand, but they went to talking their *Dutch;* and I believe that they are going to do me some personal violence?" But, says the officers, the simple fact that these men talked a language that you did not undesrtand, does not prove that they had any designs upon your life; did they threaten you; or did they make any attempts?—are they men who bear a bad general character? Oh, no—they did not threaten nor menace me, and they are men whose general character is good and peaceable; but they went to talking *Dutch;* if they had been honest men, and did not intend to kill me, why did they not speak English that I could understand? These cases are parallel precisely. Our opponents are trying to put us out of existence by about the same means that the Englishman would put the Dutchman in prison, by allegation, without proof. Account us good until you can convict us of something bad. And let our secrets be harmless until they can be convicted of some harm.

I perhaps have tired the patience of the reader in so lengthy a discussion of the objection of secrecy. I have tried to defend it, explain it. I have stated the facts, and now leave you to determine the points: Is secrecy a sin? Are the secrets of the Independent Order of Odd Fellows, according to the above exposition and declaration of truth, sinful? Judge ye! In our next chapter we will consider other objections. So farewell.

◆

OBJECTS OF ODD FELLOWSHIP.

From an Address by Bro. G. W. Craddock.

Let us examine the objects of the Independent Order of Odd Fellows. They may be considered under the following divisions:

1st. To benefit the members of the Order in their necessities and misfortunes.

2d. To inculcate high and exalted sentiments, and to preserve, so far as a human institution can do so, the members from the contaminating influences of the world.

Man in all ages has shown the most intense anxiety to provide against the calamities and misfortunes incident to human existence. The mind has been constantly and severely taxed to devise some place of safety and refuge from the calamities to which all men are continually exposed in this world.

Although we may feel the utmost confidence in the energies and capacity which God has given us to bear up under the ordinary storms to which our race is subject, yet all feel a deep and abiding sense of their dependence upon the aid and kind offices of others when sickness, disease or dreadful misfortune overtake them. No arm is so strong that it cannot be bent, no energy so powerful that it cannot be exhausted, no will so despotic in its purposes that it cannot be subdued, no position so exalted that it cannot be brought low, and no hope so bright that it cannot be obscured by the dark clouds of misfortune. It is a humiliating lesson for men to learn, yet it is taught, that, no matter with what care we guard our interests, though we build ramparts around them, and watch them with sleepless vigilance, yet a mere breath may scatter our defences and expose us to all the ills of poverty and want. Human wisdom acknowledges herself utterly incapable of averting the evil, but seeks in palliatives to soften and modify what she cannot prevent. But should we be so fortunate as to make our way through the world without encountering the reverses of which I have spoken, still we are exposed at another point of greater interest to us than our own personal safety or ease. Our children are liable to become orphans in their tender years. The solicitude a man feels for his offspring is probably unequalled by any other earthly consideration. Whilst we would not ask any other protection for our children than that which our own industry and the strength of our own arm can give so long as we are permitted to remain with them, yet we know that in a moment this protection may be cut off, and they exposed to the hard and dreary fate of helpless orphanage. Who that has not felt the most intense anxiety in contemplating this subject when he looks along the gloomy pathway of the poor orphan, and observes his neglected condition and the cruel wrongs inflicted on him? His little patrimony is probably placed in the hands of a heartless and dishonest guardian; he is robbed by the agent to whose care the law has committed his estate, and thus he is defrauded and cheated out of the hard earnings of an affectionate parent who sleeps in the silence of the grave. No one comes to his relief—no one pities the tears of anguish which these wrongs occasion—no one wipes from his infant cheek those tears of bitterness, and cheers his little heart with words of consolation. He is an orphan. How chilling the thought. The friends of his father pass him by, or perhaps take him by the hand, and recognize in the features of the child some of the lineaments of the friend of other days; perhaps recollections may spring up which move the heart to pity toward the child of his friend. He may resolve to enquire more particularly into his condition, but his own private business crowds upon him, and he passes off, immersed in the clash of business, and soon forgets the resolutions which he had formed. If this be the fate of many whose parents have left them a competency for their support and education, how sad indeed must be the fate of those who have been left wholly destitute. I need not depict before you on this occasion the destitution of their condition; you have no doubt seen with sorrow many instances of the kind.

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Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations and distresses of various sorts, and generally fail of their object. There is no use of getting rich suddenly. The man who keeps his business under his control, and saves something from year to year, is always rich. At any rate, he possesses the highest enjoyment which riches are able to afford.

THE FAITHFUL ODD FELLOW.

CHAPTER III.

We return to the widow, whom the Odd Fellow had left a short time before his visit to Aunt Elsie. His sudden and mysterious appearance, no less than his hasty departure, had excited in her mind no ordinary astonishment. But she felt assured that he meditated no injury. With a grateful heart she took the money he had given—all she possessed in the wide world—and procured a substantial dinner. Oh! with what delight did that poor mother see her famishing children partake of the food they so much needed! For herself she cared little; she could have died, and thus been rid of all her sorrows, without a murmur;—but the helplessness of her orphans wrung her heart with anguish, and made her cling to life, when death would have been far preferable to an existence of unmitigated wretchedness.

But, alas! she was not even permitted to enjoy undisturbed the hour of comfort which had been vouchsafed to her. While in the midst of their meal, the door was suddenly opened, and Mr. Sealey unceremoniously thrust himself into the room. He was not the same mild and smiling gentleman we described him beside his fireside, surrounded by the luxuries of life. A dark frown was on his brow, and fierce passion struggled in his face. He seemed an incarnate demon, and the widow quailed before him.

As he had given no intimation of his coming, so he made no immediate communication of his errand. He folded his arms, and stalked, scowling, to the centre of the apartment, where he stood, and darkly gazed on the little group gathered around the table. Both mother and children paused in their meal, and alarm and confusion palled their appetite. It was some moments before Mr. Sealey spoke; the first word he uttered was addressed to the children.

"Begone!" said he, pointing significantly to the door; the wretched creatures shrunk from his frown, and quickly disappeared. The eldest boy, however, paused a moment; but he looked on the agonized face of his mother, and passed out without a word, though his eye flashed fire as he cast an indignant glance on the intruder.

"Now, Mistress Warren," began the gentleman, when he had satisfied himself that he was alone with his terrified victim, "what have you to say for yourself?"

The poor woman looked up inquiringly, and tears choked her utterance.

"What excuse have you to make!" shouted Sealey, fiercely grasping her arm, and pinching it until she writhed in agony.

"What have I done—oh! what have I said, that I should excuse?" asked the widow.

"It may be well for you to pretend ignoaance, madam; but it will not do—no, it will not do!" said Sealey, loosening his hold, and doggedly dropping into a chair. "Harkye, now Mrs. Warren; a man called here to-day. Who is he?"

"Indeed—indeed, I know him not. I never saw him before."

"And what did you *tell* him, woman? answer me that—or ——"

"Nothing—nothing—as Heaven is my judge, I did not utter a single word that I would hesitate to utter in your presence."

"Mark me well!" said Sealey, rising, and again facing the woman; "I have no confidence in you. You have betrayed me. And *he* dies!"

The widow clasped her hands franticly, and sunk on her knees before him. "Oh! no! no! whatever else you do, in Heaven's name spare *him!*" she cried. "I implore you to believe me. I said not—as I have a soul to be saved—I said not one word against you. Indeed, I did not open my lips on *that* subject. O! hear my prayer! Save him! save him! He has done wrong—but he is still dear to my heart—he is yet, with all his faults, my own dear brother!"

"And he is a murderer!" said Sealey, with the utmost coolness. "Ay, a *murderer*, who holds his life by my lenity. I have spared him thus long for *your* sake; but you have betrayed me, and I have now no further motive to spare him."

"Mr. Sealey—dear Mr. Sealey, hear me!" cried the prostrate woman. "By all I hold sacred on earth, and by my hopes of heaven hereafter, I solemnly declare to you that I have never uttered one syllable to living soul that would lead to your betrayal."

"Your brother dies!" interrupted Sealey, in a positive tone. "Nothing can prevent *that;* and your asseverations and excuses are all idle. I will hear no more of them."

The widow sprang to her feet, and her countenance suddenly changed from a picture of agony to a look of stern, determined indignation. She had been for months—nay, for years, the crushed and helpless victim of this villain; and though he had often before threatened the calamity which he now seemed resolved to visit upon her, she had never been inspired with sufficient courage to retaliate. With all her depression, however, the woman's spirit was not crushed beyond revival. The mysterious visit of the stranger, and the hope that she might find in that person a friend to protect her, and, possibly, in case of her brother's arrest, to preserve him likewise from condemnation, when all the circumstances of his case were made known, emboldened her to change her tone of supplication to one of defiance.

"Mr. Sealey, I have long felt myself to be in your power," she said. "You forged a chain that has bound me hand and foot, and you have for years tightened it, until at last it is in danger of snapping, and setting me once more free. For years I have been your crushed, down-trodden, helpless victim. I have quailed before your threats, until my heart is broken. Your word—your look—the bare mention of your name, has held me in the most appalling dread, until death itself, were I alone and childless, would be preferred to the horrors I endure. I have on my knees entreated you, with bitter tears, to spare my brother, who was ruined by your own hand; and you mock me by a coldness which none but a demon can feel."

Mr. Sealey could scarcely believe his senses. The widow had now for the first time, after years of meek endurance, ventured to remonstrate, and he was astounded. It was a thing which he had not for a moment expected. He never dreamed that his suffering, patient, enduring slave would find courage to assert her rights. He believed that his influence over her was unlimited—that she was too securely within his grasp to elude it. He knew that she was alone and unprotected; that she had no friend save that wretched brother; and even he, poor fellow! never dared to visit her, except by stealth. But Mr. Sealey, though he was thus astonished, did not openly manifest his surprise. He turned his eye fiercely upon the widow, and with a savage sneer replied,

"Poor insane wretch!—Are you indeed so mad as to attempt to browbeat *me?* O! you doubtless think that you will thus turn me from my purpose! But we shall see—we shall see. My excellent madam, you shall have the inexpressible pleasure of witnessing your dear brother—the boy you so well loved in childhood, and who drew his nourishment from the same maternal bosom with yourself—you shall have the unspeakable delight of seeing *him* arrayed in a most imposing garb of white, dancing on 'thin air' between heaven and earth. Ha! ha! ha!—a most entertaining spectacle that will be! Ha! ha! ha!"

And as he laughed, Mr. Sealey rubbed his hands, and stalked across the room in a most gleeful manner.

The widow turned pale at the horrid spectacle that was held up to her imagination, and sunk faintingly on a chair. But she remembered the part she had undertaken; and now fully resolved to act it out, made a successful effort to recover herself.

"You have never yet spared my feelings, Mr. Sealey," said she, mildly, but firmly; "never, when I bore all your taunts and threats without a murmur; and I cannot of course expect that you will spare them now."

"Oh! what a glorious treat it will be to see William die!" continued Sealey, pretending that he did not heed her observation. "The trap-door—the noose—the coffin—the soldiery—the knot—all, all will be so imposing! You shall ride with us in my carriage, my dear Mrs. Warren, and we'll try to find a place where we can observe every thing most prominently."

The widow's heart again grew sick, and she would have fallen to the floor, but her attention was that moment diverted to another object. The door was thrown open, and her strange visitor of the morning strode hastily into the room, and stood face to face with her ruffian persecutor.

Sealey shrunk back aghast from the fierce and triumphant glance of the Odd Fellow. Granby folded his arms, and gazed deliberately into the villain's pallid face. "Do not pause, my dear sir; do not, I pray you, pause in your consolatory remarks," said he, in a tone of bitter irony: "I must not rob you of the pleasure you derive from tormenting this unprotected woman. Proceed, I beseech you, and let us hear more of the gallows, about which you were so eloquently discoursing!"

Though Mr. Sealey saw his danger, he resolved to face it boldly; and recovering from his momentary stupor, he replied indignantly:

"Pray, sir, what do you mean? How dare you follow me to this place, and address me in this manner? I was a fool that I did not chastise you when you insulted me in my own house; it would have taught you a lesson that you need to learn."

"Oh! I have learned a most excellent lesson, my dear sir, since I became acquainted with you!" exclaimed Granby. "I have discovered that brutality and crime are sometimes rewarded by luxury; and I have seen one, in the eyes of the world a *gentleman*, who, by means of money unlawfully acquired, has raised himself from blackguardism to ostensible respectability. But you accuse yourself of folly in not chastising me before I last left you. Sir, let me tell you that it was *fear*, and not folly, that prevented you from resenting my words and acts. My treatment of you on that occasion was too gentle; I should have branded you then, as I now do—a scoundrel!"

"I beg your pardon, sir," replied Sealey, taking his hat, and preparing to leave the place; "I crave your forgiveness that I have for a moment allowed myself to be offended with you. I have committed a most undignified act, I assure you, but it was altogether owing to my unaccountable impression that you were a gentleman. I wish you a good morning, sir."

And Mr. Sealey bowed, with mock civility, as he he moved toward the door; which, however, he had no sooner opened, than a wild laugh rang on his ear, and he shrunk appalled from the object that confronted him.

The old woman, "Aunt Elsie," who had accompanied Granby to the widow's, was standing outside, and had heard all that passed. Her hour of triumph had come, and she once more crossed the path of the wretch whose conduct toward her had been such as to excite her most deadly hatred.

"Harry my boy, give us your hand!" she shouted, after her first burst of merriment was over. "Welcome the old woman back again to her native land, and accept her thanks for your kindness in paying her passage across the Atlantic. Ha! ha! ha!"

Mr. Sealey, though he was astounded at the sudden and unexpected appearance of this woman, did not lose his presence of mind; he bowed gracefully to her, and smilingly observed that he was glad to hear of her safe return, as the community would no doubt, be greatly benefitted by her presence. The quick-witted crone detected his irony at once, and her countenance suddenly changed from a smile of gratified pleasure to a dark frown.

"Harry Sealey, I know you well!" she exclaimed, while he stood, with curled lip, uneasily gazing on her face, now distorted with fierce passion. "I have known you in infancy and in youth, and been your constant companion in manhood, until you basely attempted to rid yourself of me, your best friend. Hear me, now, for I have a word to whisper in your ear; I am your friend, your protector, no more!"

She folded her arms, and paused, though her eyes were still riveted on the person she addressed. Still his presence of mind did not forsake him; and quelling his rising rage, he merely returned the hag's gaze with a laugh.

"You shall die!" pursued Aunt Elsie, after a short pause.

Mr. Sealey sneered scornfully, and begged her to inform him how she hoped to effect her friendly object.

"By proving you a murderer, my boy," replied the woman, with the utmost composure. "Ay, by showing that you made that woman a widow."

"You would say, by showing that her husband was murdered by her own brother," said Sealey, with a look of triumph.

The hag laughed.

"Fool!" cried she, "do you suppose *I* believe that tale! Ha! ha! ha! Mrs. Warren has believed it, I know, and Billy believes it. But I *know* better."

Sealey bit his lip, and moved uneasily from his bowing position.

"Harkye!" continued the excited woman; "I'll tell you a story. On the fatal night, when you and Billy Forester met Warren for the last time, you poured brandy down their throats, and *pretended* to drink it yourself. They were like two fierce tigers, and you had no trouble to make them quarrel and fight. But did you think I was really gone home at your bidding, honey? Ha! ha! I had watched you many a time before, my lad, and was not to be sent away so easily *that* night. Why Harry," she continued, with a chuckle, "I was in the closet in the corner, and an eyewitness to it all. Ha! ha! ha! The drunken fools fought, I know, and knocked each other down; but there was no blood shed until *you* plunged the knife into poor Warren, and he fell a corpse at your feet. I watched you through that livelong night—I heard you convince Billy, when he came to his senses, that he was the murderer, and I saw him cower before your threats when he took the body on his back to the dark street."

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It would be impossible to describe the effect this disclosure produced on the parties present. While the widow, when she heard that her brother was indeed innocent—that, after all, *he* was not the slayer of her buried husband—uttered one shriek of joy and fell into Granby's arms in a swoon, Sealey turned pale as death, and gazed vacantly into the old woman's excited countenance. He felt that he was doomed, and that his only hope of safety was in flight. He therefore sprang to the door; it was locked; he attempted to wrench the bolt; but before his efforts could avail, he found himself in the iron gripe of the Odd Fellow, who threw him at once to the floor, and held him firmly until assistance was procured. His struggles and remonstrances were vain, and he was at length compelled to submit to his fate. After some delay a warrant was procured; Mr. Henry Sealey was conducted by an officer before a magistrate, and, after examination, committed to prison. The hag followed him to the dungeon-door, and maddened him by her taunts and imprecations.

Granby's first care, after securing this villain's arrest, was to provide for the widow and her family. They were removed from their wretched dwelling to comfortable apartments. Squalid want no longer stared them in the face and made their lives miserable. They were provided with food and clothing. Profitable employment was found for Mrs. Warren; and now no longer the down-trodden widow, and the slave of a heartless enemy, she was a happy mother, surrounded by the comforts of life, with a mind at ease and contented. Her brother, too, blessed by the startling intelligence that he was not the author of that deed, the recollection of which had made life a burden, was her constant companion, and no longer the poor vagabond that used to steal at midnight to her sad fireside, to mourn in bitter agony over his dreadful fate. Granby, likewise frequently visited her, and often brought his brother Odd Fellows with him. Need we say that they were always welcome? Need we tell the reader that the widow's heart beat high with gratitude when she was in the company of those dear friends to whom she felt she owed her present enjoyment? Need we state that her children's faces beamed with delight, and that even the youngest clapped its little hands and laughed with joy, at the bare mention of the name Odd Fellow? Is it necessary to affirm, that, in *their* infant minds, peace, and comfort, and plenty, were identical with Odd Fellowship? When, years after, they had grown up, and the mother saw them respected and beloved by all — when she remembered that, although her unfortunate husband had not belonged to the Fraternity, it had taken into consideration her peculiar case, and thrown its protecting arm around her, blessing her with its friendship, and educating her fatherless children, preparing them to enter into the business of life with credit — who will wonder that her warmest and purest affections were bestowed on the *Odd Fellow* — that she felt *he* was entitled to her love above all other earthly beings, aside from her own family?

We have only to glance at the several remaining characters that have figured in our story, and we shall have finished it.

In due course of time, Henry Sealey was brought to trial. He had employed the most eminent counsel to defend his cause, and, of course, they exerted all their ingenuity to save him. But their efforts were fruitless. Aunt Elsie's story was straightforward and positive, and the widow's relation of his cruel conduct towards her and her children, together with Granby's and Forrester's evidence, convinced the jury, and indeed all who heard them, that the old woman's narrative was true. The prisoner was convicted and sentenced to die. And when he was about to be hanged up to the gaze of a thousand indignant spectators, his thoughts reverted to the widow; he remembered, as he stood on the scaffold, the description he had given of the position he now occupied, when, a short time before his arrest he had pictured *her* brother standing in a similar situation, with a gaping crowd about him, waiting to see him struggle in death. Few and feeble, however, were Sealey's struggles. The suddenness and violence of his fall finished the work at once. One minute his pulses beat with life, and he was surrounded by human faces and forms — the next he was a ghastly, spiritless corpse, and his blood-stained soul was hurried to the spirit-land, to stand in the presence of its Judge!

William Forrester, having repented, and by his uniform good conduct gained a character and respectability, was eventually admitted into the ranks of Odd Fellowship. No brother was ever kinder or more affectionate to sister than he; and the widow felt that his attention and love were ample remuneration for the sorrow he had caused her in her younger days.

Granby, the Faithful Odd Fellow, was never happier than when he was in the society of his friends, the widow and her brother. The three were, indeed, much together, and many a pleasant evening they passed by Mrs. Warren's cheerful fireside. The 15th of January, that having been the day when she was rescued from the power of Sealey, was always an anniversary with the little circle, at which time there was much rejoicing, and many good wishes expressed for the cause of Odd Fellowship.

The old woman, Aunt Elsie, did not long survive. Death came upon her suddenly. She was found one morning cold and lifeless in her bed, and her remains were conveyed to the public burial place, where they repose in solitude and forgetfulness. It had pleased Heaven to make her the instrument to bring a villain to justice and to release an innocent family from despair; that object attained, her life was no longer desirable.

Mrs. Sealey, stripped of her riches and her greatness by the defenders of her liege-lord, (for lawyers' fees must be paid,) carried her head very high and strutted about the house in great wrath for some days after Sealey's execution. But the splendid furniture and even the mansion itself were sold under her very eyes, and she was politely ejected from her comfortable home. She did not, however, leave it peaceably, as sundry broken mirrors and cracked panes abundantly testified. And it was reported that a certain officious gentleman who led her street-ward received certain marks of her affectionate regard, which he carried a long time in his proper person. However, the great work was at length effected, and Mrs. S. retired, after doing all the mischief practicable. Some months afterward she was seen in the market-place, busily employed in selling fish, an occupation that was admirably suited to her taste and ability.

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DEATH.—Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that oak, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless, too; it says nothing, it distinguishes nothing. As soon as the dust of a wretch whom thou would'st not, as of a prince whom thou could'st not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce—This is the patrician, this is the noble flour, and this the yeoman, this the plebeian bran.

Whatever our station upon earth, the same end awaits us all!

TO ISABEL.

BY GEORGE D. PRENTICE.

Yes, Lady, thou wilt die. That lip of snow,
  And that pale brow foretell thy early lot—
The wing of death is o'er thee—thou wilt go
  Where broken hearts and blighted flowers are not.
Thou art too beautiful to linger where
  The rainbow brightens but to melt away,
And the sweet sounds that wander on the air,
  But swell the dirge of sorrow and decay.

Yes, thou wilt die. The spirit soon will leave
  This dull, cold exile for its place on high,
And, like a bright cloud on a silent eve,
  Melt in the deeper glories of the sky.
Thy home will be where bluer skies are glassed
  In softer streams 'mid spring's undying bow'rs,
And where the winds of autumn never passed,
  Nor serpents writhed 'round passion's sweetest flowers.

Ay, thou wilt die—and we shall linger here,
  When all the blossoms of the heart are fled,
To muse on thee, and mourn, with bitter tear,
  The cold, the lost, the beautiful, the dead;
But, as life's star in loneliness departs,
  Thy memory still, amid the deep'ning gloom,
Will shine upon the ruins of our hearts,
  Like a lone fire-fly on the midnight tomb.

FAITH! HOPE! CHARITY!

Faith! what uncounted comforts lie hidden in that one little word! A shield for the unprotected, strength for the feeble, and joy to the care-worn and grief-stricken. Let thy saving and cheering influence descend upon every soul.

Hope! Thou hast a throne in every bosom, a shrine in every heart—what were the joys of earth without thy cheering light? Beneath thy brilliant beams, as the rays of the morning stars, the frown flits away from the despairing brow. Who could dwell upon the arid desert of life, did not thy torch gleams point the road to bliss? When sorrow ploughs up the heart with deep furrows, and the ties of life are sundered one by one, white-robed gentleness speaks peace to all within. Let the beacon blaze of celestial glory shine on in its unclouded splendor, till every darkened path be lighted by its cheering rays.

Charity! Greatest of all—the crowned queen among the virtues, the brightest handmaid of religion and love. May thy steps never wax feeble, or thy heart grow cold. Let us mark the splendor of thy presence by every desolate heart, and the mourner's couch. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart and reclaim every vicious mind.

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He who puts a bad construction on a good act, reveals his own wickedness of heart.

EXTRACTS FROM THE GRAND MASTER'S REPORT,

TO THE GRAND LODGE OF OHIO, JAN. 1849.

The past year, I am happy to inform you, has witnessed a steady and healthy increase, both in Lodges and members throughout the State. We now number one hundred and twenty five subordinate Lodges, working under authority derived from this Grand Lodge.

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During the past year, twenty-eight new Lodges have been instituted, making at this time an unbroken chain of one hundred and twenty-five Lodges, in a flourishing condition.

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Permit me, Past Grands, to congratulate you upon this occasion for the good feeling, harmony and great unanimity that has attended all your deliberations during the past year. A marked desire has manifested itself to lay aside selfish and sectional feelings, and legislate for the general good of the Order throughout our widely extended jurisdiction. All those vexed questions upon which we have formerly held and expressed an honest difference of opinion, have, by your past year's legislation, been settled to the satisfaction of this Grand Body, and in accordance with the wishes of our subordinates.

In the infancy of our Order in Ohio, and at the time of forming this Grand Lodge, the institution of Odd Fellowship was confined to a small extent of territory in and about Cincinnati. The duly constituted Past Grands of the subordinates experienced but little expense or inconvenience in attending the meetings, and participating in all the legislation of this Body. But as our jurisdiction became extended over the entire limits of this great State, and as our accumulating legislation called for frequent, and oftentimes irregular meetings of the Grand Lodge, our distant Past Grands found themselves compelled to relinquish most of the business of the Grand Lodge to such members of this Body as lived in and about Cincinnati. It need not, therefore, with our republican notions of taxation and representation, be a matter of astonishment, that dissatisfaction should to some extent have been felt and expressed by our distant Lodges, notwithstanding our Cincinnati Past Grands have manifested great fidelity, and an ardent desire to promote alike the interest and prosperity of all portions of our extended jurisdiction.

By changing the constitution, and forming this Grand Body upon the basis of the representative system, you have allayed this growing dissatisfaction, and restored the kindest, and most fraternal feelings.

The beneficial effects of this change manifest themselves in the full attendance of Representatives here to-day. Through these Representatives we may be put in possession of the most minute information respecting the wants and conditions of the Order in every portion of our widely extended jurisdiction. Does a difficulty arise in a distant Lodge? There are those here who can narrate to us all the attending circumstances; and thus enable us in wisdom to restore harmony, and settle finally and irrevocably the disputed question. Is a charter asked for in a remote location? Our brothers in attendance can give us all the information we need to enable us to act with prudence, and for the best interests of the Order.

Under this change in the fundamental organization of this Grand Lodge, our monthly, and oftentimes weekly meetings, have given place to semi-annual, and ere long, as I trust, will yield to annual communications only. And we may now expect to see the future legislation of this body conducted by the duly constituted Representatives from all the subordinates under this jurisdiction, instead, as from necessity heretofore, being transacted by a small number of Past Grands living in or around Cincinnati. The charge of partial and sectional legislation will no longer be heard, and in future all portions of the State will acquiesce with cheerfulness in your decisions, believing that they have been fully and impartially adjudged by their own legally authorized Representatives.

Thus have we removed from among us a prolific source of contention, and restored to this Grand Body the utmost harmony and good feeling.

At your April meeting, in accordance with the injunction of the Grand Lodge of the United States, you so changed your constitution as to require the Grand Master, by himself, or his Special Deputies (not more than two in number) to visit officially each subordinate Lodge under your jurisdiction. Early during my administration I became impressed with the importance of making myself acquainted in person with the officers, the members, and the condition, the wants and the work of each Lodge under my charge and supervision. In accordance with this sense of duty, as well as your constitutional requirement, I have visited in person one hundred and thirteen of the one hundred and twenty-seven Degree and subordinate Lodges in the State.

I entered upon the discharge of this important duty with a full determination to visit in person, during my official year, each Lodge under this jurisdiction; but I found the task beyond my power to accomplish, without a ruinous sacrifice to my private business, and the neglect of my other official duties. Such is now the number of the Lodges, and the extent of membership under this jurisdiction, that a large portion of the time of the Grand Master must necessarily be occupied in attending to the correspondence of the Order. Some idea may be formed by this Grand Body of the extent and importance of this labor, when informed that during the past year the correspondence of the Grand Master has required him to write over sixteen hundred letters on the business of the Order. Late in the season I found it would be impossible for me to visit some dozen or fifteen of the unvisited Lodges; and in order that the requirement of the constitution, and the wishes of this Grand Lodge might be fulfilled, I commisioned P.G.M. Spooner. and P.D.D.G.M. Beebe, to visit the remaining Lodges under this jurisdiction. By reason of unavoidable circumstances P.G.M. Spooner has been unable to execute his commission; and as a consequence some eight or ten Lodges remain unvisited.

No pains have been spared on my part in securing the aim and object of the Grand Lodge in requiring these visits to be made. And I take great pleasure at this time in bearing testimony to the willingness, and ardent desire manifested by each individual Lodge, to conform to, and improve by the information and instruction thus communicated. I think I may safely say, that through the instrumentality of these visitations, we have at this time arrived nearer to correctness and uniformity in the work under this jurisdiction than at any former period during the existence of this Grand Lodge.

I would be doing violence to my own feelings, and be found wanting in respect to the brotherhood, did I permit this occasion to pass by, without returning my thanks to the Lodges, and the Order generally under this jurisdiction, for their fraternal greetings, and kind attentions manifested to me personally, whilst officially with them in the Lodge rooms, and as a brother in their social and family circles.

Our past experience has fully demonstrated that we may safely dispense with quarterly, and as I believe, with equal safety, may dispense with semi-annual meetings. The only difficulty which has been suggested is with reference to the granting of new charters; and with all deference to the former action of the Grand Lodge, I must be permitted to say that I can see no valid reason why the difficulty may not be avoided by placing with proper restrictions in the hands of the Grand officers the power of granting dispensations for opening new Lodges during the recess of this Grand Lodge. The Grand officers being responsible to this Body for the abuse of such a power, would certainly use it only in such cases as admitted of no doubt, and after a careful examination, and upon certain and reliable information.

It should be an important consideration with this Grand Lodge, to confine its expenditures to as small an amount as will be consistent with the well being of the Order. Every dollar taken from the subordinates to liquidate the expenses of this Body, is a dollar diverted from its legitimate object, and lessens to that amount the ability of the subordinate to relieve the distressed and educate the orphan. Deeply impressed with the importance of diminishing our expenditures, I feel it to be my duty to call your attention to another large and still increasing item in the expenditures of this Grand Lodge.

The expense attending our present District Deputy system cannot be much less than five hundred dollars annually. It is an item of expenditure which has grown upon us almost within the last three years. Prior to that period, a District Deputy was appointed in nearly each city and village in which one or more Lodges of Odd Fellows existed. The principal duty of the Deputy consisted in installing the officers of the Lodges within the District. Living as he usually did, in the same city or village with the Lodge, the discharge of his duty was attended with little or no expense to the Grand Lodge. But our system having been so far changed as to make large districts embracing distant Lodges, the necessary traveling expenses of the Deputies is bringing upon us a heavy and still increasing expenditure.

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Two remedies have suggested themselves to my mind, the one affecting only the expenses, and which may be at once adopted, the other working a radical cure, but requiring a change in the constitution, which can only be accomplished in a constitutional manner.

If the State can be so districted as to make a district of each city or village in which an

Odd Fellows Lodge is situated, the expense attending the District Deputy system will become of trifling importance. And as this can be done without an infringement upon the existing constitution, I would most earnestly recommend its adoption at this time. And in order that the other and more important evil may be corrected, as soon as the constitution will permit, let me recommend to your consideration the propriety of so changing the constitution as to limit the powers of the District Deputies to the discharge of such duties as will not interfere with the accomplishment of the great work of uniformity so ardently desired by this Grand Body. Or perhaps we may effect the same object by abolishing the office of District Deputy, and constituting one of the Representatives to the Grand Lodge, as a special Deputy for the purpose of installing the officers of the subordinate to which he belongs. * * * * * *

In the northern and eastern portions of the State, one cause of embarassment to our Lodges may be found in the great irregularity in the price of degrees between this and our sister Grand Lodges. For example, in Ohio we charge six dollars for the Fifth or Scarlet degree, whilst in New York they charge only one dollar and twenty-five cents. To join a Lodge in Ohio and take the degrees, will cost twenty-five dollars, whilst in New York, among the country Lodges it will cost only eleven dollars and twenty-five cents. A brother may join in New York and take his degrees, and then deposit his card in Ohio, and become a beneficiary member and eligible to all the honors, at a cost of eleven dollars and seventy-five cents less than one who joined originally in Ohio.

I am satisfied from personal observation, as well as the continued complaints of our northern and eastern brothers, that this one matter militates seriously against their increase and prosperity: and we therefore urge upon your consideration the propriety of instructing our Grand Representatives to the Grand Lodge of the United States to use their best exertions to induce that body to establish a uniform price for degrees throughout their jurisdiction.

Since the last meeting of this Grand Lodge there has been an annual communication of the Grand Lodge of the United States. The action of that body will be communicated in the report of the Grand Representatives. The thanks of this Lodge are due to our Representatives for the able, faithful and fearless manner in which they have discharged their duties.

The Past Grands here assembled are no doubt conversant with the fact, that for the last two years, our sister Grand Lodge of the State of New York, has been distracted and divided upon the subject of a new constitution. Without reflection upon the action of the Grand Lodge of the United States, I must be permitted to say that its temporizing policy has tended rather to further divide and distract our New York brothers, than to heal and quiet the difficulties. The result has been to create two Grand Lodges in that State. From a perusal of the report of your Grand Representatives, as well as the report of the minority of the select committee in the Grand Lodge of the United States, I cannot divest my mind of the conviction that the Grand Lodge of the United States had prejudged the case, and by their action have thrown out of the Order over three hundred Lodges, and twenty thousand members. A large and respectable minority of the members of the Grand Lodge of the United States, our own Representatives among the number, have protested against the action of that Body, and advised the majority Constitution party in New York to maintain their position with the expectation of reversing the decision of the Grand Lodge of the United States, and restoring the ostracised Lodges. Under this state of affairs I have not deemed it my duty to interdict our subordinates from fraternizing with the members of either of the New York jurisdictions. * * *

The 5th sec. of the 18th article of your amended constitution, says: "Elections for Representaties shall be held at the first stated meeting in January annually." The 3d sec. of the same article provides that the Past Grands of each subordinate Lodge under this jurisdiction shall be entitled to elect one of their number as a Representative to the Grand Lodge," &c. Upon a question of construction, I have decided that the election of Representatives must take place in open Lodge, under its rules governing elections, the Past Grands only voting. This construction of the constitution makes the Past Grand elected the Representative of the Lodge. Any other construction would make the Past Grand elected the Representative of the Past Grands, and not of the Lodge. The expense of the Representative is defrayed by a tax upon the Lodge, and justice as well as our republican theories demand that taxation and representation should go hand in hand. I have no doubt but that such a change in your constitution as would give the election of the Representative direct to the members of the subordinate Lodge, would be productive of great satisfaction to the Order throughout the State, and be an act of justice on our part towards those whose interest it is our duty to cherish and protect.

The Grand Master alludes to the resolution adopted in January, 1846, requiring the books to be dispensed with in administering the charges, &c., and says —

The Grand Lodge having failed to affix any penalty to a violation of the foregoing resolution, it had had become almost a dead letter. Believing it to be my duty to force a due observance of the requirements of the Grand Lodge, and that the resolution contemplated a disability to hold office under it unless complied with, I issued an order to the different District Deputies requiring them after two weeks notice, to remove from office all who disregarded, or failed to comply with the resolution. At your July meeting it was your pleasure to affirm my mandate on that subject. I am now happy to inform you that the beneficial results of both the resolution, and the mandate requiring its observance, are being fully and satisfactorily manifested. I have reason to believe that all the subordinates are living up to the requirements of the resolution; and that it greatly adds to the beauty and impressiveness of the work under this jurisdiction.

Whilst the past year has witnessed one of our neighbouring Grand Lodges divided and distracted upon the subject of constitutional reform, we can congratulate ourselves that we have met the same exciting questions in our Grand Lodge, and have passed the gathering storm in safety. The past year's legislation has removed from from our midst all sectional interests and feelings, and we have now the pleasing prospect before us of many years of uninterrupted harmony and fraternal intercourse.

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Human Nature.— Bad as may be the nature of man, still the honor for noble deeds, the respect for virtue, the abhorrence for that which is ignoble or base, will ever influence bodies of men when acting on first impulses. When the traitor has performed his part — when the end is gained for which he has been employed, those whom he has most benefitted will cast him from them; and the very men who had lured him to the deed, will spurn him as if his touch were contagious, or as if his very presence breathed infamy.

THE ODD FELLOW'S FUNERAL.

BY P. G. W. N. ELLIS.

'Tis working day, but the noisy din
  Of labor is hushed to rest—
And each face betrays that the heart within
  Is with sorrow pressed.

And the mystic band are abroad to-day,
  On the light air their banners wave,
For they meet the last sad rites to pay
  At a brother's grave.

And the long line marches two and two,
  With a slow and measured tread,
Towards that hallowed spot, where silent, low,
  Lie the buried dead.

While close behind this array is borne
  On the bier, with a pall o'erspread,
But the mortal remnant of him they mourn,
  For the soul has fled.

But a short while since, and the brother stood
  With his open lofty brow,
An honored one with that brotherhood,
  But there lies he now.

There was heaving of many a manly breast,
  And veiled was each eye in gloom,
As they lowered him down to his final rest,
  In the dark, damp tomb.

And the evergreen was lightly thrown
  On the sleeper's last abode,
Thus shadowing forth, that the soul lives on,
  With its Maker, God.

And the starting tear is wiped away,
  As each turns to his own dear home,
And cons the lesson against the day,
  When *his* time shall come.

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Friendship.— That desecrated name belongs only to the attachments of the finer spirits — the rare and excellent among our race. A combination of qualities, on both sides, is necessary to produce that precious and inestimable sentiment. Of real, sincere affection, many men are not capable; they have, indeed, a sort of attachment to the things they live among, the people who fill their house and family; that is, they do not very well like to do without them, when they have been accustomed to their presence, but that is all. Take them away, and replace them by something, or some person else, and you soon learn to measure the strength of attachment in the ordinary human heart. As for confidence, that is not the attribute of a little mind, especially if tinged with jealousy of a mind more enlarged and noble than itself: it loves to keep its own frivolous plans and ideas a secret, for there seems, indeed, a sort of instinctive dread on the part of folly to come into contact with wisdom. Rely upon it, that the man who loves those higher in the scale of intellect than himself, is a hero undisclosed by circumstances. Folly hates wisdom, even the gentlest wisdom.

[ORIGINAL.]

MONEY.

BY DEWITT C. JOHNSTON, ESQ.

Some men affect to despise money, but they are either enthusiasts or fools. Others love it, and they are worse than enthusiasts and fools. Some erroneously read the ancient and scriptural apothegm touching the "root of all evil," and regard money as the prolific parent of crime. But after all, money is both necessary and useful, and were it not for that "love of filthy lucre" for the sake of lucre, which has so long cursed man, it would be as useful as necessary.

Philosophers and political economists have written often and at length about this article and its proper use, but perhaps John Wesley, in a short sentence, has as clearly and fully laid down man's duty in reference to it, as all these together. He says: "GET ALL YOU CAN, SAVE ALL YOU CAN, AND GIVE ALL YOU CAN." Here he teaches industry and enterprise. We are placed in rather a singular world, and in it we are thrown on our own resources. It is full of riches, but they do not always grow on trees. Pearls sleep on the ocean's bed. Gold and silver are stored away in mountain chests. The sea must be fathomed and the mountain unlocked before they yield up to man their priceless treasures. There is but one diving bell and but one key, and they are TOIL.

God has not made these things for nothing. They are man's portion, created for his good. By placing them within his reach, He showed that He intended them for his use, and by thus treasuring them away, He indicated His intention that man should *labor* before he should *enjoy*.

"Save all you can." Here economy is taught. Man is a creature of necessities. In a state of nature he has wants that must be supplied—in a state of society these wants are increased, and money is constituted a great mean by which these supplies may be procured. But no man can innocently increase his wants, or waste money in the relief of those he can avoid. Temperance in eating, drinking, apparel—in every thing—frugality, economy, is as really a duty, as labor, faith, love, or benevolence. The rich have no more *right* to *waste* money than the poor. What they need not, belongs to the indigent, and as well might the poor burn the barns of the rich, as the rich destroy the wealth God has given them.

He also inculcates the duties of Benevolence. "Give all you can." In order to give, industry and economy are necessary. You must make and save.

But it was not my intention to write a homily on this subject. I intended to speak of money as connected with Odd Fellowship, and I introduced the saying of Wesley because it most clearly and plainly lays down the duty of each Odd Fellow and of each Lodge.

Money has a closer connexion with Odd Fellowship than one may at first suppose. It is not its soul—that is Love—but it is in its body—the functions through and by means of which that soul operates. What matters it how benevolent an individual may be—how great his disposition to give, unless he has something to bestow upon the needy. Sympathy and tears may console, and they may be very well in their place, but they are not practical—they will not feed the hungry, clothe the naked, nor sanctuarize the homeless.

"Get all you can;"—honestly of course. This is good advice to individual Odd Fellows, but will not so perfectly apply to Lodges, because their income is regulated by certain rules. They might however, in some cases, be more careful that what is due them is regularly paid. In some of our Lodges too much negligence on this point is known to exist. Members are not sufficiently punctual in paying their dues, and the Lodge not sufficiently strict in demanding a compliance with their rules. Large sums of money, too, are sometimes permitted to lie idle in the hands of officers, which might be profitably invested. These things should not be. Members should pay into the treasury all they owe, and should do it at the regular and stated periods, and when more money than is required is in the treasury, it should be safely and profitably invested.

"SAVE ALL YOU CAN." This advice is of the utmost importance. It should be heard and pondered and heeded by every Lodge in our connexion. It should be written in letters of light in every Lodge room. It should be repeated until every Odd Fellow feels its weight.

I have sometimes thought that the mass of Odd Fellows have entirely mistaken notions about the money in the possession of the Lodge. *They think it belongs to them.* A more erroneous idea cannot be indulged. It is not our money, and we have no right to it. Any one who will take the trouble to examine into the nature and character of our Institution will immediately see that this is so. For what was

Odd Fellowship established? That a band of men might have a magnificent room, in which to hold a meeting once a week? By no means. That these men might procure a splendid dress in which once a year to make a public parade? By no means. Or to furnish these men with a sumptuous dinner? Far from it. It was that a fund might be established for the benefit of the indigent, the sick, the orphan and the widow. Every man who becomes a member of our Order pays his ten dollars, not, if he be a good man and true, for the mere secret of the Order, or for a place among us, but for the benefit of the class above mentioned. It is their fund. It is their money. It belongs to them. The Lodge is but a steward, to take care of, to increase, and rightly to appropriate this fund. We have no right to it further than to pay our necessary expenses, in its collection and distribution. I would that every Odd Fellow felt these truths!

"Save all you can." Let us take a Lodge for example. We will suppose it to be composed of twenty-five members. They ought to have at least four hundred dollars in the Treasury. First, they need regalia. It must be bought out of this fund, for I now speak of Lodge regalia. They may get a decent set, say for twenty-five dollars, but a more beautiful one for fifty dollars. The question now is which shall we have. The spirit that prompts men to boast of the "best hall in the State," would say that which cost fifty dollars. But if they take it, they unnecessarily take twenty-five dollars from the fund of the sick, &c.

Next they must have and furnish a Hall—and this is the most expensive work they have to do. A very respectable, neat and appropriate room, sufficiently good for every purpose, can be prepared for say one hundred dollars. But, says a brother, ——— Lodge has a much better one. Their's cost two hundred dollars, and he goes for fitting up one a little better, and proposes allowing two hundred and fifty dollars for that purpose. Here there is one hundred and fifty dollars taken from this fund, and taken unnecessarily. And so also with emblems, &c., &c.

Now the question arises with much emphasis, have we a RIGHT to thus appropriate our money? I think not. It does not belong to us. It belongs to the sick, &c. We are to *give* all we can, as well as *get* all we can, and we should use the most conscientious economy in all our disbursements. Brothers sometimes feel disposed to have a celebration, an oration, &c. This is all right. But it is not right to appropriate the funds of the Lodge for the purpose of making a display. For instance, Sewanie Lodge wishes a celebration, and invites neighboring Lodges to participate with her. A procession is had, an oration is heard, and we adjourn to dinner. We enjoy a sumptuous repast, and fifty dollars is taken from the funds of the Lodge to pay for it. In other words, in the brief space of twenty or thirty minutes we eat up fifty dollars that legitimately belong to the indigent. Would it not be incomparably better and more in accordance with the genius of Odd Fellowship, if that fifty dollars had been distributed among the poor, and the sick in our neighborhood? This is a supposed case—Sewanie Lodge has never acted thus, and I hope never will, but parallel cases might easily be found.

These reflections are perhaps the more necessary, because the treasuries of many of our Lodges are becoming nearly empty, and when our members become sick we find difficulty in furnishing them with their weekly benefits. And still more so, because if the signs of the times are not mistaken, the disposition to erect and furnish "splendid halls," is rapidly increasing. It should be stopped, and that speedily.

I have no objection to a proper spirit of emulation among our members and our Lodges, but I do object to that spirit which now appears to prevail. I hope the day may soon come, when the effort and the boast will be to expend the least amount, and to give the most to the needy—when we all strive to *save* all we can, that we may *give* all we can—when benevolence and not extravagance shall be our distinguishing characteristic.

Brothers let us commence the new year on a new principle.

Georgetown, O.

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THE COMMON LOT.—May we not read our own history in every leaf and every flower? Are not our days "like a shadow that declines?" We are happy beneath the summer sun of youth and health and strength, and reflect but little on the autumn scenes of life, when those blessings will fast recede from our embrace. And yet how surely will the "sear and yellow leaf" steal its curtain o'er the summer scene, and the winter of life come on when we, too, shall lie fading in the dust. Happily, there is a spring for us beyond the grave. So true it is—

> "An angel's arm can't keep us from the grave;
> Legions of angels can't confine us there."

THOUGHTS ON ODD FELLOWSHIP.

BY MRS. S. C. LOOMIS.

When the blue heavens were first wrapped around this embryo world, and the fiat of the Almighty had gone forth to *perfect* the work, and embellish the earth with all that is fair and beautiful, then was instituted that endless and pleasing variety, both on and around this globe, which makes it a terrestrial paradise. The mighty ocean, whose fathomless waves roll with sublime grandeur and dash with untutored violence, contains its millions of finny inhabitants, who revel in the depths of its caverns, and sport amidst its evanescent mountains. The solid earth is clothed with emerald; vegetation springs forth in its thousand beauteous forms, vieing with each other, and *all* appearing alternately the most lovely, from the stately oak, whose huge form gains strength by wrestling with the winds, to the modest violet, whose blue eyes looks up to Heaven as if conscious from whence it derives its loveliness.

Wherefore all this preparation? Why this agreeable diversity of heat and cold, day and night, storm and sunshine? Wherefore is the broad and brilliant lamp of Heaven hung out by the fiat of Almighty Power, to cheer the day by its light and effulgence; and, when gray twilight speaks of a change, the cerulean curtain of the sky spread with its millions of sparkling diamonds? I repeat it, wherefore all this mighty preparation, which could be accomplished by nothing short of Almighty Power and Infinite Wisdom? "Let us make man in our own image." *This* accounts for that august preparation, which engaged all Heaven in its accomplishment. "And God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." This vivifying breath of Deity, this emanation from God, was an inspiration of immortality, a spark of Heaven's own kindling, which proves, that though man's external nature is mortal, is perishable, his spirit, his mind, is a beam of immortality which must exist forever. * * *

But the increase of the human race brought an increase of wealth and luxury, which only enervates the mind and debilitates the body, and blunts the perceptive faculties; and this brought not only an increase of selfishness, but an increase of pride and vanity.

The few who had the courage, the virtue, the magnanimity, to pass unscathed by the many temptations through the ordeal of human aggrandizement, may truly be considered as differing very much from the generality of mankind; and, be their profession, occupation, politics, or religion, what it may, they are *odd fellows*. And as there have ever been, since the commencement of time, some few choice spirits, whose ruling principle has been charity, which have served as so many beacons to warn mankind of the danger of selfishness and the sin of misanthropy, we may justly consider that we are indebted to these for the preservation of an Institution which has for its object the happiness and well-being of mankind.

We are aware of the numerous objections which have at different times been brought against Odd Fellowship, by those who are ignorant of its true principles.

One whispers, "Beware of secret societies," another cries out, "Our creed is in danger," when all religious creeds are admitted into the same institution with ourselves. The third remarks, "If there is any thing good in Odd Fellowship, why not proclaim it to the world," while the fourth, with an expression of contempt upon his features, drily says, "If its object is charity, we can bestow our charities without becoming members of any institution."

We contend that Odd Fellowship is not a secret society, in so far as its object is concerned: the *end* for which it was established is not private, and its *principles* are proclaimed to the world. In answer to the objections respecting particular creeds, we would simply remark, that Odd Fellowship has for its ultimate object, in a religious point of view, all that is valuable in any known creed. It embraces those of all religious denominations, and excludes none who possess a good moral character, and believe in the existence of God. Our daily experience has painfully taught us that those who make the loudest profession are apt to possess *least* of the true principles of religion. We are informed in the sacred scriptures that the wind passed over the mountain; God was not in the wind; again, the tempest passed over, and God was not in the tempest; —at length there came a still small voice, and God *was* in the voice. This still small voice is Odd Fellowship; it is the voice of sympathy, which bids him go forth, and search for the oppressed and down-trodden of his fellow-beings, and having found them, it bids him bind up the broken heart, and the spirit which is stricken with grief, and in proportion as he contributes to the happiness of others, he enhances his own.

The third objection which has been urged is, "If there be any good in this Institution, why not proclaim it to the world?" We would briefly reply, that all that is necessary for the world to know, to enable them to judge of the merits or demerits of this Institution, is already known by those who have taken the trouble to inform themselves, as the use and definitions of all its various symbols have been repeatedly explained in public lectures. To those who are still ignorant of its principles, we would say, suspend your judgment until you examine its principles for yourselves; the foundation on which it is based, its ultimate aim and object; (for they are no secret;) and if you have the least particle of the milk of human kindness in your soul, you cannot say they are unworthy of your attention.

The fourth objection which is sometimes urged is, that we can bestow our charities without becoming members of a society. True, we can; but if we actually *did*, would not starving penury and want be at once banished from the world? What is every one's business is no one's, and the unfortunate being who seeks the cold charity of an unfeeling world is often left to suffer for the want of the most common necessaries of life. We enclose a garden with walls, not only that its fruit may come to maturity, but that it may be secured to its rightful owners. Even so with the principles of this Institution: its seeming barriers are against none that justice says may enter; they do not exclude those who are worthy to be admitted; and all rational minds must see the necessity of order in this as in all other societies.

Odd Fellowship has for its object the fairest and the greatest of all the Christian virtues, which is *Charity*. The blessed Redeemer of the world set an example worthy af all imitation in relieving the pain and sufferings of mankind; ever at the couch of the sick, the sorrowful and afflicted, He is the angel of mercy to the erring, the restorer of sight to the blind, and He administered to the wants of all who were afflicted either physically or mentally. The Apostles followed His divine injunctions, and became ministering angels to the afflicted; and, according to the testimony of St. James, it was the religion which they not only preached but practised. "Pure religion and undefiled before God the Father is this, that ye visit the widow and fatherless in affliction, and keep yourselves unspotted from the world;" and this is the very essence of the principles of Odd Fellowship, at least as we understand it.

You may perhaps ask why a woman should advocate the principles of Odd Fellowship? We know that women are not admitted into Lodges; but, do we not have the privilege of examining the laws by which they are governed? Do we not possess the same facilities for information as men who are not among the initiated? Most certainly we do: and if the highest officer in the Fraternity were to lecture upon this subject publicly, would he explain any thing more than the principles and object of this Institution, and its beneficial effects upon those who adopt its principles? Again; woman is so constituted that she forms the basis of domestic happiness or misery, just in proportion as she appreciates and facilitates the comfort and well-being of her family. And no woman can, in my opinion, feel indifferent to the happiness of those who are bound to her by the ties of consanguinity or affinity. Is not the happiness of her husband, father, brother, or son, of the greatest moment?

I know that many wealthy men think benevolent Institutions are nothing to them. Fortune has elevated them above their less fortunate neighbors; and as they have ever received her smiles, they expect a continuation of them. The sun has more than once rose brightly upon fortunes which had *ceased to be* ere his setting. Change is written with the broad sunbeam of truth upon all tangible objects. The rich of to-day may be the poor of to-morrow. "Let him that standeth take heed lest he fall." The king of Israel, who was noted for his great wisdom, has said, "Put not your trust in riches, for they take to themselves wings and fly away." And every day's experience proves the uncertainty upon which our fondest hopes are based.

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Live for Something.—Thousands breathe, move and live—pass off the stage of life and are heard of no more. Why! They did not a particle of good in the world; none were blest by them; none could point to them as the instruments of their redemption; not a line they wrote—not a word they spoke could be recalled, and so they perished, their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, O! man immortal? Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your deeds will be ever legible on their hearts.

have basely succumbed to the principle of expediency, others may follow this ignoble example, but the great body of our Order will be true to the trust reposed in them, and will contend for "States' Rights" with a firm and steadfast purpose not to yield an inch, but retain our position, until the Order shall have had time to rebuke the temerity of an accidental majority, that have not done more injury to the Order by this illegal decision, than they have covered themselves with the reproaches of all lovers of law and order, of justice and constitutional rights.

BEGGING — WILDEY.

Begging is a trade which commands but a limited share of our respect. We would do nothing to discourage charity; rather would we do everything to foster and extend it. Charity is needed: all around us are there occasions daily offering themselves for its exercise. It is a most heavenly principle, and blesses its possessor more than fortunes of gold. Of this principle — true charity — there cannot be too much; it is a blessed spirit, with which no man can be too liberally endowed. It commands the respect of our whole heart. But while we thus unreservedly express ourself in regard to charity, we cannot forbear hinting some of the feelings which rise up in us against begging — begging, we mean especially as a trade. We know there are occasions when begging becomes a painful necessity; when a human being can only choose between begging and starvation. But in a community like ours, this necessity ought to be rare; it would be rare if God were served more and our lusts less. But when this hard necessity does occur, when begging becomes the only immediate means of subsistence, its cry ought not to fall upon dull unfeeling ears; charity should be ready with its open hand to give, and its open heart to bless. For honest poverty, for actual want, we have the profoundest sympathy, and will do all we can for its relief. But for begging as a business, we have the same opinions and the same detestation as for any other nuisance. Right or wrong, this is our feeling.

In connection with the institution of Odd Fellowship there are many real occasions for charity, when it is blessed to give and to receive. From the most ready and proper attention to these, far be it from us to offer the least discouragement. Let them be always promptly considered — at any rate let them never be passed over without notice.

But there is one practice among Odd Fellows which we begin more than to suspect, as to its claims to be numbered among the things to which the name of charity is applied. We cannot rid ourselves of the notion that it comes nearer the scandalous trade of begging. We allude to the calls which every few weeks are made upon all the Lodges in the land, to pay off a debt which some madly ambitious Lodge has contracted in erecting and furnishing a hall, or to make up the loss which a Lodge has suffered from being too stingy to pay for insurance, or to meet some case on which a plea for money can be made in the name of holy charity. This kind of calls for charity has got to be at least next-door neighbor to nuisance. Almost every considerable fire we hear of, prepares the way for a polite communication, begging for gold; and since there are something more than a thousand Lodges within the circuit which Uncle Sam's faithful post-horse rides, the smallest favors are thankfully received. We confess we are getting out of patience with these things. They are doing a sad work for the cause of real charity. One would think, to listen to these "communications" from foreign Lodges telling the sad tale of their misfortune, and asking for a little 'filthy lucre' to mend with, that Odd Fellows were the most unfortunate class of men in the world. There are, undoubtedly, times when it is genuine charity to assist a Lodge of brothers which has been stricken with some terrible calamity; but we protest against making such occasions the text to an everlasting sermon in behalf of begging.

We have had our minds directed to this subject of begging by the new interest which has recently been thrown around it, by that venerable body, the Grand Lodge of the United States. That body has canonized beggary and placed it as number one in the calendar of Odd Fellow saints. Surely beggary must now have free access to the treasuries of all the Lodges in the realm, since it comes in the name of Friendship, Love and Truth. The reader understands that we refer to the begging operations put forth by the Grand Lodge in behalf of father Wildey, a procedure which we regard as every way pregnant with danger. The precedent cannot be otherwise than bad. The principle of the business is wrong; we can see no warrant for it in Odd Fellowship. We are wholly at a loss to discover why honest mechanisc, laboring men of every class, should be called upon to create an annuity, on which a man, to whom accident has given a little notoriety, may live at his ease, receiving his beef and his wine from the golden service of charity. True, we are told, as if it were an unheard of thing in man's experience, that Father Wildey has lost his property and is now a comparatively poor man. What of it? Is that a satisfactory reason why all the laboring men in the land should be taxed, in order that he may live like an eastern nabob and die amidst a profusion of dollars and cents? We know many men who have been unfortunate in their temporal affairs, but Father Wildey is the first man for whose special benefit we remember to have seen begging legalized.

We protest, therefore against this splendid begging project of the Grand Lodge. If the charities of Odd Fellowship are good for anything, why not be content with them as they come through the ordinary working of the institution? If the institution takes proper care of its members, why does the father of the institution go through a thousand Lodges begging for special charities — charities for which no general law has made provision. We take this to be rather a hard comment on some of the old gentleman's preaching. If he is needy, let his Lodge take care of him, just as our Lodge does when we are needy. If other Lodges wish to tender him charities, why let them do it; but do not institute a system of unequivocal begging, in order that Odd Fellowship may prove a *beneficial* institution to Thomas Wildey.

Moreover, when Thomas Wildey dies, what is to become of this peculiar fund? Will there be some other favorite ready by that time, for the charity of our beloved Order? Who'll tell us? — *Conn. Odd Fellow.*

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Revenge.—There is nothing more foolish, nor productive of misery to yourself than revenge. Banish all malignant, revengeful thoughts. They make the best face look ugly. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater hereafter. None is a greater self-tormentor than a malicious and revengeful person, who turns the poison of his own temper upon himself. The christian precept in the case, is, "Let not the sun go down upon your wrath;" and this precept, Plutarch tells us, the Pythagoreans practised in a literal sense, "If at any time, in a passion, they broke out into opprobious language, before the sun set, they gave one another their hands, and with them a discharge from all injuries; and so with a mutual reconciliation parted friends."

TRUTH.

In the earlier periods of history, when mankind were solely occupied with providing for their physical wants, or were engaged in the work of mutual depredation and hostility, the pursuit of knowledge could not be expected to have much encouragement; and, consequently, the virtues and vices connected with it were unknown. In the progress of society remarkable changes inevitably take place in moral sentiment; actions which were formerly regarded as of small amount grow into importance; and the code of morals is amplified with rules, which at a previous period would have been unintelligible. At the present time a different posture of affairs exists; the acquisition of knowledge has become an object of much interest and importance, the welfare of society is deeply implicated in the rectification of error, and the discovery of truth. But in this case, as in many others, the moral sentiments of mankind are tenacious of their accustomed course and reluctant to take a new direction. When men have long been accustomed to look upon any quality with approbation it is very difficult to divest themselves of the feeling even though they discover the object is no longer deserving of it; thus the glare which has long dazzled the human race, with regard to warlike qualities and military achievments, still has the effect to bewilder the mind into an admiration of actions which are destructive to human happiness.

It is hoped that an honest and fearless endeavor to trace wherein consists our duty in relation to inquiry, will not be disregarded. There is a growing disposition among the intelligent portion of the community to prize truth and veracity, to look with disdain on all artifice, deceit and design; to regard the business of life no longer as an affair which demands unremitted intrigue and perpetual deceit. In this state of feeling on the part of men of cultivated minds, a discussion of the conduct which we ought to observe in relation to the pursuit of Truth, seems to be peculiarly appropriate, and even if it fails of yielding entire satisfaction, may serve as a ground work of more successful endeavors.

The importance of this discussion depends upon the value of Truth itself, on which it is scarcely necessary to insist. A writer on this subject says: "Let him that is skeptical as to the vast importance of Truth, cast his eye down the long catalogue of crimes and cruelties which stain the annals of the past, and examine the moderation which has taken place in the practice of the world, and he will not again inquire into the nature of those advantages which follow the destruction of error. All the liberality of thinking which now prevails the spirit of resistance to tyranny. the comparative rarity and mildness of religious persecution, the disappearance of a number of mischievous superstitions, are so many exemplifications of the benefits resulting from the progress of moral and political Truth." The great interests of mankind demand that the way of discovery should be wide open; that there should be no obstructions to inquiry, that every facility and encouragement should be given to efforts which are directed to the detection of their errors, although he who has advanced the discovery of truth in a matter of importance, has the satisfaction of reflecting that he has conferred a benefit on his fellow men, the probability is that instead of attracting sympathy and gratitude, he will meet with a considerable share of persecution in consequence of his perspicacity.

A state of things in which the real interests and moral sentiments of the community are placed in strong opposition, cannot fail to be fruitful in evil, and he would perform no slight service who could hasten its termination. The likeliest means of doing this, is to show in a clear light what our duty, in relation to inquiry, really is; or, in other words, by what conduct in reference to the investigation of truth the general interests are best promoted. Tardy as mankind show themselves in all changes of moral sentiment, they cannot permanently continue to bestow their approbation on qualities clearly proved to be pernicious, nor withhold it from actions which are shown to be undeniably calculated for their welfare. In any given mind, the intellectual state most favorable for the attainment of truth, is obviously freedom from preconceived errors. The preoccupation of the understanding by erroneous opinions, is one of the greatest impediments which offer themselves in the pursuit of accurate knowledge. No language can describe with sufficient firmness the tenacity with which early received notions are retained. In the words of an author "they seem to enter into the very essence of the soul, to weave themselves into the tissue of the understanding, till it transcends our power of conception to imagine them erroneous."

Mr. Buckingham, in his travels through Mesopotamia, relates that at Orfah, (the ancient Ur of the Chaldees,) the river and the fish contained in it are regarded as sacred to Abraham, and the inhabitants firmly believe that if any of the fish were caught, no process of cooking could make any impression on their bodies. Here is a notion which any one might at once put to the test by direct trial; yet so thoroughly preoccupied are the minds of the people, by the prejudice instilled in early infancy, such awe too, they feel in relation to it, that they have not the slightest suspicion of its absurdity, and would think it profane to attempt to submit it to the ordeal of actual experiment.

Were men in general possessed with the genuine desire for truth, many errors might undoubtedly still prevail in the world from the limited power of the human intellect, but it is easy to see how much the progress of knowledge would be accelerated, and how soon the traces of illiberality and intolerance would be swept from social intercourse. The mass of useful truths is eternal, and each individual carries to it his particular tribute, in the certainty that no power can retrench the smallest fraction from this imperishable treasure, and in the words of Constant, "He whose meditation discovers a single principle, whose hand traces a single truth, whose victorious eloquence founds one salutary institution, may without inquietude, risk his life in contest with tyrants, or a not less unjust populace! His existence will not have been in vain! His thoughts will remain impressed upon that eternal whole, from which no circumstance can annihilate his influence."—*Gavel.*

OH! WHAT A WORLD IT MIGHT BE!

BY CHARLES SWAIN.

Oh! what a world it might be
If hearts were only kind;
If, Friendship, none would slight thee,
And Fortune proves less blind!
With Love's own voice to guide us—
Unchanging e'er and fond—
With all we wish beside us,
And not a care beyond.
Oh! what a world it might be,
More blest than that of yore—
Come, learn, and 't will requite ye,
To love each other more.

Oh! what a world of beauty
A loving heart might plan—
If man did but his duty,
And helped his brother man!
Then angel guests would brighten
The threshold with their wings,
And love divine enlighten
The old forgotten springs.
Oh! what a world of beauty
A loving heart might plan—
If man but did his duty,
And helped his brother man!

OBLIGATIONS OF ODD FELLOWS.

BY P.G. D. P. BARNARD.

The Independent Order of Odd Fellows exacts from its members duties which, while they ought not to be burthensome to him whose moral training has been such as to pave the way for those fruits in after years which prove him to be truly "an honest man, the noblest work of God," are strongly obligatory upon every individual. Many of our duties, which, compared with others, are of minor importance, are doubtless well attended to, because they are particularly applicable to our standing in the Order and the full enjoyment of the privileges of membership. With such matters we do not intend at this time to meddle; but it is our object to invite attention to those higher and more exalted duties, which, inasmuch as they are cognizable by society at large, demand our special observance, because they constitute the fruit by which our Order will be judged, and by such judgment, stand or fall. Those duties are embraced in what are termed the moral obligations of an Odd Fellow.

At the meetings of our Lodges none but brothers of the Order are privileged to attend, and because of the exclusion of all others, Odd Fellowship is styled a secret society by those who are without the pale of our Fraternity. In no other respect can such a charge be well sustained; because the fact of the existence of our Institution is not a secret; nor are the objects of our Order secrets, inasmuch as the Constitution and By-Laws of our Lodges are published, and may be seen and read by any one desirous to peruse them: nor are the names of our members kept secret, but on the contrary they are annually published, and may be read by all: nor have we discovered any secret gem in the mines of literature, science, or the arts, which we studiously conceal from public gaze. In all these respects we are not a secret society; nor do we in any point of view resemble those secret institutions which have proved dangerous to the well-being of the community at large. Such societies have invariably had some test, deemed an indispensable qualification, such as peculiar political, religious, or moral views, in strict unison with those already admitted to membership; but Odd Fellowship meddles not with the political or religious sentiments of candidates for membership; all it requires is a good moral character. Nevertheless, as it is popular to style us secret societies, it devolves upon us to convince the world that we, as Odd Fellows, have high moral obligations, and are bound faithfully to observe them.

In the early history of the adjoining State of Connecticut, as human law-makers were scarce, the good people of that commonwealth resolved that they would be governed by the laws of God, as laid down in the Holy Scriptures, which in their judgment contained all that was necessary for the civil as well as religious government of man. So, with Odd Fellowship, the Bible has been adopted as an indispensable appendage to every well regulated Lodge; not to be used, as the ignorant frequently suppose and charge, by us for the administration of dreadful oaths to our members; not to be kept and looked upon merely as a piece of furniture, yet having no influence on our conduct or proceedings; but as the unerring standard of Divine Truth, a Light to our way, and a Lamp to our path, teaching us our duty to God, our neighbors, and to ourselves, enabling us to discharge faithfully those duties as children of this earth, and fitting us for the enjoyment of those blessings which are promised in another and better world. We are, therefore, under an obligation, to make the Bible our study, that we be more frequently admonished of those practical duties which Odd Fellows seek to perform.

No duty ought to be more strongly enforced upon our members than a frequent attendance at our Lodge meetings. They will thus become familiar with those wise precepts of charity which all are bound to carry out in practice. They will then be disposed to take upon themselves those offices, the duties of which relate to visiting the sick and the distressed, and the destitute widow an orphan. They are made familiar with the wants and distresses of others, and become habituated to the practice of affording relief. There have been times at our meetings, when, on some minor affair of business, our discussions have waxed warm and become exciting; but even at such times, who has not felt an enviable glow of pleasure pervade his bosom, at witnessing the respectful silence which all have observed when a brother has taken the floor to report the case of another in sickness or in need, or a widow or orphans in distress, and the ready and unanimous response which all have given to a proposition embracing full and adequate relief? Such scenes are frequent, and their very frequency calls out our charitable feelings so often, that to the regular attendant at our meetings they become a part of their nature. Many have been initiated into our Order whose ears were scarcely or never open to a charitable appeal, and yet by a constant attendance at our meetings, they have become alive to the reality of distress, and have been amongst the foremost in affording the necessary relief. So far then as charity is concerned, those of our members who attend our meetings with regularity are by no means deficient in the practice of that virtue. This is but another illustration of the rule that "practice makes perfect." With our physical nature the constant exercise of the hand, the arm, or any other limb, strengthens and enables it the more easily to repeat the same exercise: so, with our intellectual nature, the frequent exercise of a particular intellectual faculty makes such exercise easy. And if with these, how much more with our moral nature, which is so intimately connected with the best affections of the heart? In the buoyancy of youth, before our feelings have been benumbed with the world's chilling touch, how warm are our affections—how pure our feelings—how generous our emotions! But as years roll on, and we approach to manhood, other feelings usurp those of nature, and smother their existence, and the first years of manhood may be styled the most selfish of all. Soon a feeling of loneliness disposes to marriage and awakens the social affections. But something more is necessary to be awakened; our charitable feelings yet remain dormant—our individual means may be too straitened to enable us to adopt any systematic scheme of benevolence. Unless we associate with others, we may never, until too late, have an opportunity to exercise our kindness to any extent. In our Order this association can be found. The small sums contributed by each member form in the aggregate a sufficient for great good, and it is freely devoted to that purpose. We have only to cultivate this feeling, and do all the good we can, and we will thereby discharge a great obligation to our Order, because we will command from the world without that tribute of praise which is freely paid to the accomplishment of good.

The obligation of justice is not less binding on our members than on all others of the human family. To do unto others as we would have others do unto us, is a rule to which we cannot too closely adhere. Justice teaches us never to wrong one another as brothers; it also teaches us never to wrong any one, be he a brother, or be he a stranger. If we would more closely adhere to this rule, and feel that we do so as an obligation we owe to the Order, how great would be the respect which we should receive as individuals, and as a Fraternity which exacts from its members the performance of such duties! The Order enjoins these duties on our members, and he is wanting in fidelity who disregards such an injunction.

The obligation of Temperance is amongst our earliest lessons. It is too late to deny the fatal consequences of intemperance upon our moral, physical, and intellectual natures. If any vice is more severely punished than others with us, it is this. If any stronger objection can be urged against a candidate than a suspicion of drunkenness, we have yet to learn what it is. If any thing lowers a man more quickly in the esteem of our members, we know it not. Long before those societies which have so successfully promoted the temperance reformation in our land had an existence, Odd Fellowship in America raised its warning voice against drunkenness. It discountenanced even occasional convivial meetings in our Fraternity, and has reaped the fruit of its early stand in favor of temperance, by a rapid accession of members, whose usefulness has been proportionate to their sobriety.

We have thus referred to those duties, the performance of which are as apparent without our meetings as within them. The faithfulness with which they are adhered to, will elevate or depress the character of our Institution. We do not claim those virtues as peculiar only to Odd Fellowship. They exist elsewhere, and adorn all societies which adhere to them. In fact, we make no exclusive claim to the practice of any virtue, for virtue *was* before Odd Fellowship existed. We have deemed Odd Fellowship well adapted to the practice of virtue, and we have enrolled ourselves amongst its members; and without disparaging others, or arrogating more to ourselves than is justly our due, we have only to follow the good old paths laid down for us by our predecessors in the Order, and we will convince the world, not only that we are not the characters that some have supposed us to be—not a secret society whose motives are bad—but that we are actually an Association whose objects are to serve the human race, and that much good can come out of those whose simple motto is

FRIENDSHIP, LOVE AND TRUTH.

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Never relate your misfortunes, nor grieve over what you cannot help.

The Ark.

ALEX. E. GLENN, Editor.

TO OUR PATRONS.

The recent position assigned the publisher of The Ark by the G.L. of Ohio, will call him much of his time from home, and this may cause some irregularity in the appearance of The Ark, for which, in advance, he desires to ask the kind indulgence of his patrons. It will scarcely extend beyond three or four numbers. And while asking this indulgence he promises that no abatement in the interest of its pages shall take place; but as much time as ever shall be given to it in that respect. As he will be in the field, laboring for the "good of the Order," as he humbly hopes, he has no fears but that the kind indulgence he asks will be cheerfully granted.

Our private correspondence, too, will necessarily be much abridged. But we shall not forget our friends; and if we fail to acknowledge their favors, they will attribute it to absence, or want of time. We hope our friends will continue their letters to us as usual.

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TO THE ORDER IN OHIO.

The Grand Master having necessarily to be absent much of his time from Columbus, takes this occasion to say to the Lodges and the Brotherhood in this jurisdiction, who may write him officially, or otherwise, that their communications will always receive his earliest attention on his return. This notice is deemed necessary in order that no one may suppose his communication has been neglected, or passed unheeded; and all may rest assured that a failure to receive prompt replies will arise either from the absence of the Grand Master, or from some other cause beyond his control.

As the correspondence of the office has been largely increased, the Grand Master begs to suggest to all writing him officially, that they make their communications as brief as the nature of the case may admit.

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Mah-ke-te-wah Encampment, No. 32, was instituted at Cincinnati, on the 9th of January. We have no particulars.

ANOTHER LODGE.

Woodbine Lodge, No. 126, was instituted at Mt. Pleasant, Hamilton county, Ohio, on the 14th of February, by the Grand Master, with the assistance of a large number of Brothers from Cincinnati. The officers elected and installed were Joseph V. Corre, NG; Friend W. Jenkins, VG; Joseph F. Wright, Sec'y; Domincal Van Dyke, Per. Sec'y; Chas. Richardson, Treas. Seventeen gentlemen were elected members, fifteen of whom were initiated. The petitioners for this Lodge, five in number, deserve great credit for the most complete manner in which their Hall was fitted up, and for having supplied themselves with regalia, wardrobe, and in fact every thing to be found in our best Lodge rooms. The regalia, &c., was furnished by Bro. Wm. Addis of Cincinnati, (who by the way, knows how to manufacture these articles,) and for his kind attention on the occasion he deserves credit.

To the Grand Sec'y, and to P.G's. Levi and Chidsey, N.G's. Smith and Nold, Bros. Corneau, J. P. Owens, and others, the Grand Master and the petitioners are under many obligations for their valuable assistance, they in fact having performed the principal portion of the labor on the occasion.

The Lodge will meet on Thursday evenings. The post office address is *Mt. Healthy, Hamilton county, Ohio.*

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Connecticut Odd Fellow.—This publication has ceased to be, having sold out to the Golden Rule. We part with the Odd Fellow with some regret, for it was a good publication, with more independence than is often exhibited now-a-days in our periodicals.

In putting out its light, the Odd Fellow bepraises the Golden Rule not a little. That might as well have been omitted, for we doubt if the writer actually believed it all. The Golden Rule, as we have repeatedly said, is less of an Odd Fellow's publication than any other in the country, claiming to be such. Nor is it the oldest publication of the kind in the country. The Ark was in existence before the Golden Rule.

THE RELIGION OF OUR ORDER.

It was a beautiful conception of the founders of Odd Fellowship, that based its whole structure upon the *essential principles*, the vital elements that are held by every creed, and which are the foundation of every sect in religion, without retaining their discordant elements. From the threshold of its portals to the innermost retreat of its temple, there is inscribed in characters of living light the divine principles acknowledged by all, and displayed on the banners of every faith, in every creed, and every tongue. Raising before the initiate the eternal attributes of Deity itself, he is pointed to them with changeless index, and directed in their radiance to his onward course — his duty and his destiny. Friendship to his fellow man is the inciting motive, and Love and Truth the hallowing elements that inspires and consecrates. Upon the broad platform of universal brotherhood, with the Golden Rule to measure their active duties, and white winged Charity as their ministering angel, who may wonder that the asperities of sects and creeds, which create heart-burnings and divisions among men, find no place in their councils, but are driven as outlaws from their social compact?

Under the broad canopy of that divine element which hopeth all things and believeth all things, the Odd Fellow is enabled to meet his fellow man, and to perform with him as an Odd Fellow many of the highest behests of the religion of each, without the thought ever arising that he was doing a religious service, enjoined by his faith, with one whose creed he denounces, and whose belief he religiously holds as wrong or delusive, and perhaps even damnable. Without the pretention of a religious incentive, the requirements of our Order impel to acts, and those too of daily occurrence, which are performed with as much of holy feeling, and inspire with as pure and fervent emotions as does any discharge of other religious duties.

To believe in a Supreme Being, the creator and preserver of the universe, is the only required "profession of faith" in a candidate. And what sect or people does not so believe? Thus much in common to start with as an acknowledgment of a common parentage, and the deductions therefrom, are clear and positive, and are such as receive the sanction of every religious and moral mind. "Visit the sick, relieve the distressed, bury the dead, and educate the orphan." What creed professes a wider duty? what faith imposes a broader obligation? or what sect teaches a more expanded range of practical religion in all that pertains to his fellow man, than these ever-abiding injunctions of Odd Fellowship? for mind, it has nothing to do with the relation of man to his God except an acknowledgment of that Being. Odd Fellowship does not assume to dictate the amount of reverence or worship to be given, or the manner of its manifestation. All of man's duties to his God, Odd Fellowship leaves to be learned and performed in those institutions formed and cherished alone for that duty. It aspires not to dictate ceremonies, or to name the duties of man in that relation. But to his fellow man it does take cognizance in both matter and manner of duty. In all that pertains to the highest obligations of man, in all that cultivates the heart, chastens the affections, ennobles the mind and corrects the sentiments; in all that directs and exercises the sympathies of our natures in their highest perfection, Odd Fellowship does assume to control and direct — it takes a recognizance of the religious duties of man to man, and as far as its members are concerned, it points the pathway in the bright radiance of Love, and with the distinctness of Truth itself. Based in Friendship, the social condition of man is its object. Governed by Love and Truth, the perfection of man's happiness here is the purpose. And who shall say that to be virtuous and happy here is not a prestige of the happiness of the hereafter?

Faith in our fellow man is requisite to the cultivation of the true fraternal relations; without it Hope might exist, but only in name; and Charity, that golden Robe, invested by Deity with the chiefest of virtues, would cease to spread its purifying folds between man's imperfections and his censorious tongue.

Yes, there is a religion in our Order, a universal religion acknowledged by all the religious world, but rendered inoperative and impracticable by that same world from the asperities of our natures when under the influence of the exactions of creeds and dogmas which Odd Fellowship, neither repudiating nor embracing, leaves to be settled in those other temples where it can neither excite or distract its counsels.

The religion of Odd Fellowship is therefore a practical and active religion, interwoven with its very existence, inseparable from its organization, and the prime motive of its every legitimate action. It exacts practical benevolence, personal kindness, attention to strangers, a strict observance of the laws, an active charity, and an unflagging watchfulness over his own conduct and of the welfare of his fellow man. It is shown him at his first glimpse of Odd Fellowship, when he has but passed the threshold of its vestibule; it is enforced as he advances step by step through all its gradations, in every charge and every obligation—its every emblem is a symbol of some duty enjoined.

It begins with the payment of the entrance fee, and ends when the "journey of life" is over, and the religious obligations to nature are cancelled. B.C.T.

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INCORPORATION OF LODGES.

We have noticed in the legislative proceedings of the present session that applications have been made for acts of incorporation for subordinate Lodges. We have regretted these applications, inasmuch as we have ever believed it unnecessary—the legitimate business of our Order can be transacted without the aid of *legal* protection; and it always tends, more or less, to excite the minds of certain portions of the community against us. In legislative bodies there is a class of *wits*, who endeavor to make themselves merry at the expense of *secret societies*, whenever opportunities occur; and although we disregard such things, still we would be better pleased if no such occasions were presented them, especially when totally unnecessary.

In October, 1846, an able report on the subject of incorporating subordinate Lodges, was made to the Grand Lodge of Ohio, taking strong ground against it, and concluding with a resolution "disapproving of the policy of procuring acts of incorporation for subordinate Lodges, as a measure entirely unneccessary to the transaction of their ordinary and legitimate business, and as calculated to prejudice and injure the Order throughout the State."

At the session of 1845-6, the Ohio Legislature passed an act amending the act incorporating the Grand Lodge of Ohio, giving that body "full power and lawful authority to receive and hold in trust for any subordinate Lodge or Lodges of said Order under the jurisdiction of said Grand Lodge, the legal title to any real estate that may be purchased by such subordinate Lodge or Lodges, together with the improvements that are or may be erected thereon; *provided*, that such subordinate Lodge or Lodges shall not be authorized to purchase, or the said Grand Lodge to hold in trust for them, or either of them, any greater amount of real estate than shall be necessary for the erection of a suitable building or buildings in which to provide a place or places of meeting for such Lodge or Lodges, and also for each of said Lodges a lot of ground in any cemetery or public burial ground not exceeding in quantity two hundred feet square, to be used exclusively as a burial lot for deceased members of said Order."

These provisions, we think, are all that a subordinate Lodge should ask or desire; and as the prejudices heretofore existing against the Grand Lodge are in a great measure removed, we incline to the opinion that no Lodges would be afraid to *trust* that body with holding real estate *in trust* for them.

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MONEY.—We hope no Odd Fellow will pass over the article headed *Money*, commencing on page 82. It is a good article, well-timed, and contains wholesome truths and suggestions. We are quite sure Bro. Johnston will receive many thanks from the Order, for writing it.

We hope to receive farther favors from Bro. Johnston's pen.

WILDEY FUND—GRAND SECRETARY RIDGELY.

We were not aware until quite recently that Grand Sec'y Ridgely had taken it upon himself to have printed and forwarded to Grand Secretaries and Grand Scribes a circular to the subordinates under their jurisdiction, in reference to the proposition to raise a "Wildley Fund," requesting them to forward the same to their subordinates at an early moment. A large package of these circulars are now laying in the Grand Secretary's office of this State, and on which quite a sum had to be paid for postage.

Now the G.L.U.S. never contemplated any such action—never authorized any such action by Grand Sec'y Ridgely. That body *instructed* him to address a circular to each Grand Master and Grand Patriarch, *requesting them* to bring the matter before their subordinates. How Grand Sec'y Ridgely can justify this assumption of power, or where he derives his authority for it, we cannot conceive, unless indeed it be found in "*Journal passim,*" "*ancient usage,*" "*Hopkins' Digest,*" or something else equally ridiculous and absurd.

The Grand bodies of Ohio properly refused to refer the matter to their Subordinates. Probably when this action reaches the ears of the Grand Secretary at Baltimore, he may at once appeal directly to our Subordinates. Such a thing would not surprise us. So many assumptions of power have been sanctioned and legalized that some people begin to think "I AM THE STATE!"

The Grand Encampment of Indiana, at its semi-annual session last January, rebuked, in a proper manner, this course of the Grand Secretary. We copy the following from their proceedings:

"While your committee feel grateful to father Wildey for the services which he has rendered to the Order in this country, they do not approve of the manner in which the Grand Corresponding Secretary has sought to bring the action of the Grand Lodge of the United States, in regard to the proposed Wildey Fund and Wildey Annuity, before subordinate Encampments under this jurisdiction. Your committee are of the opinion that this Grand Encampment has properly reserved the right to determine for itself when appeals may be made to its subordinates for pecuniary assistance."

"Instead of complying with the *instruction* of the Grand Lodge of the United States, the Grand Corresponding Secretary took it upon himself to disregard it by directing circulars directly to subordinate Encampments through the Grand Scribe, and by requesting *him* to cause them to be sent to such subordinates "at an early moment" without consultation with the Grand Patriarch or this Grand Body. The Grand Scribe properly withheld them for the action of this Grand Encampment, as the communication accompanying them was directed to him and not to the Grand Patriarch.

"Your committee know but little of the circumstances which occasioned the action of the Grand Lodge of the United States in the premises; so far as the funds of that body are concerned, they are under its exclusive control, and it is responsible for their proper application to the purposes and designs of the Order. But your committee wish it to be distinctly understood that they are in favor of economy in every department of the Order, and of a strict adherence to its great fundamental principles in the disposition of its funds and pecuniary benefits.

"Your committee are of opinion that, until the Grand Corresponding Secretary shall deem it his duty to comply with the resolutions adopted by the Grand Lodge of the United States, at its September communication, 1848, page 170, printed proceedings, in regard to applications to Grand Masters and Grand Patriarchs for contributions to the Wildey Fund and Wildey Annuity, it is inexpedient for this Grand Body to refer the subject to its subordinates. They therefore recommend the adoption of the following resolution, and ask to be discharged from the further consideration of the matter:

"*Resolved,* That it is inexpedient to take action upon the communication of the Grand Corresponding Secretary and the accompanying circulars, at the present communication."

◆

ANGERONA.—This is the name of one of the Lodges in the city of Pittsburgh, of which occasional notices have appeared in The Ark. We have been often asked its meaning, but could not tell until a short time since. ANGERONA was the Roman Goddess of *Silence.* The name is very *appropo.*

CALIFORNIA—OREGON.

For the benefit of the multitude of our brethren who are about taking up the line of march for the "land of promise," the golden realms of Ophir, we publish the following proceedings of the G.L.U.S. at its last session, appointing a Special Deputy, with power to institute Lodges in those regions. We have no doubt that if there is not by this time, there will be Lodges in California, and we advise Brothers not to leave without Cards. They may be of service even if there are no Lodges in that region.

The following is the proceeding alluded to:

The special committee to whom was referrep so much of the report of the Grand Sire as relates to the establishment of the Order on the Pacific Coast, and certain papers in reference to the Order in Honolulu, Sandwich Islands, respectfully report:

They concur fully in the estimation in which this subject is held by the M.W. Grand Sire, and through the papers placed in the hands of the committee, are gratified to find a most suitable opportunity to carry out, in a satisfactory manner, the object referred to, should the Grand Lodge view favorably the Grand Sire's recommendation. As to the propriety of such an extension as has been reccommended, the committee believe it to be incumbent upon us to spread the glorious principles of our Order "to all parts of the earth," whenever a favorable and suitable opportunity may be offered. The committee have learned that P.G. and P.C.P. Alex. V. Fraser, of the District of Columbia, at present the Chief of the Revenue Service of the United States, is about to depart, in pursuance of the orders of the Government, for the coast of California and Oregon, on the Pacific Ocean, to establish the revenue system in those extreme sections of our country; and that, should it be the pleasure of this body to intrust to his hands the establishment of the Order in those sections, he will feel it an incumbent duty to give to the object his best energies, and most careful and parental attention. The duty assigned him by the Government, requiring his frequent presence at every settlement along that extensive coast, his high character as a citizen, his devotion and qualifications as an Odd Fellow, possessing as he does every degree known to the Order, affords an opportunity which may not be presented again to accomplish this most desirable object.

From certain papers from Excelsior Lodge, No. 1, Honolulu, the committee have also learned that Bro. Ten Eyck, the present D.D. Grand Sire for the Sandwich Islands, is about to return to the United States, and has probably, ere this, started upon his voyage, and believing that some officer having general powers, should be selected to supervise the Order there, and as it would be convenient for the brother above designated to execute that duty, recommend that such course may be taken, in order that no conflicting powers may be exercised. The committee therefore recommend the passage of the following resolution:

Resolved, That the M.W. Grand Sire be, and he is hereby empowered, to appoint (should he be satisfied with his character and qualifications,) P.G. and P.C.P. Alex. V. Fraser, of the District of Columbia, a Special Deputy, with full powers to establish and supervise the Order in California and Oregon, and in the Islands of the Pacific Ocean, during the pleasure of this Grand Lodge, and that said Special Deputy be required to report to this body, at its annual sessions, the state and condition of the Order in his jurisdiction, with such suggestions and recommendations as he may deem beneficial to its interests.

New Seals.—The Grand Lodge of Ohio, at its last session, ordered a new seal for that body. It has been executed, and is now in use. Two seals have been made—one on brass, the other wood—the latter to be used in printing circulars, and for letter heads. The seal is beautiful and appropriate, and throws the old concern into the shade. On its face is presented conspicuously the "All-seeing Eye," beneath which, resting on a shield, are displayed sundry emblems of the Order, and the "Coat of Arms" of the State of Ohio. The design is principally by P.G. True, with suggestions from the Grand Master and Grand Secretary.

The Grand Encampment has also procured a new seal, on brass, which supercedes the old one. Both these seals were cut by P. G. True, of Cincinnati, who, in the matter of a brass seal, has no superior.

☞ We return our thanks to P.G.H.P. P. B. Brown, for the proceedings of the Grand Encampment of Indiana, at its semi-annual communication in January last.

"THE STATE OF THE ORDER."

CORRESPONDENCE OF THE ARK.

COLUMBUS, Feb. 20, 1849.

Bro. Glenn—In compliance with a request from Olive Branch Lodge, No. 34, at Newark, I made them a visit, and gave an address at their Hall on Wednesday, the 7th inst. Their beautiful and commodious Hall was tastefully and elegantly fitted up for the occasion.

In accordance with a previous resolution the members had the privilege of inviting, each one, two or three of their friends. Accordingly, some two or three hundred of the ladies and gentlemen of the village were in attendance. A band of music was present, and enlivened our services by their animating strains. The opening and closing odes were sung at the commencement and close of the services. Every thing passed off in good order, and all appeared to feel it was good and pleasant to be there. The members of the Lodge there are of sterling worth, and zealously affected in a good cause. Our visit to Newark and the acquaintance formed, will be long remembered.

I would here add that I attended a celebration at New Haven, Huron county on the 15th of November last, and had the pleasure of addressing a large concourse of the Brothers and citizens of that place in the Baptist church. Several clergyman were present and the Rev. Bro. Freeman of the Episcopal church, from Sandusky, officiated as Chaplain. The Lodges at Plymouth and New Haven are composed of some of the most respectable and intelligent citizens of those places, and appear to be in a healthy and prosperous condition, and commanding the respect and confidence of the community.

We also had a joyful and interesting season at the celebration in Mt. Vernon, the 17th of June last. The spacious First Presbyterian church was crowded, and a multitude of the brethren from abroad, besides a large portion of the citizens, with their wives and fair daughters, were present. The day was pleasant and every thing passed off well. All appeared much delighted and highly entertained.

The Lodge at Mt. Vernon is composed of the salt of the earth, and if true to their profession, their course will be onward. The ladies on that occasion were so favorably impressed with the utility of the Order, and the excellence and benevolence of our principles, that they went away saying they should give their husbands no peace till they joined the Odd Fellows. That was a good resolution, Bro. Glenn; and the Lord grant that they may be successful. And may these social and public gatherings be neither few nor far between, for I am sensible from observation and experience that good will be the result. It tends to encourage the hearts and strengthen the hands of the faithful and the true, and moreover to allay the prejudice of the unenlightened and unimformed. Yours truly,

N. DOOLITTLE.

WOOSTER, Feb. 17, 1846.

Bro. Glenn—By authority conferred upon me by G.P. Albert G. Day, of Ohio, to institute an Encampment at Medina, I proceeded to that place on the 15th instant, and with the assistance of P.C.P's. John Beistle, D. N. Sprague, and P.H.P. Anthony Wright of Kilbuck Encampment, No. 17, C.P. P. Spencer, H.P. R. Clark, Jr., of Akron Encampment, No. 18, Pat. B. A. Dewoolf, of Cleveland, I instituted Medina Encampment, No. 33. The following Patriarchs were chosen to fill the several offices: C.P. Jos. Whitmore; H.P. Alfred Davis; S.W. Saml. H. Bradley; J.W. Wm. L. Turrell; Scribe, E. L. Warner; Treasurer, Charles Hubbard; who were duly installed. Two petitions were presented, and one Card; all elected, and by Dispensation one was initiated and exalted to the R.P. degree.

I cannot close without returning my thanks to the Brothers of Medina for the warm reception by them, and to the Patriarchs that assisted me in the discharge of my duties.

Yours in F., L. & T.

WM. S. JOHNSON, Sp. Deputy.

Dexter, Mich.—Our Lodge meetings are well attended. The officers for the present term are J. E. Cooper, NG; J. E. Hays, VG; J. McMahon, Treas; John H. Shepard, Sec'y. We numbered in our report of January 1st, 70 members, since which time five have withdrawn to open a new Lodge at Unadilla, Livingston co., for which a charter was granted at the last meeting of our Grand Lodge. G.B.N.

Harmar, Ohio.—Our little Lodge in Harmar is doing quite well, though we are not taking in members fast; yet we have one consolation that those who do unite with us are of the right stamp. Our officers are Wm. C. Olney, NG; L. E. W. Warner, VG; Wm. Smith, Sec'y; H. Chapin, P. Sec'y; Wm. Widgeon, Treas. L.E.W.W.

IOWA.

Extracts from a letter from G. Rep. Thorington, dated Davenport, January 28, 1849.

The session of our Grand Lodge is over, and the following are the officers elected:

Amos Matthews, of DuBuque, M.W.G.M.
Charles D Evans, Fairfield, R.W.D.G.M.
Pliny Fay, Bloomington, R.W.G. Treas.
John H. Morton, Davenport, R.W.G.W.
Richard Cadle, Bloomington, R.W.G. Sec'y.

Appointed Officers.

Charles O. Waters, Bloomington, G. Marshal.
James N. Ball, Belview, G. Conductor.
Benj. Rupert, DuBuque, G. Chaplain.
C. Keifer, Keokuk, G. Guardian.

The jurisdiction is divided into five districts, and assigned to the following D.D.G Masters:

Dis. No. 1. Wm. W. Scott, Burlington.
" " 2. Charles D. Evans, Fairfield.
" " 3. L. J. Center, Davenport.
" " 4. Wm. Patterson, Iowa City.
" " 5. Amos Matthews, Dubuque.

There was much business transacted of interest to this jurisdiction, and we have set forth with a precedent in Iowa of publishing the proceedings in January, with a list of all the Lodges, No., place and time of meeting, together with a list of all the members belonging to the Order in the State, according to their rank in the Order; also a list of the expelled and suspended. This I think will operate well, for at once if you are informed a person is an Odd Fellow and lives in Iowa, you have his whereabouts and standing in the Order, and in addition will stimulate all to preserve their good standing, *if not to excel.* I shall endeavor, when published, to forward you a copy.

Iowa Encampment, No. 6, was instituted at Fairfield, Iowa, on the 18th of Dec. 1848, by D.D.G. Sire John G. Potts, of Galena, which closed his mission in Iowa. The officers for the ensuing term are as follows: Thomas D. Evans, CP; John T. Huey, HP; Ezra Drown, SW; James T. Harden, JW; John A. Pitzer, Scribe; John W. Culbertson, Treas. Meeting nights second and fourth Fridays.

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Rock Island Encampment, No. 12, Illinois, was instituted by D.D.G. Sire James Thorington, of Iowa. Officers as follows: John A. Boyd, CP; N. B. Buford, HP; William Vandever, SW; W. F. Norris, JW; —— Stine, Treas; —— Waugh, Scribe. Meeting nights second and fourth Wednesdays.

WATERLOO, ILL., Feb. 9, 1849.

Bro. Glenn—Our Lodge was instituted in the spring of 1847, with a strong current of opposition and prejudice to contend with. It received the frowns and sneers of almost every one, particularly the ladies, who, if they knew their own interests, would be the last to oppose such a safeguard to their own happiness. We lingered along for some time, with doubtful certainty with but few numbers. Last summer, we had a celebration. We were joined by the Brothers from Jefferson Lodge, No. 7, and had a brilliant and masterly lecture from Bro. Wm. H. Bissel, of Jefferson Lodge. This had a good effect. The veil was removed; Odd Fellows since that time are not considered such cut-throats, but have raised in the estimation of the people. We now are in a flourishing condition. We had two initiations last month, and there will be one next Saturday night. We will then number 28, all of good material. H.H.

—

GREENFIELD, OHIO, Feb. 11, 1849.

Bro. Glenn— A few words in regard to our Lodge may not be out of place. We have now been in operation about one year and a half, but have not increased in numbers very fast, in consequence of having to encounter very strong opposition; but those we have received are "Odd Fellows indeed," as they all take a very deep interest in the welfare of the Order. Quite a number live at a distance of from five to six miles in the country, but Lodge night generally finds them at their post, without the weather is too bad to turn out. I am glad to say that we are living down this opposition to our much beloved Order in our town. We have been so fortunate as not to have had any sick members until this winter, when we had an opportunity of showing to the world that Odd Fellowship consists not only in profession, but that its members take delight in fulfilling what they profess, and it has had a very great influence, as we are now receiving those that were opposed to us when we commenced. We now number about 35 members, and expect to initiate three others next Thursday night. Our officers for the present term are J. C. Norton, NG; S. B. Anders, VG; J. M. Murray, Sec'y; S. C. Murray, P. Sec'y; N. S. Pine, Treas. R.C.K.

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Evansville, Ind.—The Lodge in this place is in fine condition now, and we are increasing gradually in numbers, and of the right stamp. D.W.

Jacksonville, Ill.—Illini Lodge has been resuscitated for some 15 months. We had only seven members at our reorganization, and since then we have initiated some seventy-five, and we number at this time about seventy contributing members, twelve having removed from the place.

Odd Fellowship is in the ascendant in Illinois, and I think under our present worthy Grand Master, it will assume as proud and lofty a position as it has acquired in our sister jurisdictions. G.W.S.C.

Clarion, Pa.—We are getting along very well here. We were instituted in July, 1847, and have a Lodge of about one hundred members. Our population is about 900. J.B.L.

Semi-Annual Reports.—We were informed by Grand Sec'y Hefley, that up to the 17th of February, there were six subordinate Lodges that had not forwarded their semi-annual reports for the last term to that officer. There is a neglect of duty in this respect which is inexcusable, and which should not be permitted to pass unrebuked. We can imagine no reason for such delay. It is impossible to make out a correct statement of the condition of the Order when semi-annual reports are not forwarded, and occasions delay in printing the proceedings. We hope to see the Grand Lodge attach some severe penalty for neglect of duty in this respect.

The Ark for 1848.—We have on hand a few sets of The Ark for 1848, stitched together, which we will dispose of at 75 cts. per set. Any one sending us five subscribers for The Ark for 1849, with the subscription money, shall receive a copy of the last volume.

The Golden Rule.—Extract from a letter from Michigan: "During my absence an agent for the Golden Rule was here, and procured many subscribers that would have taken The Ark had I been at home. They were induced to subscribe under the representation that the Golden Rule was published under the sanction of the Grand Sire of the U. States !" We have numerous letters, from various sections of the West, complaining that members of the Order have been imposed upon in a manner similar to the foregoing.

☞ Bro. Urban G. Baker, of Mansfield, Ohio, is authorized to act as agent for The Ark, to receive subscribers, and collect subscriptions due us. Bro. B. will visit most of the towns in the State, and as he is a gentleman, and a good Odd Fellow, we bespeak for him a cordial reception by the Brotherhood. We ask our local Agents to render any assistance in their power, and will regard their attentions to him as a special favor to us.

MARRIED,

At Evansville, Ind., on the 7th of January, 1849, by Bro. Daniel Woolsey, Bro. Nathan Greenewald, of Morning Star Lodge, No. 7, to Miss Amelia Labe, both of that city.

At Maple Hill, Warren county, Ohio, on the 23d of January, by the Rev. Mr. Williams, Bro. John D. Martin, of Hamilton Lodge, No. 17, Hamilton, Ohio, to Miss Sarah Potter, of the former place.

At Dexter, Mich., on the 17th of January, 1849, Bro. John E. Cooper, of Huron Lodge, No. 30, to Miss Helen E. Noble, both of Dexter.

At Dayton, Ohio, on the 1st of February, 1849, by the Rev. D. Winters, Bro. Jacob C. Decker, P.G. of Montgomery Lodge, No. 5, (one of the publishers of the Bulletin,) to Miss Hannah M. Barr, both of Dayton.

On the 26th of January, 1849, by the Rev. John W. Fowler, Rev. Bro. E. H. Dixon, of Layfayette Lodge, No. 25, to Miss Sarah E. Shepherd, both of Marshall, Highland county, Ohio.

On the 26th of January, 1849, by Wm. Keys, Esq., Bro. James S. Wright, to Miss Sarah Karns, both of Samantha, Highland county, Ohio.

At New London, Conn., on the 8th of November, 1848, by the Rev. Dr. Edwards, Bro. Edward Rawson, P.G. of Summit Lodge, No. 50, and P.C.P. of Akron Encampment, No. 18, Akron, Ohio, to Miss Helen P., daughter of Capt. Abner Bassett, of New London.

At Bucyrus, Ohio, on the 12th of February, by the Rev. George Inglis, Bro. A. P. Widman, of La Salle Lodge, No. 51, to Miss Rowena Rogers, all of Bucyrus.

At Smithfield, Ohio, on the 8th of February, by C. S. Barnes, Bro. Ellis C. Smith, of Mt. Pleasant Lodge, No. 63, to Miss Sarah Jane Davis, all of Smithfield.

On the 4th of February, by Rev. J. Peters, Bro. Wm. Owens to Miss Amanda Durfey. On the 8th of February, Bro. Lafayette Warnock to Mrs. Lucinda Stanley, all of Monroe county, Illinois.

OBITUARY.

Died, at Fitchburgh, Wisconsin, on the 14th of January, 1849, Bro. Silas Newcomer, formerly of Columbus, and a member of Central Lodge, No. 23.

At Lansing, Mich., on the 7th of January, 1849, Bro. Herman C. Noble, (member of the Michigan House of Representatives,) of Genesee Lodge, No. 24, Flint, Mich.

At Cincinnati, on the 1st of February, 1849, Bro. Robert Anderson, of Cincinnati, Loge No. 3, aged 47 years.

At Bucyrus, Ohio, on the 6th of December, 1849, Mrs. Ursula L., consort of Bro. M. P. Bean, in the 20th year of her age.

In Columbus, Ohio, on the 16th of January, 1849, Mrs. Fidelia, wife of Bro. John C. Demning, aged 33 years, one month and two days.

At Wooster, Ohio, on the 13th of February, Bro. Jacob W. Shuckers, of Wooster Lodge, No. 42, and P.H.P. of Killbuck Encampment, No. 17, aged 44 years and 29 days. [The Lodge and Encampment passed the usual resolutions, testifying their profound sorrow for their loss, and tendering their sympathy to the family in their bereavement. These resolutions, for reasons heretofore, and at sundry times, given, we have to decline publishing.]

THE ARK.

Vol. VI. APRIL, 1849. No. 4.

[ORIGINAL.]

CAROLINE B.

A STORY BY "THE COLONEL."

Dear Glenn — Have you ever been to New York? Of course you have, and you've gone sight seeing too. It could not be otherwise, than that one bearing such a good natured phiz as your's would see what there was of fun among the Gothamites. And you've visited Barnum's, and seen his nine thousand nine hundred and ninety nine curiosities — perhaps been there on one of General Tom Thumb's levee days, and seen the gusto with which he sipped nectar from the thousand beauteous upturned lips — and hurt your sides laughing at Pete Morris. After this you went to the classic shades of the "old Park" — then to the "Bowery," where they do the "*legitimate* drama," and where the boys request to be *waked* "when Scott dies." And then you have dropped in among the b'hoys at Mitchell's Olympic, and gone home for a "poor man's plaster" to cure the laughing pains. Then you stroll into the rooms of the American Art Union, and gaze for hours at the speaking canvass with which its walls are covered. In a few moments you are at the National Academy of Design, examining with interest the works of art deposited there. But here is a place you have never been, and as you seem tired I will step with you into that delightfully cool room over the way, (the place where the man put the brick in his hat,) and call for a lemonade, and a straw, and we 'll seat ourselves so as to command a view of the passers by. There, did you see that pale, but beautiful girl who has just entered the Omnibus? While you are sipping your drink I will tell you her story.

She is the daughter of one who was once the prince of merchants. With unbounded wealth, her father left no wish of his only and tenderly loved daughter ungratified. Surrounded with every comfort and luxury which wealth could supply, it would not be surprising if she had learned to look on gold as capable of furnishing every joy. So she might have done, but for the instruction of a pious mother, who, alas, was soon called to a home in Heaven; but not before her lessons of wisdom had taken a deep and abiding hold in the heart of her daughter. Soon after the death of her mother she was placed at a boarding school, where the readiness with which she mastered the various branches of education soon gave her a prominent place among her companions. In due time she graduated with the highest honors, and was received by her father with open arms, and was placed as the mistress of one of those princely mansions in Bleeker street. Her richly stored mind, beautiful person, great amiability of manners, and, withal, her deep devotion of soul to the principles of piety, amply fitted her to adorn the station in which her father had placed her. The weekly parties given by him were crowded by the gay and fashionable of both sexes. It is not strange that amid the throng there were ardent admirers of the beautiful, accomplished, and *wealthy* Miss B. Of this class there were many; all, *of course*, influenced by their love of her own bright self, for she was

> "Beautiful as sweet,
> And young as beautiful, and soft as young,
> And gay as soft, and innocent as gay."

Among the number which crowded her pathway was one on whom her eyes had learned to shine more brightly, and at whose approach the soft blush was wont to steal over her face, adding freshness to its beauty. His words were echoed within her heart of hearts, for he appeared "truly noble, and worth a woman's trust." He sought and obtained her confidence, her *love*. Mr. B. approved the choice his daughter had made, for the world esteemed its subject honorable.

> "In whispers low,
> And sweet as softest music's gentle flow
> The lovers spoke."

The world to them was one bright scene of bliss. The bow of promise girted the future with ever varying richness. Time sped with the wooing, and for once "the course of true love" appeared to run smooth. The day for the nuptials was set, and all was in busy preparation. Nothing could equal the devotion of him who was so soon to wear as his own best beloved "a queen of noble nature's crowning."

"There's many a slip 'twixt cup and lip," is an old, but trite saying. The crisis of 1837, in which so many were involved in irretrievable pecuniary ruin, had come. The fortunes of many houses which had withstood every blast began to totter. Among the number was that of Mr. B., the father of our heroine. From untold wealth he was suddenly reduced to abject poverty. 'Twas now that the character of Caroline B. appeared to the greatest advantage. When her father was sinking under the blow which reduced his beloved daughter to poverty, she exerted herself to the utmost to soothe his sorrow; and by a cheerful resignation, and readily adapting herself to her altered circumstances, she did much to make comfortable their now humble home. What though her fortune was gone; secure in the love of her heart's chosen idol, her future was bright and glorious. The thought that Henry had loved her gold, and not herself, had no place in her mind—so pure, so trusting was she. Alas! alas!

> "Is there no constancy in earthly things?
> No happiness in us but what must alter?

A few weeks since, and a step would have placed Caroline B. on the very summit of earthly bliss. Then all was joy, and peace, and love. Then she was the heiress of millions, and was loved (?) by the fashionable Henry Ives. What a change *circumstances* will make. Now she is possessed alone of the undying affection of her father, and her own good name, (which is of a price above rubies,) and she learns 'twas her *riches* which so enamored her lover. The fact that Mr. Ives had suffered weeks to pass without visiting them in their humble abode, seemed to imply such a conclusion; but not until the receipt of the following letter was it painfully demonstrated.

"Astor House, New York,
December 20, 1837.

"Miss Caroline B.—Permit me to express my sympathy for the recent misfortune which has fallen upon your father, and regret that I am unable to call in person. A few weeks since, and I deemed myself the happiest of men, in the possession of your love, and looked with blessed anticipation to the hour when I could call you mine. That hour I regret to say will never come. Reared in the lap of luxury, your own good sense will teach you that with my paltry $2000 a year it would be the extreme of folly to prosecute our engagement to a consummation. I therefore release you, and doubt not you will be able, in the humble life to which you will now be confined, to find some one better calculated to promote your happiness than myself. With my best wishes for yourself and father, I am

Respectfully yours,
Henry Ives."

> "With wild surprise,
> As if to marble struck, devoid of sense
> A stupid moment motionless she stood,"

And fell lifeless in the arms of her father. For a long time every effort at resuscitation was vain. At length she opened her eyes, gazed wildly about, and asked "is it not a horrible dream—oh tell me I have been dreaming." But the crumpled letter, still in her hand, told a sad reality. The idea that he whom she had shrined within her heart of hearts—to whom she had given her all of love—in whom she supposed was embodied all that was noble and good—had sought her for the gold she was supposed to possess—and now, when she was left homeless and moneyless, would cast her aside as unworthy, was too overwhelming. Her heart was crushed and bleeding. In meek submission she bowed her head to the stroke, and never since has his name passed her lips. The shock to her feelings was so severe as to bring on serious illness, under the influence of which her life was for a long time despaired of. But at length nature triumphed, and she was once more enabled to mingle with the friends who had remained during the sad reverses of her fortune. As she improved in health, her spirits in a measure returned, and she set about the *improvement* of some of the accomplishments secured in her school days, for the support of herself and aged father. She had ever been considered a proficient with the pencil, and her productions met with a ready sale at the store of our friend Thompson, who, by the way, is emphatically one of nature's noblemen. The fair price and ready sale obtained for her paintings induced her to continue her labors, by which she has been enabled comfortably to support herself and father.

Our friend "Charley" was a *working* member of the Independent Order of Odd Fellows, and sought every opportunity to exemplify the professions he had made, and was hence known as the patron of worth wherever found. The pale, but beautiful face of his landscape painter interested him no little. On the day she was accustomed to present the productions of her pencil for his purchase he found himself waiting for her appearance with an almost feverish anxiety. As yet he was ignorant of her name or character; but, as he has since informed me, he felt sure "she was a superior being." He had tried various ways to ascertain who she was, but in vain. At length one of those *lucky* circumstances, which sometimes happen, revealed her name and character. On one of her visits to his store she was recognized by one who had been an early friend, but who had just returned from several years travel in foreign lands, to whom her reverses were yet unknown. Through this individual our friend Charley sought and obtained a formal introduction. It is needless to say that the favorable impressions previously entertained were strongly confirmed by a more intimate acquaintance. Every week found our friend a visitor at the humble home of our heroine. The acquaintance, thus commenced, fast ripened into love—that perfect kind, which casteth out fear. Thompson was rich; rich in all that makes man noble; and rich as the world count riches. He offered all, and was accepted. The day of Miss B's probation is now fast hasting to a close. One week from this morning will, to use his own words, make Thompson "the happiest man alive."

"To love, to bliss, their blended souls are given,
Aad each, too happy, asks no brighter heaven."

But I see you have exhausted your drink, as I fear I have your patience, and I will reserve for another time the history of Henry Ives. From these things I learn never to place my hopes on riches, for they "take wings and fly away." Never to trifle with the affections of any, lest I become a thing that shall hear,

"On all sides, from innumerable tongues,
A dismal, universal hiss, the sound
Of public scorn."

Columbus, 1849.

◆

Gaiety.—There are two kinds of gaiety: the one arises from the want of heart; being touched by no pity, sympathising with no pain, even of its own causing, it shines and glitters like a frost-bound river in the gleaming sun. The other springs from excess of heart; that is, from a heart overflowing with kindness towards all men and all things; and suffering under no superadded grief, it is light from the happiness which it sees. This may be compared to the same river, sparkling and smiling under the sun of summer, and running on to give fertility and increase to all within, and even to many beyond its reach.

WOMAN.

———"Ah, for *this*,
We woo the life long bridal kiss.

Angel of earth! oh, what were life
Without thy form—without thy smile?
A circle of despair and strife,
Of toil, of misery and guile:
Like mist before the morning ray,
As from the snare the timid dove,
So flee the cares of man away,
Beneath thy kind and gentle love.

Was Eden lost because of thee—
Have heroes left a laurel crown,
That they might bow the willing knee
At dearer shrine than man's renown?
Oh, who would sigh for all the pain
That loss like this could e'er impart,
If he were only sure to gain
The Eden of a woman's heart.

Mother! can mortal e'er repay
Thy all-devoted sacrifice—
Thy care that lasts through night and day—
Thy love, that never, *never* dies?
In childhood's hour, in manhood's prime,
When age comes on with slow decay,
In joy, in sorrow, and in crime,
Still beams thy bright affection's ray!

Daughter! The Roman girl of old,
Who from her maiden bosom nursed
The sire, whom dungeon's vile did hold,
Tortured by famine and by thirst.
Shall illustrate thy filial love,
Which can the drooping soul sustain,
Like manna showered from above
Upon Arabia's arid plain.

Sister! The mate of childhood's hour,
When life was young and fresh, and green;
The comforter when cares did lower—
The sharer in each joyous scene,
What dearer tie, what purer love,
Can we around our hearts entwine,
(Save that which beameth from above,)
Than this abiding love of thine?

Yes, there's another form whose charm,
Doth in itself completely blend
The kind affections, pure and warm,
Of Mother, Daughter, Sister, Friend!
Wife! Oh! the poet's task is vain
Thy spell, thy comfort to portray;
As well might painter strive to gain,
The glory of the morning ray!

Angel of Life! I would not give,
This ever faithful Love of thine,
For all the joys on earth that live—
Or all the gems that in it shine!
Let others glory's chaplets twine,
Or court the fame that deeds impart—
I seek no dearer earthly shrine,
Than that which holds a woman's heart!

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Observation and instruction, reading and conversation, may furnish us with ideas; but it is the labor and meditation of our own thoughts which must render them either useful or valuable.

ODD FELLOWSHIP, &c.

If we may be allowed to judge from what is astir in the world respecting Odd Fellowship, we shall conclude that it is attracting considerable of the attention of a large portion of the really and nominally Christian community, many of whom, we doubt not, are very honest in their views of the subject, tho' from the frequency of its denunciation, we verily believe that a very limited and one-sided view is entertained with regard to it; nor do we know that this ought to appear strange, in view of the character of the present age, which seems so clamorous of reform, while the necessity of reformation is supposed to exist in the neighbor, rather than in self. The cry, reform! reform!! reform!!! is heard on every hand; it is echoed from hill-top to hill-top, and resounds from shore to shore. A powerful conviction of the necessity of reform is being felt in every mind. Few, however, think of turning to the secret recesses of their own hearts, to see, if the evils, of which they complain, have not an abiding root there, which may require the undivided attention of their possessor, and leave but little time to scrutinize the motives of the neighbor. But that man should be searching for the evils in his neighbor, which he begins to be conscious exists in the world, is precisely what we should expect, in the present selfish state of the human mind; nor will this prove, as we perceive, that its tendency is not upwards—that is, in relation to the world generally. Mankind must first perceive that evil *does* exist in the world, before they can know *where* it exists; and we ought rather to rejoice that men are rousing from this mental apathy to a consciousness of the true state of the world, rather than try to divine in it forebodings of future evil. And that mankind should suspect the neighbor of giving root to this evil in his own heart, or in fact look every where before looking to within himself, is the most natural thing in the world. This extraordinary bustle and clamor about reform, which amounts to little more than pantomime, is the first impulse of the mind on rousing from the deep moral sleep into which mankind has been sunk; and they are now, like a child being roused from his natural sleep, before coming to a full consciousness of the world around, rubbing their eyes—staggering to and fro, reaching first here and then there, knocking their head against a table or a chair, or bruising the shin over something that has been left out of its place. Now it is not strange that each one should blame his neighbor, rather than refer the evils to self, as the child would be very likely to blame the table or the chair, or the block of wood for his bruised shins or contused head, rather than refer them to the dozy consciousness of his half-waking state.

That society is sadly diseased—one grand *monster*, we do not doubt. But that the torpid and blunted sensibilities of this grand body—which state has heretofore rendered the life within unconscious of suffering, are now giving way and conscious pain and suffering are beginning, like true monitors, to point to the locality and nature of the malady, we verily believe, and believe also that this should be hailed as a harbinger of returning health rather than a precursor of more disastrous consequences. Any state in disease augurs more of hope to the physician, than that obtuse, blunted state of the system, wherein it cannot react against the medicines employed. To be progressive, there must be action and reaction. Many persons are prone to find fault with this state of things, because they cannot see the progress to perfection right onward. They seem to suppose the goal must be won without intermediate steps. If any thing of self is apparent, there can be nothing of good—it cannot be a step toward reformation, but one in a retrograde direction. When yet all reformation *commences* in self, and if these selfish principles are made subservient to higher and nobler purposes, they are as they should be—they become truly spiritual and heavenly.

We were looking over, a few days since, an article, which casually came into our hands, in Zion's Advocate—a paper devoted to the Baptist persuasion, and published in Portland, which article was headed "*New ways to make men better.*" With some of the positions we heartily concur, while others we can but regard as circumscribed and one-sided—particularly the views of Odd Fellowship, abolitionism and comeoutism. The writer was pleased to bestow upon these subjects the name "*schemes*," as probably being a more fitting appellation by which to express their supposed true character, into which, he says, mankind are entering for the purpose of reforming themselves, as being more in accordance with their natural selfish feelings, and their ideas of liberty. We can but think the writer has mistaken the true tendency of each; and knowing something of the character of his mind, we were not a little surprised at the apparent partial view taken of these subjects, and not less were we surprised at his view of Odd Fellowship, when we learned that he is now an active member of the Masonic fraternity (and of course a believer in its utility)—an institution to which Odd Fellowship bears the strongest possible resemblance, without being the same thing—or with this difference—the laws of Odd Fellowship are peremptory and binding on its members in their care and watchfulness over the sick and afflicted, whereas, in Masonry it is not so. This writer has, however, viewed these subjects from the same positions from which they have been viewed by thousands of others, and of course has arrived at no new conclusions respecting them. No doubt these views are very honest, but a mere appearance of the reality as we shall endeavor to show. Odd Fellowship, or the principles of Odd Fellowship, are made one with the selfishness of many, or perhaps we might say even most of the members of this institution, and the institution is condemned for this selfishness of its members as tending to make men worse, instead of better. But we opine that it would not be a hard matter to show, in analysing the motives of every member of society in whose mind reformation has really and permanently commenced, that the first efforts at reform were grounded in self. We do not expect that the laws of Odd Fellowship are perfect laws, even in their sphere, any more than we expect that the civil laws of our country are perfect laws, and best designed to accomplish the greatest amount of good which could be accomplished in a different state of the human mind. But we do expect they are laws well adapted to the present state of the human mind, and though men may acknowledge them for selfish motives, yet they are designed, under the guidance of Divine Providence, to develope a state of mind whereby man will be led to do his duty freely and from the heart. We would not deny that Odd Fellowship appears selfish when viewed wholly in relation to those out of the Order, or as a mere thing of dollars and cents. So would every civil law of our country, when thus circumscribed, appear selfish and unequal. The civil laws respecting murder and theft, though derived from the Divine commands—"*Thou shalt not kill—Thou thalt not steal*," appear selfish when viewed only in relation to the rich and weak. They appear to be much less laws of charity, than when viewed in reference to the good of him who would violate them. Every law which tends to restrain man from the commission of evil, is in relation to that man, a law of charity, though its influence is exerted through fear of punishment or the hope of reward. For it is a pretty well established fact that the man who steals once, will have less scruples about committing a second offence, and so on; the frequent repetition of outward acts of evil, begets stronger desires; and compunctions of less and less power, and less and less often in their visits is the result, until they cease to appear at all.

We know that all evil in the world originates in the love of self and the love of the world, which loves are in opposition to love to the Lord and love to the neighbor. But the loves of self and the world, are evils only, when they are allowed the highest seats in our affections. If these two loves are made subservient to love to the Lord and love to the neighbor, they perform a use—yea an important use. Thus there is no harm—nay it is right, that man should desire to obtain the riches of this world and its distinctions, provided he has the benefit of his neighbor as an end. Thus the loves of riches and distinctions, which are in themselves loves of the world and of self, may be made subservient to the Divine command, "*Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*"

It has been said that the laws of Odd Fellowship are made one with the selfishness of those members who are induced to acknowledge them from personal considerations alone. This is a very one-sided and unfair view of the subject. We might with equal justice say that the doctrines of the church are selfish and bad, because selfish and bad men outwardly acknowledge them: or say that all civil laws are selfish and should not be tolerated because many sustain them from no other consideration than self-protection. The fundamental principles acknowledged in Odd Fellowship are designed to teach all those who submit themselves to their influence, the practical importance of the broad and comprehensive command above cited, "*Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*" Thus it contemplates and enjoins the strictest care and watchfulness over its members, both physically and morally: the body must be cared for as well as the mind; and it is this caring for the body, and that some men take it upon themselves to care for another man's body, for the purpose of having their bodies cared for in return, that the institution is denounced as selfish. The great laws of Odd Fellowship comprehend the all of civil and moral law, brought down into a form where they are made more immediately effective on those who require law to prevent them from doing evil, and prompt them to do good. Thus they absolutely forbid the doing of all outward forms of evil, which are not usually reached by general civil law — such for example as *slander*, *drunkenness* and *gambling*. These evils particularly, with every other form, are absolutely forbidden, and he who violates the laws respecting them, must suffer the penalty. The above enumerated forms of evil, we know are not usually reached by the general civil laws of our country, or civil law is not made to bear upon them, except that of slander when it occurs in so called "high places," and this is not designed for the benefit of the offender, but to redress the wounded pride of some self-constituted lord of creation. Now if these evils can be corrected, if at first by only external restraints, is there not something gained; if man can be kept from wicked acts, is he not more likely to come into a state to see that the desires to do evil, from which the outward acts are derived, are equally sinful, and are as necessary to be shunned? We believe that no difference of opinion can exist on this point. But we have said that the laws of Odd Fellowship not only forbid the doing of all outward evil acts — thus caring for the mind, but require, also, that all who acknowledge them should do positive good — thus caring for both body and mind. These laws require that every member in his turn should watch over the sick and afflicted, and contribute daily to their support. But it is said that this is done, because like favors are expected in return, under like circumstances. Is the selfishness of the man who expects all this, to do away with the justice and utility of a law which requires that man shall be in the exercise of these offices of good to the neighbor? Is it not good for a man to compel himself, or if he will not, to be compelled, by certain laws, to come into an association with the sick and afflicted — watch over them and contribute to their support, if he will not do it willingly? Who believes that he is not in a more favorable position to become better by constantly doing these good offices, even if he comes under obligations to do them from selfish considerations? or who believes he is made worse? Many who have become Odd Fellows, had never before given the wants of their fellow-beings hardly a passing thought, until compelled to watch by the bedside of a suffering — perhaps a dying brother. Think you not that this is a position to draw out the sympathies of the soul, though we consented to do it at first from personal considerations alone. In what position would a man be more likely to be affected than in this? But says another, "it is giving one's freedom to bind one's self to do these things." Does the law respecting theft infringe upon the freedom of him who has no desire to steal? But if he has, the law is for him, and not for him who has no such desire. And, further, would it take away the freedom of the inhabitants of a country or kingdom, if such inhabitants were to pass laws against murder, theft and adultery, because some of the inhabitants have a love for those evils? No one pretends to say that this would destroy liberty, but would rather promote true freedom. The same thing holds good in Odd Fellowship, for truths there, are the same as everywhere else; only in Odd Fellowship they are made more immediately effective on certain states, than they are anywhere else. Odd Fellowship is calculated to make men more observant of moral and civil laws, because they are led to see their more immediate effects in restraining the disorderly conduct of brothers of the Order; and thus men are made better husbands — better citizens and better friends.

The members of this institution may be regarded as children, the parents of whom are its laws, and as natural parents watch over their children and chide them for their good, so do the laws of this institution watch over the lives of its members, and mete out the reward merited by evil doers, but with an eye to their reformation. Now if members of the institution do not feel enough of the good of their brethren to enforce upon an offending brother a just chastisement for offences against its laws, it will cease to be an institution of charity; and that want of respect for its laws, and want of charity towards the neighbor, which would prompt a brother to wink out of sight the acts of an offender, would soon cause it to cease to be an institution at all, for it would cease to have any influence over the actions of men, and consequently cease to perform a use in the world; hence there would be no necessity for such an institution. That some of the laws of the Order are defective and might be modified, or even radically changed, as many of the laws of our country are defective and might be changed, we do not doubt; and this will be, when men see the true aim and end of the institution, and wish to have it accomplish more fully in the minds of men, its ultimate design. A little consideration of the two great principles of the Order, viz: those general laws which absolutely forbid all evil on the one hand, and as strenuously enjoin the doing of good on the other, do not seek to degrade man to a position where he will require external restraints to compel him to desist from evil, and to do good, but seek to elevate him to a position where he will voluntarily, do these things from hatred of evil, and the love of doing good to the neighbor. To these sentiments we know that every true hearted Odd Fellow will heartily respond.

The question then is, if this view be correct, should men who profess charity as an end of life, stand aloof from this institution? Would they say, if truly in the desire of doing good, let those have such laws who cannot live without them, as for ourselves we do not need them. Is this not pharisaical? Would not a truly charitable man say, rather, I will go down to my brethren, and for their good, help them to enforce, and sustain such laws against evil acts, as they may acknowledge as binding on themselves? Or might not he who would say that he would, have nothing to do with such laws because he does not regard them as necessary for himself, say with equal propriety that he would not sustain the laws of his country against theft and murder because he has no desire to commit such offences? The truth is, ideas of true charity have as yet hardly entered the minds of men. But laws which compel the exercise of benevolent acts, for the good of the selfish man, are called "schemes" into which mankind have entered for the purpose of soothing their worldly and selfish feelings.

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When men are once fully conscious that evil is in the world, we may be well assured that they are better prepared to be led to a true knowledge of the source and origin of evil than before. This is a step to higher states, and thus by Divine Providence man is led upward to spiritual and Christian states of life. How then can a tendency downward be seen in these movements? They are but the effects of a greater degree of light which is beginning to dawn upon the world. Let us all endeavor, then, to turn these extraordinary movements into a proper channel, and to fill this consciousness, that there is evil in the world, with true life, rather than try to suppress it. Then Abolitionism will mean the abolishing from the mind, the love of ruling over our fellow-men. Comeoutism will mean a coming out from all false notions respecting the true origin and nature of evil; and every man will be led to look to his own heart for the origin of that evil which he has a right only to condemn; and Odd Fellowship will mean "*do unto others as ye would that others should do unto you,*" which will certainly be very odd when compared with the present practices of the nominally charitable community. We here disclaim all fellowship with the views of comeouters respecting law; for we firmly believe in the utility of law as a restraining influence; and that it is of the Divine Providence that we have laws for our good—the end of which is our reformation. And we feel a sufficient confidence in the nearness and watchfulness of the Divine Providence over all his creatures as to believe He will never permit these civil laws to be abolished, as long as there is evil in the world, which requires their restraining influence. Let us try then, to lead those who are thus mistaken, to the true origin of evil, to a knowledge of self. Thus all evils will vanish, and mankind will become one brotherhood—requiring only to have the way of right pointed out, to be ready and willing to walk therein. *Then shall the waste places become fruitful, and the wilderness shall bud and blossom as the rose.*

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THE MISSION OF HOPE.—I love thee, bright hope, beautiful harbinger of the future! for thou hast all along strewed my pathway with flowers, even from the first dawnings of my existence. And not to me only, hast thou brought joy and gladness, but thy tones of loving kindness have spoken to every human heart. The little child has uttered thy promptings in its joyous laugh; for the youthful thou hast painted bright visions of manhood; and to the man thou hast spoken of a glorious old age crowned with blessings and honor. The beggar by the wayside has felt the inspiration which thy presence gives, while to the rich thou hast promised yet greater abundance. To the sick thou hast pledged returning health, and to the sad and desponding whispered of a "better time coming." The reformer, too, has recognized thy hand in the prosecution of arduous, but noble works. For every soul thou hast a mission, and there is no recess too dark to be illuminated by thy presence. Indeed life would be drear and long without thee! The present gives us not what we ask, but thy unceasing voice whispers "*hereafter.*" Yea, thou art everywhere a ministering angel, and I will love thee, bright hope, beautiful harbinger of the future.

THE BROKEN HEART.

BY WASHINGTON IRVING.

> I never heard
> Of any true affection, but 'twas nipt
> With care, that, like the caterpillar, eats
> The leaves of the spring's sweetest book, the rose.
> MIDDLETON.

It is a common practice with those who have outlived the susceptibility of early feeling, or have been brought up in the gay heartlessness of dissipated life, to laugh at all love stories, and to treat the tales of romantic passion as mere fictions of novelists and poets. My observations on human nature have induced me to think otherwise. They have convinced me that however the surface of the character may be chilled and frozen by the cares of the world or cultivated into mere smiles by the arts of society, still there are dormant fires lurking in the depths of the coldest bosom, which, when once enkindled, become impetuous, and are sometimes desolating in their effects. Indeed, I am a true believer in the blind deity, and go to the full extent of his doctrines. Shall I confess it!—I believe in broken hearts, and the possibility of dying of dissappointed love. I do not, however, consider it a malady often fatal to my own sex; but I firmly believe that it withers down many a lovely woman into an early grave.

Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow men. But a woman's whole life is a history of the affections. The heart is her world: it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and if shipwrecked, her case is hopeless—for it is a bankruptcy of the heart.

To a man, the disappointment of love may occasion some bitter pangs; it wounds some feelings of tenderness—it blasts some prospects of felicity; but he is an active being—he may dissipate his thoughts in the whirl of varied occupation, or may plunge into the tide of pleasure; or, if the scene of disappointment be too full of painful associations, he can shift his abode at will, and taking as it were the wings of the morning, can "fly to the uttermost parts of the earth, and be at rest."

But woman's is comparatively a fixed, a secluded, and a meditative life. She is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? Her lot is to be wooed and won; and if unhappy in her love, her heart is like some fortress that has been captured, and sacked, and abandoned, and left desolate.

How many bright eyes grow dim—how many soft cheeks grow pale—how many lovely forms fade away into the tomb, and none can tell the cause that blighted their loveliness! As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying on its vitals, so is it the nature of woman to hide from the world the pangs of wounded affection. The love of a delicate female is always shy and silent. Even when fortunate, she scarcely breathes it to herself; but when otherwise, she buries it in the recesses of her bosom, and there lets it cower and brood among the ruins of her peace. With her the desire of her heart has failed. The great charm of existence is at an end. She neglects all the cheerful exercises which gladden the spirits, quicken the pulses, and send the tide of life in healthful currents through the veins. Her rest is broken—the sweet refreshment of sleep is poisoned by melancholy dreams—"dry sorrow drinks her blood," until her enfeebled frame sinks under the slightest external injury. Look for her, after a while, and you find friendship weeping over her untimely grave, and wondering that one, who but lately glowed with all the radiance of health and beauty, should so speedily be brought down to "darkness and the worm." You will be told of some wintry chill, some casual indisposition, that laid her low; but no one knows of the mental malady that previously sapped her strength, and made her so easy a prey to the spoiler.

She is like some tender tree, the pride and beauty of the grove; graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it suddenly withering, when it should be most fresh and luxuriant. We see it drooping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls even in the stillness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunderbolt that could have smitten it with decay.

I have seen many instances of women running to waste and self-neglect, and disappearing gradually from the earth, almost as if they had been exhaled to heaven; and have repeatedly fancied that I could trace their death through the various declensions of consumption, cold, debility, languor, melancholy, until I reached the first symptom of disappointed love. But an instance of the kind was lately told to me; the circumstances are well known in the country where they happened, and I shall but give them in the manner in which they were related.

Every one must recollect the tragical story of young E——, the Irish Patriot: it was too touching to be soon forgotten. During the troubles in Ireland he was tried, condemned, and executed, on a charge of treason. His fate made a deep impression on public sympathy. He was so young — so intelligent — so generous — so brave — so every thing that we are apt to like in a young man. His conduct under trial, too, was so lofty and intrepid. The noble indignation with which he repelled the charge of treason against his country — the eloquent vindication of his name — and his pathetic appeal to posterity, in the hopeless hour of condemnation — all these entered deeply into every generous bosom, and even his enemies lamented the stern policy that dictated his execution.

But there was one heart, whose anguish it would be impossible to describe. In happier days and fairer fortunes, he had won the affections of a beautiful and interesting girl; the daughter of a late celebrated Irish barrister. She loved him with the disinterested fervour of a woman's first and early love. When every worldly maxim arrayed itself against him; when blasted in fortune, and disgrace and danger darkened around his name, she loved him the more ardently for his very sufferings. If, then, his fate could awaken sympathy even of his foes, what must have been the agony of her, whose whole soul was occupied by his image! Let those tell who have had the portals of the tomb suddenly closed between them and the being they loved most on earth — who have sat at its threshold, as one shut out in a cold and lonely world, from whence all that was most lovely and loving had departed.

But then the horrors of such a grave! so frightful, so dishonored! there was nothing for memory to dwell on that could soothe the pang of separation — none of those tender though melancholy circumstances, that endear the parting scene — nothing to melt sorrow into those blessed tears, sent, like the dews of heaven, to revive the heart in the parting hour of anguish.

To render her widowed situation more desolate, she had incurred her father's displeasure by her unfortunate attachment, and was an exile from the paternal roof. But could the sympathy and kind offices of friends have reached a spirit so shocked and driven in by horror, she would have experienced no want of consolation, for the Irish are a people of quick and generous sensibilities. The most delicate and cherishing attentions were paid her by families of wealth and distinction. She was led into society, and they tried by all kinds of occupation and amusement to dissipate her grief, and wean her from the tragical story of her loves. But it was all in vain. There are some strokes of calamity that scathe and scorch the soul — that penetrate to the vital seat of happiness — and blast it, never again to put forth bud or blossom. She never objected to frequent the haunts of pleasure, but she was as much alone there as in the depths of solitude. She walked about in a sad revery, apparently unconscious of the world around her. She carried with her an inward wo that mocked all the blandishments of friendship, and "heeded not the song of the charmer, charm he ever so wisely."

The person who told me her story had seen her at a masquerade. There can be no exhibition of far-gone wretchedness more striking and painful than to meet it in such a scene. To find it wandering like a spectre, lonely and joyless, where all around is gay — to see it dressed out in the trappings of mirth, and looking so wan and wo-begone, as if it had tried in vain to cheat the poor heart into a momentary forgetfulness of sorrow. After strolling through the splendid rooms and giddy crowd with an air of utter abstraction, she sat herself down on the steps of an orchestra, and, looking about for some time with a vacant air, that showed her insensibility to the garish scene, she began, with the capriciousness of a sickly heart, to warble a little plaintive air. She had an exquisite voice; but on this occasion it was so simple, so touching, it breathed forth such a soul of wretchedness, that she drew a crowd mute and silent around her, and melted every one into tears.

The story of one so true and tender could not but excite great interest in a country remarkable for enthusiasm. It completely won the heart of a brave officer, who paid his addresses to her, and thought that one so true to the dead could not but prove affectionate to the living. She declined his attentions, for her thoughts were irrevocably engrossed by the memory of her former lover. He, however, persisted in his suit. He solicited not her tenderness, but her esteem. He was assisted by her conviction of his worth, and her sense of her own destitute and dependent situation, for she was existing on the kindness of friends. In a word, he at length succeeded in gaining her hand, though with the solemn assurance, that her heart was unalterably another's.

He took her with him to Sicily, hoping that a change of scene might wear out the remembrance of early woes. She was an amiable and exemplary wife, and made an effort to be a happy one; but nothing could cure the silent and devouring melancholy that had entered into her very soul. She wasted away in a slow, but hopeless decline, and at length sunk into the grave, the victim of a broken heart.

It was on her that Moore, the distinguished Irish poet, composed the following lines:

She is far from the land where her young hero sleeps,
  And lovers around her are sighing:
But coldly she turns from their gaze, and weeps,
  For her heart in his grave is lying.

She sings the wild songs of her dear native plains,
  Every note which he loved awaking—
Ah! little they think, who delight in her strains,
  How the heart of the minstrel is breaking!

He had lived for his love—for his country he died.
  They were all that to life had entwined him—
Nor soon shall the tears of his country be dried,
  Nor long will his love stay behind him!

Oh! make her a grave where the sunbeams rest,
  When they promise a glorious morrow;
They'll shine o'er her sleep, like a smile from the west,
  From her own loved island of sorrow!

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EDUCATION.—The multitude think, that to educate a child is to crowd into his mind a given amount of knowledge; to load the memory with words. No wonder then they think every body fit to teach. The true end of education is to unfold and direct aright our whole nature. Its office is, to call forth powers of thought, affections, will, and outward actions—power to observe, to reason, to judge, to contrive—power to adopt good courses, and to pursue them, to govern ourselves and to influence others, to gain and spread happiness. The intellect was created, not to receive passively a few words, dates and facts, but to be active for the acquisition of truth. Education should inspire a profound love of truth, and teach the process of investigation. A sound logic—by which we mean the science and art which instruct us in the true laws of reasoning and evidence, is an essential part of a good education.

WHAT'S IN A NAME?

A great many persons have wondered why our institution should bear such a singularly strange name, and have asked the reason why this name was given to it. We acknowledge that the novelty of the name is remarkable. It is, indeed, an *odd* name, and those who named it were *Odd* Fellows for this, if nothing else. No one will attribute to its founders superior intelligence for selecting such an *odd* name, and yet it would be unfair to underrate their wisdom on this account. The choice of a name is a mere matter of fancy, and some persons have in this matter a taste peculiarly their own. Names, however, are mere arbitrary signs by which persons, places and things are distinguished from others. A name neither imports beauty or deformity to an object, nor does it constitute any thing excellent or worthless.

In olden times names bore a peculiar signification, and grew out of some surname or other connected with the history of the person, place or thing bearing it, and is a great pity that the ancient usage has not been observed by following generations. So it is, the present generation do not view this matter in the same light as those who preceded them.

The *odd* name the Order bears is not more odd, however, than many others we hear of. Besides, the originators of our Order, and those who gave it its name, assign a reason for its selection. They tell us "we are only odd because we speak and act as honest men." Now, if all the members of our beloved Order did thus act and speak, then, indeed, would we be *odd* fellows, and our institution be, indeed, an *odd* fellowship. We should then be unlike all other human institutions, and, indeed, be ahead of even societies claiming to be of Divine origin. We do not believe, however, that our name originated in this circumstance, but rather grew out of the singularity of those who constituted its membership at its rise, and the peculiar object for which they assembled.

And here we may observe that the character of our Order is not now what it was in the beginning. The fact is well established that it was not formed for beneficial purposes at first, but merely for purposes of conviviality and mirth. In Europe, where it dates its origin, men did not rally under this name and band themselves together "to visit the sick, to educate the orphan, to relieve the widow and bury the dead." Men came together for sport and pastime. And it would seem that in the old country it has not improved its character much of late. This is demonstrated by the fact that when the Grand Lodge of the United States deputed one of its members to visit the Order there for the purpose of opening up correspondence between the two bodies there and here, and bringing them into closer contact with each other—this brother found to his utter astonishment, and to his great regret and mortification, that, while the body he represented in this country sustained deservedly a character for intelligence, respectability, and moral worth, that conferred an honor upon those bearing the name of Odd Fellows, there he found the name to be a by-word and a reproach.

When he visited the meetings of the Order, his moral sense was so shocked with what he saw and heard, that he wondered not that the name under such circumstances was indicative of reproach and dishonor. He retired from their assemblies in disgust, and upon his statement of the facts he learned there, and upon his recommendation, the Grand Lodge of the United States forbid the State Grand Lodges receiving persons from Europe bearing the name of Odd Fellows into their Lodges, even though they brought with them cards of clearance. This was done because the purity of our Order, and the benevolent objects sought to be obtained by it, would be better promoted by an entire severance of all connection between the two bodies. It is a matter of deep regret that a necessity existed *then*, and *still* exists, for the Order throughout this Union to stand entirely disconnected from the society that gave it origin. And yet it speaks well for the character of our Order, and puts to silence the absurdity and falsity of the assertion, that Odd Fellows will sustain each other everywhere, right or wrong. Here is the proof that our Order in this country discountenances and withdraws its support and union from an Order claiming to be the same, because it does not bear the corresponding points and produce the like beneficial results. Some captious and fault-finding persons, knowing to the fact that the Order in Europe is not what the Order is here, have asked "can any good thing" come out of such an Order? We answer yes. In this case, and in reference to the Order in this country, the adage so oft repeated, is proverbially true, "a bad beginning has made a good end." The curse *there* is a blessing *here*. The children being separated from the parents are not influenced by the bad association, and the glorious spectacle is exhibited, and upon a large and extensive scale, of an Order, dating its origin from a source whose touch is pollution and whose communion would be death, presenting a character entitling it to the confidence, the respect and favor of the communities where it is located, because its aim is the improvement and happiness of the world.

If its name is *odd*, Odd Fellows are found carrying out the distinctive principles of their Order everywhere. Even in the midst of the highest state of excitement in this State, upon the subject of the controversy pending, no single instance can be adduced that either party have lost sight of the benevolent and friendly objects and designs of the Institution. The sick are visited, the distressed relieved, the widow and orphan cared for, and the dead buried. And so will these weightier matters be minded, notwithstanding the division upon other points. Are not such men *Odd Fellows* indeed, who can overlook all differences, and unite in promoting the objects of benevolence wherever and whenever presented to them?

Mirror of the Times.

Good Night.—"Good night!" In that expression of kindness how sweet and soothing a sentiment is conveyed. The toils of the day are over; the fervent heat of noon is past; the maddening pursuit after gain is suspended; and mankind seek in the arms of sleep a temporary asylum from care of mind and enervation of body. Even from guilt beneficent nature withholds not the solace of repose, and passing through the "ivory gate of dreams" the days of youth, of happiness, of innocence in shadowy glory flit before the soul. Insupportable, indeed, would be the heavy tribulation which, in our pilgrimage through life, we must endure, were it not for those intermittent seasons of rest which it is alike the privilege of the houseless wanderer and the palaced lord to enjoy. And night, gentle night, is the tender nurse that woos the toil exhausted frame to steep its cares in calm forgetfulness. The wise provisions of nature indicate the season for repose; and her beneficent laws are reverenced and obeyed by all save the being for whose comfort and happiness they were chiefly promulgated. When the sun withdraws from the heavens, and the earth is shrouded in darkness, the labors of insect industry cease; the flowers, closing their petals, defended from the chilling dews of evening, and that sweet watchman of the grove, the nightingale thrills forth in wild and varied cadences the parting song "Good Night!"

ORIGINAL.

RECOLLECTIONS OF THE PAST.

Dear Brother—At any time during your eventful career as an Odd Fellow, when deliberting in your own mind upon the intrinsic value of our insttitution, has it ever suggested itself to you what a divine power it exercises, or has, at particular periods, evinced in the reformation of the entire character of many persons who have crossed the Rubicon, entered our sacred portals, and who, for the first time, experienced the wisdom and beauty which dwells within our borders?

Many exemplifications of its inherent influence in transforming, as though by magic skill, the disposition, manners and tastes of individuals, have come under my own observation, and have been the incentives of many eloquent and fervent eulogiums upon our beloved institution.

The study of human nature establishes the fact, that within the bosom of every creature there exists a small instinctive spark of what is termed by some, Love, others Sympathy, which needs but the application of a congenial remedy to fan into a powerful existence. With many it has never been cultivated, never nurtured by the warm soothing smiles which drop from Mercy's throne, and generate beneath the effulgent light of Reason; but is left to slumber in abject supineness, and moulder in miserly indifference. Howbeit in the case of many who are initiated into our Order, this lethargic sensibility is intuitively enkindled by certain passive influences, harmonizing to perfect the revivification of that Love, which is the bond of all earthly happiness, and the cement which holds our beautiful fabric together.

I have watched, in sadness, the progress of the young man, who, for years, has been the boon companion of the dissolute, the gay, and fashionable—who, for years, has revelled in all the luxurious enjoyments which pay homage at the shrine of wealth. Pride, haughty and austere, reigned monarch of the day. The cry of misery and want never penetrated to his callous heart. The tearful pleadings of the children of sorrow never melted his cold and stubborn will to pity. The anguish and despair of the unfortunate, which met him at every step, rung gratingly and ineffectually in his ears. Sympathy, benevolence, all the virtues and purposes of mind, which adorn and beautify the character of a true gentleman, were lost to him, forgotten in the bacchanalian revelries which held him in such inflexible subjection. But in time, unexpected, unlooked for vicissitudes o'ertook him in his mad career, and pride became humbled in beggary! Friend after friend deserted him. Credit, reputation, all passed away in hurried succession. Suggestion upon suggestion, as to how he could realize a living, danced through his mind like lightning, driving him almost frantic. Labor, hard manual labor, was his only alternative, and with remorse gnawing at his distracted soul, he fled to servitude! Days and weeks rolled round, each hour imparting by its busy events, clothed with wisdom, lessons full of salutary instructiveness. A change at last, sufficient in its character to warrant his initiation into our Order, was perceptible, and as he longed with excessive joy to find a home, apart from the busy turmoil of the world, and its votaries, and, wherein he might sooth and mellow down his spirit, he entered the sanctuary of Odd Fellowship.

From *this* period, I marked with more eager earnestness, the result and efficacy of his new aspirations. His first step upon the threshhold was apparently the unfolding to him of a new existence. No fascinating scene of sensual enjoyment, no mechanism of art, no enchantment by which to impose upon the credulous, flashed before his bewildered gaze; but the faithful delineation of man's imbecility—his feeble power to buffet against the ills of this life, without the fostering care of his fellow creature—the great and instructive truths, shown and exemplified, of "what we are, and what we may shortly become"—the joy and bliss attending the dwelling together of Brothers in unity and peace—all, all tended to touch his heart with sympathy, and inspire his mind with sentiments of Friendship, Love and Truth! It was to him the budding of resplendent hopes, anticipations, resolves, which mature age and ripened knowledge, consummated and crowned with blessings. Weeks and months rolled by, not in indifference, so far as our young Brother was concerned, for, cherishing the truths inculcated at his initiation and further advancement into the Order, he applied himself diligently to the exercise of his new profession. Occasionally he would wish for the friends and pastimes of his youthful days; yet, as he wiped the tear of recollection from his eye, he would lament the folly of the past, and invoke the divine aid to assist him in the practice of those virtues which he found to be the jewels of earthly happiness. He would find solace in the reflection, that he was endeavoring to fulfil and accomplish the cognizance of those ineffable laws and principles which had their origin in the wisdom and goodness of the great Creator; and, designed as landmarks for the guidance of erring mortals to the haven of peace. As his mind expanded with the knowledge and beauty of our institution, and his sensibilities grew keener, he evinced a love to indulge in acts of kindness, cherish the feelings of charity and gratitude, and all assimilating virtues, which had a tendency to regenerate this world of selfishness. Travelling on, ladened with years and experience, he dropped, silently and unobservedly to many, all vestige of his former habits of viciousness, shaking them off as an incubus, full of loathsomeness, and being uncongenial to the soil which he was tilling with such perseverance, and which gave promise of so good a return. Self-interest was no longer the paramount feeling that once actuated him. His heart had repeatedly been taught to feel and mourn over the woes of sorrow's children. Misery had danced in wild delight before his eyes. Penury and want had stricken down old men, and young children, while the cold unfeeling world looked on and pitied not. Misfortune crept slowly, but surely, into the habitation of a family, who, in years gone by, were affluent and happy, but were then the dupes of sharpers, and left to ruin. No beneficent hand was near to save, no kind and sensitive heart to sympathize with the afflicted. Starvation was at work. One by one the little darlings, the mother's pets, sunk, whilst grasping for a crumb of bread, into the chilly arms of death. The parents, convulsed with madness, shrieked and rend their very flesh in handfuls from their limbs, scattering it far and near! Nature enfeebled, shorn of its strength, soon fell before the ruthless scythe of death, and a whole family passed into eternity, to be forgotten, until the last day, when their appalling figures shall appear before the judgment throne of God, the inexorable witnesses of the "oppressor's wrongs, the proud man's contumely." Such were the lamentations which made him feel his own insignificance, and turn his heart to reason. They were the advocates "whose silent eloquence, more rich than words," stimulated him to put away all selfish feeling, and live in the practice of Friendship, Love and Truth.

Time passed by — old age grew on apace — and, until Death claimed its own, I observed with joy unutterable, that with him no task was too irksome, no labor too severe, when suffering humanity required it. His greatest pleasure was in administering relief to the indigent — in pouring the balm of consolation upon the heart of the widow, and helpless orphan. He seemed to know, and labor under the proud consciousness, that he was in truth a public benefactor, yet his soul craved no worldly thanks, but gazed with glowing anticipations on that imperishable chaplet, suspended in the distance, and reserved for the *faithful Brother* in another world. F. E. V.

Pittsburgh, Penn.

ODD FELLOW'S HYMN.

BY BRO. J. G. ADAMS.

We sing of Friendship's blessing,
  Life's gloomy way to cheer,
And with it onward pressing,
  Life's trials will not fear;—
'Mid evil and temptation,
  Its word shall be our guide,
While in its inspiration,
  Our trusting souls abide.

Of Love, most high and holy,
  Our joyous voices sing;
Although an offering lowly—
  Our fervent praise we bring;
All-conquering Love! O, never
  Shall thy great conflict fail—
On earth—in Heaven—forever—
  Thy mission shall prevail.

Of Truth, all pure and glorious,
  We sing with tuneful voice,
And in its work victorious,
  Unitedly rejoice;
Truth, that deception spoileth—
  That darkness scatters wide—
And as for right it toileth,
  Doth in God's strength abide.

Grant us, all-gracious Spirit,
  Thy counsel, now, to bless,
And let our souls inherit
  Effective righteousness;
Such as forever moveth
  In vigorous age or youth,
Where thine own eye approveth,
  In Friendship, Love and Truth.

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Good Character. — A young man who is entering upon life with a fair reputation, feels that he possesses a treasure above all price; and he will be likely to guard it from the contamination of evil; he will also be excited to make higher and still higher attainments in excellence. Character is like stock in trade — the more of it a man possesses, the greater are his facilitihs for making additions to it; or it is like an accumulating fund, constantly increasing in value, and daily acquiring to itself fresh accessions of stability and worth.

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Ridicule is a weak weapon, when levelled on a strong mind. But common men are cowards, and dread an empty laugh.

LODGE WORK.

BY REV. BRO. ALBERT CASE.

In our last, we dwelt upon the opening of the Lodge, and proceed now to treat of the *Work*, or business, during Lodge hours.

The true intention of what we term the "Work" of the Lodge, is the inculcation of great moral principles—the exercise of the faculties, and the improvement of the mind and heart, in all that relates to man's moral and benevolent nature. By such attainments we hope to construct an edifice which shall be lasting as that "building not made with hands, eternal in the heavens." The record of former proceedings is referred to, in order that nothing important may be neglected, and an opportunity is presented for the brethren to make known the wishes of such gentlemen as are desirous of bowing at the altar. The temporal condition of the brotherhood—of the widow and orphan of deceased brothers is next inquired into, for the purpose of alleviating their distress, and providing for their comfort. The good of Odd Fellowship is not forgotten—the brethren make such suggestions, for consideration and for future action, as are thought to be promotive of the interests of the Lodge and the fraternity. During the ceremonies there are many illustrations, instructive in their nature, and which contain strong incentives to morality and brotherly love. The initiate's mind imperceptibly imbibes a rational system of ethics, calculated to draw out the faculties, and lead him on to a reliance on a superior power for consolation, when the world cannot furnish the balm necessary to assuage the sorrows incident to mortality. Man's weakness, his trials and sorrows while journeying onward in life, are proper subjectss of meditation, the better to show man's dependency, and teach him to show to others that mercy and kindness which he himself may in turn desire from his brethren or his Maker.

All the lectures and illustrations, whether symbolical, perceptive or legendary, are calculated to enlarge and improve the mind, and consecrate the affections to truth, virtue and benevolence. If we consider the system in each and all parts, it proclaims and inculcates the sacred duties we owe to God, our neighbor and ourselves; and it is the habitual practice of those duties which constitutes the character of a worthy Odd Fellow—for we are Odd Fellows only when we speak and act like honest men. In this bond we are linked together by Friendship, Love and Truth, and this claim of social relation cannot be sundered by time, distance or calamity, to which we are all exposed. The practice of truth and all the social virtues are enjoined. We are instructed to be content with the station assigned us by a beneficent providence; to cultivate friendship, peace and tranquility, and to be active in communicating to others the measure of happiness which animates our own bosoms. We may move another to a moral life by precept and example. We may excite sensations of happiness in the heart by our courtesy, confidence and kindness. The friendship and good will of our associates depend, in a great degree, on the construction of our own mind, and the state of our affections. If we are distant, reserved, cold and ceremonious, out example will have effect on others; and a free, social intercourse prevented by suspicion or distrust. Harshness in manner of speech, can never secure respect or elicit gratitude, even for actual benefits. In the lowest stations have we not seen individuals so sensitive that an ungracious word—even the tone of voice in which kind expressions are uttered, was more than sufficient to counterbalance the obligation arising from a benefit conferred? While on the contrary, sympathising looks, and kind and feeling language, accompanying acts of courtesy and beneficence, never fail to inspire a reciprocal confidence, beneficial alike to the giver and receiver; and while we thus convey happiness to others, we increase the sum in our own bosoms. To win men's minds, we must first gain an interest in their hearts, and the German poet has said—

"For touching hearts the only secret known
My worthy friend, is this—to have one of your own.'

The principal tie of Odd Fellowship is three fold, and comprises the virtues of Friendship, Love and Truth.

By *Friendship* we are led to take a lively interest in each other's welfare; and however distant our localities, we find Odd Fellows in our most lengthened travels who greet us with kind expressions—extend to us the courtesies of brethren, and by counsel and aid, if need be, cheer and gladden our hearts.

Love is the central link in the great chain, by which we as Odd Fellows are bound together, without reference to those artificial distinctions which exist among mankind, and separate them into a diversity of grades and classes, each laying peculiar claim to notice. That this virtue is natural to the human heart, is evident from its having been always professed, even by the debased, and ignorant and barbarous. Search the annals of states and empires; penetrate the wilds and deserts of heathenism and savage walk, where revealed religion has not reached, and we find the philosopher, the barbarian and heathen alike boasting of the practice of *love* to their fellows. They may not all comprehend its nature, or the nature of the great original, from whom all love proceeds, but still they professedly practice love toward their species. The great Teacher sent from God has exhibited this principle in an amiable light—that man should regard the human family as one universal brotherhood, and love all men as brothers. His directions were to love *more* " than love you," and " do good to them that hate you." With the same intention he answered the question—who is my neighbor ? by relating the parable of the good Samaritan, which so impressed the inquirer that he saw that the general relationship of man is not dissolved by distance, form, climate or language ; but that all men are brothers ; and that mercy ought to be extended to the destitute stranger, as well as to an intimate friend. Nay, the stranger, the fatherless and the widow in her sorrow, are superior objects of man's benevolence. And this is precisely the view of love which our institution takes. It inculcates love to all mankind, but more particularly to a brother Odd Fellow. This love must be pure in profession and practice; unwarped by prejudice ; strong amidst calumny, slander and detraction; filling the heart with holy resolutions, and making man like HIM, who is the source and essence of Love.

Such is the nature of Love, as inculcated by Odd Fellows. Whoever is included in this bond, we acknowledge as a brother. We look not at his politics; we inquire not into his religious tenets, farther than to know that he believes in God the Father. If he employ the language of Odd Fellowship—if he display the countersign of his profession, his faith becomes intelligible, and we receive him as a brother. Is he sorrowful? we will bind up his wounds. Is his heart sore and bleeding ? we will pour in the oil of kindness and sympathy. Is he in want ? we relieve him. Is he found to be virtuous and upright? we rejoice. But does he prove immoral? we will try to reclaim him; for he has some virtues, and these we esteem. Odd Fellowship teaches all this. Brotherly Love is the central link in our chain, and the cement of our institution. This principle being strongly inculcated in the Lodge, has an influence to unite men together as brothers, and through its connection with Christianity to lead them on in peace to that Grand Lodge celestial, where, with the supreme Grand Master, they will be forever happy in the enjoyment of a heavenly peace, and a pure and holy love.

Truth is essential to the welfare of civil society, and it is equally essential to the Odd Fellow. It forms one of the emblematic links of the chain of our union, and therefore every brother should make its sacred dictates the guide and director of his actions. We should also speak the truth one to another, and to all men. Under the influence of this principle, we shall allow no hypocrisy and deceit; but sincere, candid and honest, our hearts and tongues and hands will unite in promoting each other's welfare, and we shall rejoice as we see Friendship, Love and Truth prevailing and exerting their salutary influences.

Dissertations on these subjects, and on relieving the distresses of our fellows, and on doing all the good we can for mankind, with the means employed to teach us to know ourselves—our duty to God and our neighbor, and our dependence on Deity, constitute some of the agreeable *work* of brethren in the Lodge room. An opportunity is given for every one to improve the intellectual faculties, and make a proficiency in that knowledge which is allied to virtue and links devotional feelings to a correct estimate of our own hearts. Other associations have possessed some rudiments of this virtue; and the inscription, KNOW THYSELF, appeared on the portal of Apollo's temple; and was ascribed to his oracle at Delphi. It was a precept which obtained great celebrity amongst the philosophers of antiquity. The work of the Lodge is calculated to arouse the powers of the mind, and elicit new abilities, and draw forth better feelings. In all our moral, beneficial, or ceremonial pursuits, there is what attracts notice, and captivates the affections of the newly initiated. We have seen those who, if we were permitted to judge by external appearances, we should say were unpromising, yet the workings of the Lodge has attracted, enlightened and aroused them; and genial fruits, both as Odd Fellows and as men have been brought forth. And these results will in a greater or less degree, always accompany initiation, where a Lodge is properly conducted, and the regulations carefully maintained. Our ceremonies—our inculcations, discipline and morals; our symbols, tokens and machinery, are full of instruction, with which to edify the brethren, and augment the interest they feel amidst the business proceedings; and ensure the efficiency of the Order in promoting amongst mankind the blessings of Friendship, Love and Truth.

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DESIRE OF THE HAPPINESS OF OTHERS.

It is this desire of the happiness of those whom we love, which gives to the emotion of love itself its principal delight, by affording to us constant means of gratification. He who truly wishes the happiness of any one, cannot be long without discovering some mode of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affection, which sees means of happiness, and of important happiness, where reason scarcely could think that any happiness was to be found, and has already by many kind offices produced the happiness of hours before reason could have suspected that means so light could have given a moment's pleasure. It is this, indeed, which contributes in no inconsiderable degree to the perpetuity of affection. Love, the mere feeling of tender admiration, would in many cases have soon lost its power over the fickle heart, and in many other cases would have had its power greatly lessened, if the desire of giving happiness, and the innumerable little courtesies and cares to which this desire gives birth, had not thus in a great measure diffused over a single passion the variety of many emotions. The love itself seems new at every moment, because there is every moment some new wish of love that admits of being gratified; or rather, it is at once, by the most delightful of all combinations, new, in the tender wishes and cares with which it occupies us, and familiar to us, and endeared the more by the remembrance of hours and years of well known happiness.

The desire of the happiness of others, tho' a desire always attendant on love, does not, however, necessarily suppose the previous existence of some one of those emotions which may strictly be termed love. This feeling is so far from arising necessarily from regard for the sufferer, that it is impossible for us not to feel it when the suffering is extreme, and before our very eyes, though we may at the same time have the utmost abhorrence of him who is agonizing in our sight, and whose very look, even in its agony, still seems to speak only that atrocious spirit which could again gladly perpetrate the very horrors for which public indignation as much as public justice had doomed it to its dreadful fate. It is sufficient, that extreme anguish is before us; we wish it relief before we have paused to love, or without reflecting on our causes of hatred; the wish is the direct and instant emotion of our soul in these circumstances—an emotion which, in such peculiar circumstances, it is impossible for hatred to suppress, and which love may strengthen indeed, but is not necessary for producing. It is the same with our general desire of happiness to others. We desire, in a particular degree, the happiness of those whom we love, because we cannot think of them without tender admiration. But though we had known them for the first time simply as human beings, we should still have desired their happiness; that is to say, if no opposite interests had arisen, we should have wished them to be happy rather than to have any distress; yet there is nothing in this case which corresponds with the tender esteem that is felt in love. There is the mere wish of happiness to them—a wish which itself, indeed, is usually denominated love, and which may without any inconvenience be so denominated in that general humanity which we call a love of mankind, but which we must always remember does not afford, on analysis, the same results as other affections of more cordial regard to which we give the same name. To love a friend is to wish his happiness indeed, but it is to have other emotions at the same instant, emotions without which this mere wish would be poor to constant friendship. To love the natives of Asia or Africa, of whose individual virtues or vices, talents or imbecility, wisdom or ignorance, we know nothing, is to wish their happiness; but this wish is all which constitutes the faint and feeble love. It is a wish, however, which, unless when the heart is absolutely corrupted, renders it impossible for man to be wholly indifferent to man; and this great object is that which nature had in view. She has by a provident arrangement, which we cannot but admire the more the more attentively we examine it, accommodated our emotions to our means, making our love most ardent where our wish of giving happiness might be most effectual, and less gradually in proportion to our diminished means. From the affection of the mother for her new-born infant, which has been rendered the strongest of all affections, because it was to arise in circumstances where affection would be most needed, to that general philanthropy which extends itself to the remotest stranger on spots of the earth which we never are to visit, and which we as little think of ever visiting as of exploring any of the distant planets of our system, there is a scale of benevolent desire which corresponds with the necessities to be relieved, and our power of relieving them, or with the happiness to be afforded, and our power of affording happiness. How many opportunities have we of giving delight to those who live in our domestic circle, which would be lost before we could diffuse it to those who are distant from us! Our love, therefore, our desire of giving happiness, our pleasure in having given it, are stronger within the limits of this sphere of daily and hourly intercourse than beyond it. Of those who are beyond this sphere, the individuals most familiar to us are those whose happiness we must always know better how to promote than the happiness of strangers, with whose particular habits and inclinations we are little if at all acquainted. Our love, and the desire of general happiness which attends it, are therefore, by the concurrence of many constitutional tendencies of our nature in fostering the generous wish, stronger as felt for an intimate friend than for one who is scarcely known to us. If there be an exception to this gradual scale of importance according to intimacy, it must be in the case of one who is absolutely a stranger — a foreigner who comes among a people with whose general manners he is perhaps unacquainted, and who has no friend to whose attention he can lay claim from any prior intimacy. In this case, indeed, it is evident that our benevolence might be more usefully directed to one who is absolutely unknown, than to many who are better known by us, that live in our very neighborhood, in the enjoyment of domestic loves and friendships of their own. Accordingly we find, that by a provision which might be termed singular, if we did not think of the universal bounty and wisdom of God — a modification of our general regard has been prepared in the sympathetic tendencies of our nature for this case also. There is a species of affection to which the stranger gives birth merely as being a stranger. He is received and sheltered by our hospitality almost with the zeal with which our friendship delights to receive one with whom we have lived in cordial union, whose virtues we know and revere, and whose kindness has been to us no small part of the happiness of our life.

Is it possible to perceive this general proportion of our desire of giving happiness, in its various degrees, to the means which we possess, in various circumstances of affording it, without admiration of an arrangement so simple in the principles from which it flows, and at the same time so effectual — an arrangement which exhibits proofs of goodness in our very wants, of wisdom in our very weaknesses, by the adaptation of these to each other, and by the ready resources which want and weakness find in these affections which everywhere surround them, like the presence and protection of God himself?

" O humanity!" exclaims Philocles in the Travels of Anacharsis, "generous and sublime inclination, announced in the infancy by the transports of a simple tenderness, in youth by the rashness of a blind but happy confidence, in the whole progress of life by the facility with which the heart is ever ready to contract attachment! O cries of nature! which resound from one extremity of the universe to the other, which fill us with remorse when we oppress a single human being; with a pure delight when we have been able to give one comfort! love, friendship, beneficence, sources of a pleasure that is inexhaustible! Men are unhappy only because they refuse to listen to your voice; and, ye divine authors of so many blessings! what gratitude do these blessings demand! If all which was given to man had been a mere instinct, that led beings, overwhelmed with wants and evils, to lend to each other a reciprocal support, this might have been sufficient to bring the miserable near to the miserable; but it is only a goodness, infinite as yours, which could have formed the design of assembling us together by the attraction of love, and of diffusing, through the great associations which cover the earth, that vital warmth which renders society eternal by rendering it delightful."—Dr. Thomas Brown's Lectures.

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How Near is Heaven. — Christians sometimes look far away to the blissful seats of their destined rest. But it is not far. The clouds that hide the shining world are thin; they are transient and soon will obscure no more. The journey may end this hour — one short step may place him in the world of delights. One dark hour may hang upon him, but the morning comes and no shade behind it. Day — bright, peaceful, and eternal — succeeds; a pang may wound for a moment and then it flies away forever. A conflict, sharp and painful, may continue for a night, but victory eternal ensues. How soon! O, how soon the Christian's cares are o'er — his struggling soul at rest, his eyes suffused no more with tears? Near at hand is the land of his pursuit. Hope cheers — how glorious the object that hope embraces — how holy its spirit!

ORIGINAL.

A DEFENCE AND EXPOSITION
OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G. H. P.

CHAPTER IV.

"Wo unto you when all men shall speak well of you!" — *Christ.*

In the bitterness and malevolence of their opposition to the Independent Order of Odd Fellows, men have levied heavy taxation upon their *imaginations* and INTEGRITY to furnish objections to our Order. Some of these I propose now to notice.

Dr. McDill in a report, which he made on Secret Societies in general and Odd Fellows in particular, to the General Synod of the Associate Reformed Church, which met in Pittsburgh in May, 1846, charges us with "requiring our initiates to take an oath of secrecry without knowing what they might be required to conceal." Every Odd Fellow must be struck with the utter and entire recklessness of this objection. And what is more astonishing is, that Dr. McDill, who is so able, talented, pious and acute in his perceptions, should lay himself open to the charge of dishonest and slanderous intention, as well as to the charge of making a false statement. I, in the name of the whole Order of Odd Fellows, deny the truth of the above charge, both in form and in fact, and challenge to the proof.

In the mean time I will make our "*defence.*" Here, then, is a direct contradiction, and as the parties are unimpeached, we must determine the weight their testimony is entitled to—simply by asking which has the best opportunity of knowing. Dr. McDill does not claim ever to have been an Odd Fellow, and therefore cannot KNOW the truth of his charge, from personal inspection of the matter in hand. I claim to be an eye and an ear witness; I have been there, and KNOW all that is true, concerning the initiation of members into the Independent Order of Odd Fellows, from personal inspection. Suppose two men were called into court to testify against a man charged with a crime — murder, for example. One should testify that he stood by and saw the murder committed, but that he is certain that the prisoner at the bar was not the person that "struck the fatal blow." Another witness is called, and he says he was not there, but, concludes from what he does know, and what he has heard, and from logical principles, the "prisoner at the bar" is guilty. Which would be believed? The man who knew, or the one who concluded? perhaps from false premises. This is the position of myself and the Doctor with reference to this statement against the Odd Fellows.

But I will prove that the Doctor is mistaken in his charge. It is always true that appplicants for membership in our Lodges, have some persons in the Lodge to which they apply, with whom they are acquainted, and in whom they have considrable confidence. Every man that is initiated into our Lodge, has the assurance of this confidential friend, as well as of the whole Lodge, that, in the secrets which may be committed to his keeping, as well as the duties he assumes to perform, by virtue of his connection with that or any other Lodge, there is nothing in them which will conflict with those exalted duties which he owes to his God, to his family, or himself. This assurance is not only given in the Lodge at his initiation, but may be given to him before he is proposed. And I now give this assurance to all who may be meditating an affiliation with this great brotherhood.

If, in the sequel, this assurance should be found false, and the secrets committed and the duties enjoined, be contrary to our moral obligations to society in any of its relations or to God, the obligation predicated of that assurance would be invalid, and therefore null and void. The charge will be seen as groundless by the following statement: We DO tell the novitiate what he must keep secret, viz; "The initiatory ceremony, the signs, pass-words, and grips by which we may know each other when in distress"—these are to be kept secret. What then becomes of the Doctor's charge? But there is another item implied in this charge, and is plainly set forth in another paragraph of this report, charging that we make "an IRREVERENT *use of the ordinance of the* OATH!" Oh! Aha!! Irreverent use of the ordinance of the Oath! I wonder where the Doctor and his Synod got their information. Suppose we grant that we use the "Ordinance of the Oath," the charge that we make an "irreverent use" of it is false; for Dr. McDill, nor any other man, ever witnessed a more imposing and interesting ceremony than the initiation of a candidate into an Odd Fellow's Lodge, except it be the administration of ordinances of divine institution, to wit: Baptism and the Lord's Supper. There is, therefore, no "irreverent use" of anything in our Lodges. But we deny that we make any use whatever of the "Ordinance of the

Oath," reverent or "irreverent." So the Doctor need not fear us for our sacrilege. We receive no one into our Lodges but such as we believe to be men of honor, and in their honor we confide. If they can *honorably* betray our confidence, let them do so. It is well; we will never interfere with them, nor their honor.

There is another statement in this *redoubtable* report, that I must call atention to, wherein we are charged with having "a laudable *avowed* object, while our *real* object is to furnish a specious pretext, under cover of which, members of the association may bid defiance alike to the restrictions and penalties of law!" Defending our Order against such attacks as this, seems to be like one "beating the air." Feeling conscious, as I do, of its falsity, it seems like striking at a man of straw, in order to appear brave. But if my readers will remember that this charge comes from a man who stands first in his church, and is a D.D., and, I believe, is the President of a College, they will not regard me as wild, if I attempt a plain common sense answer to this senseless charge. I hope no one will consider it as presumption in me to reply to a D.D.

The Independent Order of Odd Fellows have existed in the United States thirty years. From its birth, its history has been public; and I challenge one single isolated instance, in which it has ever furnished a specious pretext, under cover of which, any one of its members ever bid defiance, either to the restrictions or penalties of the laws!" The Doctor does not pretend to say, even in his report, that there ever has been a case; and as all are esteemed innocent until proven guilty, we will yet plead innocence. If the Doctor has given a true version of our object, we have as yet failed to accomplish our object in a single instance. This is certainly poor encouragement for us to continue And, it seems to me, to furnish some evidence of a disposition, in the learned Doctor and his coadjutors, to be afraid of their shadows; for why need these pious gentlemen be so much alarmed for the supremacy of the law, and the permanency of our civil institutions, if, after thirty years labor, we have as yet been unable to produce even an abortion? These good brethren's nerves must be rather excitable. But is it at all likely that any set of men would have labored so long and produced nothing, without becoming discouraged; much less, to be so happy and so constantly exulting in their success, as have been the whole Independent Order of Odd Fellows.

But as our "*real object*" (according to the Doctor) has been a failure, let us look for a moment to our "*avowed object.*" Our avowed object is—to visit the sick, relieve the distressed, bury the dead, educate the orphan, and to elevate the *human* character and feelings." As to our success herein, even the Doctor will acknowledge that we have done much in the accomplishment of our object. Thousands are the number of the sick we have visited—the dead we have buried—of the distressed we have relieved, and of orphans educated "not a few;" and as to success in the elevation of human character, we have no reproaches to heap upon ourselves for not having done more. Of our success in these matters, I will speak more at length in a subsequent chapter.

Has Doctor McDill so little confidence in the integrity of his fellow men, and especially of his fellow republicans, as to believe as he has expressed himself in the above charge? The institution of Odd Fellowship has embraced in its membership, near three hundred thousand of the free voters of this great Republic, scattered through every hamlet of this great nation. And will any rational man believe, that this number of men, bearing at least a medium general character, taken from all parties political, from all religious denominations—even from the Doctor's own—and yet not have one honest man having sufficient moral courage, to come forth from "Babylon the Great," and expose the great corruption of this cabal? But, according to Dr. McDill, no such one has been found.

But the Doctor says, "if the object be good, why conceal the measures by which we expect to accomplish that object?" This is certainly very strange. We most emphatically state, in our constitution and by-laws, and upon all proper occasions, the measures we adopt to accomplish our object. In the first place, we have adopted a system of affiliation on brotherly principles, in which we engage to perform certain prescribed and implied kind offices in cases of sickness, death, or distress. Then again, we engage to pay a certain sum of money for our initiation, degrees, and another certain sum, as a regular contribution to the funds of the Lodge, to carry out its purposes of relief. But this is not all—we go on to prescribe means of application of this labor and money to the accomplishment of our object. Is this concealing the means by which we accomplish our design?

Another charge against us, in this report, worthy of being brought to view is, "that we have a capability to withdraw the confidence, esteem and support of our members from the government and the church." In this our institution is paid the highest compliment that could be bestowed upon it; and Christianity is held in rather low esteem by the Doctor. Suppose that Odd Fellowship is in competition with Christianity—according to the Doctor the latter would suffer. This, to my mind, is admitting the superiority of Odd Fellowship to Christianity. If our institution does withdraw the confidence, esteem and support of its members from the church, it only proves that Odd Fellowship has more attraction than the church—which I deny. Either the Doctor places a much higher estimate upon the attractions of Odd Fellowship than I do, or else his estimation of religion is much less than mine; for, so far as I am able to place comparative value upon the two, I would regard them in about the same relative value, and interest, as *Time* bears to *Eternity*. Odd Fellowship is an institution, in whose direct influence there is no definite effect, except as to our present happiness. On the other hand, religion is intended to secure our eternal happiness. All the influence which the former exerts upon our eternal happiness, is indirect; with the latter, all the influence it has upon our present state, is indirect. But let us look at the facts in the case, and see if they bear out the statement of the report. Does our institution withdraw the esteem, confidence and support of members from the church, or government? How are we to detect the existence of confidence, esteem and support in persons who are members of the church and government? By their acts of loyalty. Then, do men who are members of the different churches, who join the Odd Fellows, do less for the church, to support it, to exhibit their esteem and confidence, than before? It is true in some few instances, some who have joined the Odd Fellows, have had their confidence shaken, and their esteem lessened, and their support withdrawn, by the action of the members of some of the churches. For instance, in some churches, as soon as a man would join, he has been called to an account for this act of freedom in temporal matters, (in which the church has no right to interfere,) and, without convicting him of any heresy or immorality, they proceed to exclude him from the church, and if they had the power, would also exclude him from the kingdom of grace and glory. In this way, it is true, the church has forced a few of our members to withdraw their confidence, esteem and support. But, in no instance, has Odd Fellowship caused any one to thus withdraw.

But how does a man attest his loyalty to the government? If a man pays his tax, does not violate the law, and performs all the duties that the laws and institutions of his country require, and is peaceable and quiet, we presume that he bears unmistakable evidence of being a loyal citizen. We challenge the traducers of the Order of Odd Fellows, to prove that any number of our members have failed to express their confidence, esteem and support in and of the government under which they live—at least, a sufficient number to justify the conclusion, that it is the general influence of the institution to produce disaffection toward the civil government. So, we find that the statement is false; and, from facts in possession of every one, that the Indpendent Order of Odd Fellows is a loyal institution, both to Church and State.

There are many things in this report, in the shape of insinations and charges, affecting the character of the Order I am trying to defend; but I shall not call them into particular notice now, as they will indirectly come up in the course of these chapters. But I cannot let this opportunity pass, without making a suggestion to Dr. McDill, and his coadjutors, who oppose Odd Fellowship—to the effect that they should be careful how they draw upon their imagination and integrity for objections against the Odd Fellows, lest they should be convicted of bearing false witness. Dick's Lectures on Theology is a standard work in Dr. McDill's church. On the 561st page of that work, the lecturer defines the sin of bearing false witness to be—"affirming, as true, that which we *know* to be false; *when we assert, as certain, what is doubtful.*" Now, if this is a true definition of bearing false witness, where does it leave the Doctor and his Synod who adopted his report. On the same page, in further elucidation of this 9th commandment, Dr. Dick says: "By this precept, all those are condemned who are called calumniators, slanderers, backbiters, whisperers, *evil surmisers, authors and propagators of injurious reports;* those whose business it is to detract from merit, to throw a shade upon excellence, and make virtue suspected; who, as a thief, goes from place to place in search of prey, roam about with the nefarious design to commit depredations upon the characters of others." If this is a correct exposition of the 9th commandmendment, (and Dr. McDill dare not gainsay the authority,) I ask where does this leave the Doctor and his whole Synod, but in the character of FALSE WITNESSES — and that of the meanest and most despicable kind.

I am now done with Dr. McDill. I have tried to bestow such attention to him as his case deserved. His opposition is not peculiar to himself; but many others are in the same category; they therefore come in for a share of the above; and I hope they will not think themselves slighted, because I have seemed to give all my attention to Dr. McDill; they may appropriate it also to themselves. Dear reader, we hope soon to be through with the "DEFENCE," and to come to the full *exposition* of our beloved Order. So farewell till next month.

TO ——

I never knew love's power, no, never,
  Until my heart to thee was given;
But now I love, and love forever,
  Unchanging as the truths of heaven;
For thou hast promised ne'er to falter—
  To me alone linked "hand in hand,"
Until on Heaven's holy altar,
  We there as two in one shall stand.

Then think not that such love will perish,
  Or change, or e'er decay;
For 'twill live, our lives to cherish,
  And grow stronger, day by day;—
Undimmed will prove my true devotion,
  Rendered to thy dearest name;
Unfaded bloom each sweet emotion,
  Through youth — in age the same — the same!

WORLDLY-MINDEDNESS. — It is our great unhappiness, that the soul is always in the senses, and the senses are always upon the world; we converse with the world, we talk of the world, we think of the world, we project for the world; and what can this produce, but a carnal and worldly frame of spirit? We must meditate on heavenly things; we must have our conversation in heaven; we must accustom ourselves to inward and heavenly pleasures, if we will have heavenly minds. We must let no day pass, wherein we must draw ourselves from the body, and sequester ourselves from the world, that we may converse with God and our own souls. This will soon enable us to disdain the low and beggarly satisfaction of the outward man, and make us long to be set free from the weight of this corruptible body, to breathe in purer air, and to take our fill of refined and spiritual pleasure.

GOOD ADVICE TO ODD FELLOWS.

[Extracts from a Lecture.]

At every meeting of the Lodge, we are reminded that we hail each other as brothers, and are directed to regard the Lodge as our family. How close and endearing is the fraternal relation! How gladly do we contribute to the happiness and comfort of those who are "bone of our bone, and flesh of our flesh!" What a sympathetic feeling unites together the members of the family circle! And who does not feel at times, thrilling through every fibre of his soul, the hallowed sound of "home! sweet home!" Such are the sacred ties which unite us together in the bonds of brotherhood. The Lodge is our family; every member of which should be endeared to our hearts by a mysterious consanguinity, cemented by Friendship and Love. Their interests should be our interests — their joys our joys — and their sorrow should call forth our warmest sympathy. This being the nature of the golden chain by which we are linked together, how careful should we be whom we introduce into this endeared relation. Would we hesitate to introduce into our families, the profane reveller — the heartless libertine — the grossly immoral man, destitute of the principles of honor and integrity? We should be equally careful whom we present for a participation in the sacred rites and mysteries of the Order. No member should ever offer the name of an applicant who he does not believe, will cheerfully conform to the precepts here inculcated: and he who, from a false regard to the feelings of an acquaintance — from a want of firmness and independence — or from a vainglorious desire to add to our numbers, presents one of whose character he has a doubt, is a recreant to his vows, and unworthy the name of Odd Fellow — for "we are Odd Fellows only when we act and speak like honest men."

If great care is necessary whom we offer for membership, we should be equally cautious how we reject one who has been recommended by a brother. We profess to esteem no man for his extrinsic qualities. "The internal, and not the external qualities of a man, is what Odd Fellowship regards." We ask not if a candidate for admission among us be rich or poor, noble or ignoble by birth; of what creed, sect or party he is a member; but we say to the world, "come and learn the objects, and witness the acts of our institution; and if you bring with you the reputation of an honest, upright man, and good citizen, we cheerfully welcome you to our fellowship."

How illy does it become us then, while making such public professions, to wound the feelings, and perhaps the character of a worthy man, by rejecting his application because of some private, and it may be unfounded pique or prejudice. Such a course is well calculated to bring discredit upon our Order in the estimation of all thinking men, as by so doing our acts flatly contradict our public professions. But it may so happen that an unworthy individual is offered for membership, either through ignorance of his real character, or from a false delicacy on the part of the brother who recommends him. In such a case our duty is plain and imperative. He who knows his true charcter, is sacredly bound, boldly and publicly to denounce him; or at least to use the conservative power with which he is entrusted to prevent imposition. But this should be done in a proper spirit, so that it may be seen that we are influenced purely by love to the Order, and our duty to the brethren, and not by hostility to an individual. In such an event, it is the duty of every member to keep within the limits of the Lodge the circumstances that have here transpired: — For what has the world to do with our internal affairs? And why should a brother be subjected to the enmity of any individual for the discharge of a conscientious duty? He who would betray the secrets of the Lodge, is unworthy of membership, and should be made to suffer the penalty due his offence.

Our intercourse with each other should be marked with courtesy and affability. While in the Lodge, we should studiously avoid every thing calculated to exasperate or wound the feelings of a brother. How touchingly eloquent and appropriate was the advice of the ancient patriarch to his brethren when there was danger that they would upbraid each other for the bad conduct of which all were guilty — "See that ye fall not out by the way." And how beautiful the language of the sweet singer of Israel when he exclaims — "Behold how good and how pleasant it is for brethren to dwell together in unity." It will unavoidably happen sometimes that we view objects in different lights — that there should be a conflict of opinions on various subjects. But this should cause no estrangement of feeling, or sever the ties of friendship. A difference of sentiment should never be expressed in uncourteous or sarcastic language. Every debate should be conducted with proper feelings of respect for the opinions of others. We are all fallible men, liable to be led astray by our prejudices or preconceived notions; and we should ever be sensible that there is a possibility of our being mistaken, and that consequently we should never presume to pronounce *ex cathedra* upon any subject. Should our own opinions seem to us as clear as a sunbeam, and the evidences on which they rest "as strong as proofs from holy writ," still a proper regard for the opinions of our brethren, however mistaken, demand from us kind language and a courteous demeanour; and should we not be able to see alike, let us "agree to disagree." By such a course we shall maintain a spirit of kindness and affection, and most likely too to succed in convincing others, for while "a soft answer turneth away wrath," no man ever really changed his views by the *argumentum ad hominem.*

Our daily intercourse with each other in the common walks of life should be of an urbane and friendly character. Friendship is one of the distinguishing characteristics of our Order; and friendship demands that we should regard each other's interest as our own. It is incumbent upon us to look upon the faults and frailties of a brother with a lenient eye — to strive in a kind and friendly manner to correct those faults, and to bring back to a proper sense of propriety and decorum those who, in some unguarded moment, may have strayed from the path of virtue. True friendship will not retail, much less exaggerate and gloat upon the misconduct of others; it will rather weep over the fallen the tear of sympathy and compassion, and use every exertion to restore him to his forfeited peace of mind, and the good opinion of his fellows. Ah! if such a course were always pursued by the members of the Order toward each other, how often might the prodigal son be brought back to his father's house rejoicing, who might otherwise end his days in penury, wretchedness and disgrace. By thus acting too, we obey the instructions of holy writ: "If a man be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." True friendship will take no advantage of a brother's ignorance or necessity, by trampling upon, or violating his rights, nor will others be suffered to do it; but the ignorant or careless will be warned of approaching danger, whether that danger proceeds from his own imprudence, or the evil designs of others. How often do the young and inexperienced embark in enterprises, and engage in pursuits which tend materially to injure them in purse, in person, or in reputation.

It is at such times that the true friend of more advanced age, or greater experience, will step forward and exhibit the genuine feelings of brotherly affection, by consoling and advising the erring, and thus, perhaps, save from destruction the thoughtless and self-secure.

But the evidences of our friendship are not to stop here. It is in time of calamity and distress that the highest and purest principles of our Order are brought into operation. We are to manifest our friendship at the bedside of the suffering brother. I do not mean in the bestowal of that pecuniary relief for which the Lodge has made provision, but to "smooth the wrinkled front of care," and alleviate the pangs of fell disease by kindly sympathy: — To visit him in his sickness — to wipe away the deathsweat from his brow with the hand of affection — to cheer his drooping spirit, and administer to him the balm of consolation. To assure him that when he shall have "shuffled off this mortal coil," and passed away from the ills of life, he will leave behind kind and affectionate brothers, who will dry up the tear of the weeping widow, and provide for the wants of the fatherless children. Ah! how often has the dying hour of even the good man been beclouded, and his last moments rendered distressing, from dread of the fate of those who are dearer to him than life, when he shall no longer be present to supply their wants — to watch over the dawning intellects of his loved ones, and train the ductile mind in the paths of knowledge and virtue. I regard it as the crowning excellency of our Order that the dying pillow of the departing brother is made easy by the attentions of friendship, and the assurance that he leaves his widow, and orphan children, in the hands of those who will manifest a tender regard for their happiness and welfare.

Another bright and glorious characteristic of our Order is Truth. "What is Truth?" was the inquiry of one who cared but little for an answer to his question. Let it not be so with us. Man is a rational, intelligent being; endowed with faculties and powers of mind capable of distinguishing truth from falsehood — of soaring above the sordid things of earth, and penetrating the veil which shuts out the future from our mortal vision. The light of inspiration shines upon his pathway; reason and revelation combine to teach him the principles of eternal truth, and to impress upon his mind a knowledge of the doctrines of an immortal state. To point him beyond the sphere of this evanescent existence to the unfading glories of the upper sanctuary. God is Truth, and to Him we owe a perfect obedience. 'Tis true that religious opinions and sectarian views, have nothing to do with Odd Fellowship. No man is here required to conform to any creed, or mode of faith, merely human; but men of the most discordant opinions are brought together in harmony, and friendly intercourse, each allowed to entertain his own religious views, and to practice the rites and ceremonies most accordant with the dictates of his conscience. But all acknowledge the existence and supremacy of an Omnipotent Being; and on our first admission into the Order it is solemnly enjoined upon us "never to mention His holy name, but with that reverential awe which is due from the creature to his Creator; to look upon Him as the proper object of our enjoyment, and according to these views to regulate our conduct." But I fear all do not act up to this divine command: and it is extremely painful to the feelings of the conscientious Odd Fellow to hear his brother carelessly profane the name of God, and indulge in language unbecoming his profession. At the same time I rejoice to know that the precepts here inculcated have had a most salutary influence on the conduct of some of our brethren, causing them to refrain from a practice, for the commission of which no valid excuse can be given, and which is highly offensive to God. I know some who, prior to their admission, were guilty of using very profane language; after listening to the P. G.'s charge, in which this practice is so strongly reprobated, have promised to amend their conduct in this particular, and have sacredly adhered to the promise. I would most affectionately and respectfully say to every brother "go thou and do likewise."

And this brings me to the third general head of duty inculcated by the principles of our Order, which is, the duty we owe to ourselves. Our individual happiness in this world, as well as in that to come, very much depends upon our own conduct. Man is a moral being, containing within him an emanation from the Deity, rendering him capable of choosing the good, and refusing the evil. At the same time he possesses passions and dispositions which, if not carefully controlled, and brought into proper subjection, will become the fruitful sources of misery and unhappiness. Hence the exercise of temperance so forcibly enjoined upon us. By this term is not meant only a temperate use of, or total abstinence from intoxicating drinks; this of course is included, but it is only a small part of the true meaning. Its proper explication is, keeping all our passions, prejudices, pursuits and enjoyments within proper limitits. A thing in itself innocent and useful, may by its abuse be rendered extremely prejudicial. An intemperate use of the blessings of life are frequently productive of the most disastrous consequences. Intemperate and hasty language often recoils upon the head of him who uses it. An intemperate pursuit of lawful pleasure is sometimes attended with fatal results. The Order itself is not unfrequently injured by the intemperate zeal of its members; for zeal is not always according to knowledge. Thus we see the force of the exhortation delivered to us upon our initiation, to "keep within due bounds and free from all pollution, lest we be rendered incapable of following our daily labor, or led into a behaviour unbecoming our laudable profession."

ODD FELLOWSHIP.

BY CHAS. F. POTTS.

Before I had attached myself to the Order, I in common with others, had often questioned the claims put forth for the Antiquity of the Order, I had not as yet discovered anything in either the profane or sacred writings upon which such a claim could be well founded—and that such a claim was put forth without any expectation of success, but merely to give the Order a standing in society.

But I now find I was in error in this respect, and my case not far different from those who now oppose the Order on different grounds. There are many who do not seek to become acquainted with our principles, but remain in wilful ignorance, and through this ignorance condemn us and all we hold as sacred, for not departing from our pure principles to gratify an idle curiosity, or yield to an unrighteous prejudice. I say unrighteous, because we put no bars or obstacles in their way of investigating the subject, nor debar them from an acquaintance with our work inside the Lodge, if they are worthy of the respect of their fellow men; but if they are unworthy in this respect, we have nothing to do with them, but to all others I would say, come and see, and then judge for yourselves.

I am now willing to admit the claim of antiquity to the Order, not because I am an Odd Fellow, but having availed myself of the privilege of becoming acquainted with facts on which it is founded, I can trace it back as far as the time of our Savior's ministry, where he was recommending the principles and actions of an Odd Fellow in his day, to the unbelieving Jews, the history of which may be found in the sacred Scriptures, a foundation upon which the superstructure of our beloved Order is reared and sustained. In the Scripture I find a brother in good standing pointed to by the Savior as a city set on a hill, he was an Odd Fellow in truth, holding principles (the same as our Order) different from those among whom he lived, he alone dared to relieve a brother in distress, I find him there (as it is with the members of the Order of the present day,) viewed by those claiming to be ministers of the Most High, as an unholy person, void of all love to God or man.

I claim him as an Odd Fellow, for where was his fellow, he had no partner in his deed of charity and love, while those who professed to be governed by pure principles passed by on the other side, while they with hearts seared to all feelings of common sympathy, prided themselves upon their great sanctity, dreading a contamination from a communion with him, he alone was found with a heart pure in the sight of God, and alive to the wants and distress of his fellow man; although his deed of Love was unknwn to men, God knew it, and he knew that it proceeded from a pure heart, and principles right in His sight, and that he should not lose his reward. He had no priestly robes to recommend him to his favor, but he had the heart of an Odd Fellow, and an unwavering principle of doing good to his fellow man.

The best way to do if you have enemies, is to go straight on and mind them not. If they block up your path, walk round them, and do your duty, regardless of their spite. A man who has no enemies is seldom good for anything — he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character — one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark: "They are sparks, which, if you do not blow, will go out of themselves." Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk — there will be but a reaction if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

LOOK ON THE RIGHT SIDE.

There are many people who pass along thro' this world looking only on one side of it, and that is the dark side. They can see no beauty in the surrounding landscape, and the sweet song of the bird brings no music to their ears. They are constantly imagining some evil is to befal them, and will not allow themselves any enjoyment, nor let others, if they can prevent it. Their very countenances are an index to their hearts. Now we think persons of this description entirely mistake the design of their Creator in placing them here, and if they would just turn and look on the other side of the picture, they would be filled with astonishment that they had seen so little beauty in the Universe before. New objects of interest would constantly meet their views. Their ears would drink in sweet sounds of melody, which they never heard before, and they would begin to think this world was not such a dreadful place after all. But why is it that persons of good sense on other subjects will allow themselves to indulge in these morbid, morose feelings; rendering themselves unhappy, and every one around them? Some contend that this disposition is hereditary, and that its possessors are to be pitied, rather than censured. Pity them we most certainly do; but still we insist upon it, they can, in a measure, throw off this incubus weight resting upon them, and like Bunyan's pilgrim go on their way rejoicing. Some persons' minds become listless and inactive for want of sufficient stimulus to action. If they could only know by experience, how much solid happiness results from industrious habits, they would no longer remain idle. To all such individuals we would say, rouse up, look around you; see what a beautiful world God has placed you in; behold the sweet flowers blooming around you, and the bright sunshine illuminating every object with resplendent loveliness. Think of all the kind friends who are ready to minister to your necessities, and of the thousand blessings to which you have been so long insensible. When you have thought of all these things, and exercised right feelings respecting them, if you are not happier, the fault will be yours alone. Why there are ten thousand ways of being happy, that many never think of. There is a happiness in doing good to those around us; in seeking out the afflicted, ministering to their wants, speaking a word of encouragement to the desponding, denying ourselves many of the good things of this life to render those near and dear to us more comfortable, while they are spared to be with us. All this will bring an amount of happiness in a tenfold proportion, back to our own hearts, and we shall find no time or inclination to set down and think ourselves; or our own particular feelings.

To all them, of every class, we would say, look on the bright side: if storms arise do not murmur, but wait till the sweet bow of peace appears in the heavens, like an angel of mercy filling your hearts with joy and love. Are friends removed from you forever? let not your thoughts dwell too much upon their loss, but think of them as bright spirits hovering around your path, whispering to you in the sweet accents of love to prepare to join them in the spirit-land. Has the fickle wheel of fortune removed in a single moment, the avails of years of industry and toil? Do not sit down and repine under your misfortunes, but try in the best way you can to retrieve your situation, and above all, recollect how many blessings are yet yours which change of fortune cannot destroy; what treasures you have laid up, which are infinitely more valuable than any earthly possessions. Turn away the dark side, if there is any, and keep your eye steadily fixed on the bright star of Hope, which will guide you safely into the haven of joy and peace. Oh, what a happy world this might be, if every one would try to look oftener on the bright side of it. Smiles would take the place of tears, and instead of the thorn and the briar, the rose and the myrtle would spring up in our path. And earth would once more resemble Eden in its pristine loveliness and beauty!

A thousand flowers would meet the eye
Which now are passed unheeded by;
And hope and love to man be given,
To fit him for his home in Heaven.

Mirror of the Times.

* * *

A SUBLIME TRUTH. — Let a man have all the world can give him, he is still miserable, if he has a grovelling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification; while at the same time God is not in all his thoughts. And let another have neither field nor garden; let him only look at nature with an enlightened mind — a mind which can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness, and his truth — this man is greater, as well as happier, in his poverty, than the other in his riches. The one is little higher than a beast, the other a little lower than an angel.

The Ark.

ALEX. E. GLENN, Editor.

SOMETHING WORTH READING.

BRO. GLENN — The subjoined article appeared originally in the Christian Journal and Union, and is from the pen of its Editor, the Rev. ARTHUR CRIHFIELD. Mr. C. is a minister of the "Christian Church," known by a name disavowed by them, "Campbellites." As Mr. Campbell is at this time urging a considerable warfare against secret societies, we commend this article to especial attention, as well as to all Christians, whether members of Mr. Crihfield's Church or not. It is worthy of remark that Mr. Crihfield is not a member of any secret society, as I have been informed. The article appeared in September, 1847.

S. L. ADAMS.

MASONS — ODD FELLOWS — SONS OF TEMPERANCE — THE CHURCHES

We have observed some unfavorable indications among a few churches in the northern parts of Indiana. It seems that some of the brethren have associated with the Independent Order of Odd Fellows, and others with the Sons of Temperance; and that the churches have met and passed resolutions, which amount to the exclusion or suspension of said members.

Things are in a horrible tangle! Will the reader permit us to say a few things about secret societies as related to the Christian Church?

In the first place, if there be an evil in Odd Fellowship, Masonry, Sons of Temperance-ism, &c., that evil in some sense is to be laid at the door of the christian profession. Were the world blessed, at this time, with christianity in its purity, the eyes of the widow and fatherless, and all the sons and daughters of want would be turned in that direction, and not be disappointed. But the heirs of want have been sent empty away from churches professedly christian; cold neglect, even of church members, has destroyed the confidence of thousands of the poor; and others, having no assurance that such a christiandom as we now see, would do anything for the sick and disabled, have, out of necessity, banded together for the express purpose of mutual relief in time of danger and need. Had christianity as the apostles preached it, been fully exhibited to the world by its professed friends, there could not have been found room for a Lodge of Masons or Odd Fellows, or for a division of the Sons of Temperance. The very existence of these secret orders is proof positive of the low standard of christian benevolence, or rather of the absence of such philanthropy.

But, in the second place, we will come a little nearer with facts still more startling. We will venture the assertion, that in all those places where church members are making a noise about Odd Fellowship, &c., the Odd Fellows are doing more for the distressed, the sick and bereaved, than those pragmatic christians — vastly more. Let us say to the Indiana churches that are meeting, and resolving, and pow-wowing against the Odd Fellows, &c., that you can never put them down in that way. There is but one way under heaven in which you can succeed, and that is TO DO BETTER THAN THEY. At your public meetings, on the Lord's day, let it be asked, "Is any brother or sister sick, or otherwise in want?" If an answer be had in the affirmative, let the sick be visited regularly by stated and unfailing turns of the members. Let the sick brother or sister have an appropriation of three or four dollars a week from the funds of the church, from the commencement of the sickness, till he or she is again able to labor for a living. Should the brother or sister die, then appropriate some $15 or $30 dollars for the burial. The Odd Fellows and Sons of Temperance do thus, and such are the objects of those organizations. They also educate the orphan. Go, and do ye likewise — go and do *more* and *better*, if your object be to blot them out of community. If you do less for your members than they do for theirs, it will be your shame, and will make the world think better of Odd Fellowship than of *your* christianity.

But already we hear the response coming from those churches, "we cannot do this!" Well, if you cannot, shut up your mouths, and cease persecuting those who can! But the response is deceitful. You *can* do it; or, if you cannot, it is either because you are impeded by an inefficient organization, or are too stingy and niggardly for such a purpose. If the former, you should labor to reform your church, so that it may do what was designed to be accomplished by the christian church: if the latter, you are not fit to be even an Odd Fellow, much less a christian. Instead of saying, "*we cannot*," say rather "*we* *do not,*" and be ashamed of your parsimony and covetousness.

You *cannot*? Tell it not in Gath! publish it not in the streets of Askelon, lest the Philistines rejoice, lest the uncircumcised triumph! You *cannot*! What, then, *can* you do? You *can* go to meeting of Sundays, sing, perhaps pray for the widow and fatherless, and contribute a few cents to the treasury to buy wine for the communion and oil for the lamps! And this is about *all* you do! But why *cannot* the church of Christ take care of its sick by supplying in money the value of their time? Why *cannot* she bury her dead? Why *cannot* she educate the orphan? She *can* do all these things more easily than a Lodge of Odd Fellows. Every Odd Fellow contributes 10 cents per week, the year round; and thus every Lodge can raise hundreds of dollars per annum. Suppose every christian were required to contribute from ten to fifty cents per week (and this is a very low tax) according to their worldly prosperity; the result would be a flowing treasury for the use of the poor, of the sick, and for every other purpose required, and none would feel the burden, while hundreds of the needy would rejoice. Instead of this liberal policy, many churches are dwindling down to nothing, because the members are too covetous to do any thing for the cause. A *dime*, to such men, looks about as large as the sun, and a *dollar* as the whole heavens! Such men can meet in council, debate, litigate, discuss, resolve, and re-resolve; they can create disturbances about Temperance men and Odd Fellows; they can pry into things which they never can know, and their fancies can conjure up ghosts and dreadful wickedness in secret places; while they themselves do nothing, or next to nothing, for the relief of the afflicted. Such are the men who are ever ready to say, the church CANNOT do as well by its members as the Odd Fellows do by theirs! Reader, the genius of Odd Fellowship, gazing out from its Lodge room, looks infinite shame from its goggle eyes upon these misers who boast of their religion.

It comes to me from a reliable source, that the Order of Odd Fellows, last year, in the United States alone, contributed to its sick and other beneficiary members, more, I think, than $200,000! Take the churches, and have they done as much for their members? I verily believe they have not. Many of them are doing absolutely nothing, and some are doing worse than nothing. The same may be said of all religious parties. I say, then, that we should not oppose or persecute others, till we first ourselves learn to go before them in deeds of effective benevolence, and then neither.

We do not appear as the advocates of secret societies. Real christianity has no use for them: but men need reciprocal help, and if they cannot find it in the church where God put it — if it has been measurably turned out of the House of God, they will seek it in the world, and be "wiser in their generation than the children of light." How other men may feel I know not; but for myself I feel ashamed that christianity, the last best gift of God to man — christianity, the angel of peace and the highest proof of divine philanthropy — christianity, that once relieved the *temporal distresses* of its believers, and, when earth failed, pointed the parting spirit to "a house not made with hands, eternal, in the heavens;"— should have fallen at this day, through the unworthiness of its advocates, into such bad odor as to make necessary, in the eyes of the world, any other source of benevolence.

Most gladly, therefore, will we join with the brethren in putting down Free Masonry, Odd Fellowship, and the Sons of Temperance; but we join the crusade under this express proviso, that we quit resolving, quit withdrawing fellowship, quit hard speaking, and go heart and hand to work, AND DO BETTER FOR OUR MEMBERS THAN THEY ARE DOING FOR THEIRS. And let it not be forgotten, that "godliness is pofitable for all things, having promise of the *life that now is*, and of that which is to come."

We would say to our brethren who are Masons, Odd Fellows, &c., be not contentious. Never forsake the appointed meetings of the church, to attend those Lodges. Be like Paul in relation to meats: if you are likely to make a weak brother offend by your Masonry, &c., then attend not the Lodges. But if the brethren will persecute you, bear it with patience; never forsake the church on account of their evil deeds. You have equal rights there. Do not, out of a spirit of contention, make it seem that you have more love of your secret orders than you have for Christ. All things must give way to Him. Endeavor to impres upon the minds of the brethren, that the christian church is bound by the authority of her Head, to do more for, and better by, her members, than any human organization is capable of doing; and that if she does not so, it is because she is fallen from her glorious position as the light of the world.

Finally, brethren, be at peace. With me, a man is none the worse for being a Mason, Odd Fellow, Whig, Democrat, the president, professor, or student in a college, provided he obeys from the heart the highest and best of all commands, those of the Prince of Salvation. And if the churches will not do more and better for unfortunate mankind, than Lodges of Odd Fellows, &c., in the same neighborhoods, it will be more tolerable for Odd Fellows in the day of judgment, than for them. Brethren, "Take heed, and beware of covetousness!"

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IMPOSITION — TRUTHS — ADVICE.

Odd Fellowship, like every thing else, is liable to great abuse. Now that the institution numbers its thousands upon thousands, and still rapidly increasing, it is not a matter of surprise that we should have members among us who joined us from no good motive. If our members were all pure and incorrupt, then we should present a spectacle the like of which the world has not witnessed — we would form an exception to any association of either human or Divine origin since the foundation of the world.

It is a matter of regret, and one of no ordinary humiliation, that we feel compelled thus publicly to acknowledge that we have men in our Order who become members with a view to pecuniary advantage. These members may so conduct themselves as to prevent the laws from reaching them, and thus escape the punishment they might often merit. They are a drawback and a reproach to the Order, and we should, if at all possible, rid ourselves of all such members. They are unworthy of membership in any society, and operate to injure the progress of institutions having for their object the amelioration of the condition of the human family. Nor this alone — for such men are dangerous men, whose word of honor is as the wind, and whose promises are only made to be broken. No such person should ever gain admission within the pale of Odd Fellowship.

The rapid progress of our Order within the past few years, by the great increase of Lodges, and consequent increase of members, has caused quite a number to embark in the business of furnishing Lodge regalia, wardrobe, emblems, jewels, and all the necessary fixtures for the Lodge room. This is a convenience in many respects, to new Lodges, and to the Order at large; but it is at the same time a matter of no small regret that too many have embarked in this business for the purpose of *making money* off the Order — for the purpose of mere speculation, and enriching themselves at the expense of the Order — by taking advantage of the credulity and confidence of those who have no knowledge of the *real* value of the articles imposed upon them.

No one will object, and no one should object to a fair and reasonable profit — a profit by which an honest living, and something more, can be made; but when it comes to practising a downright imposition on Lodges, and individual members, by charging three or four times the actual cost of an article, and recommending it to those who know no better as a superior article, and just the thing they need, and cannot do without, then objection should not only be made, but measures should be taken by the proper authority to prevent and punish these practices.

These things are practised. Just such enormous charges are made. Lodges and individuals are imposed upon, and the obligations of Odd Fellowship are violated, and all with the object of making money — for mere gain.

The writer has travelled to some extent over the country, and visited many Lodges, and has been surprised at the great *variety* of regalia he has met with — much of it made up merely to please the eye — to make a show, and of course *intended to sell!* The laws of the G.L. of the U.S., prescribing the manner of regalia to be worn, is entirely disregarded, *and by those who know it*, and officers and members are permitted to wear regalia to which they are not entitled, and regalia, too, altogether different from any thing described in the 25th by-law of the G.L. of the U.S.

And as to emblems, we do not know that there is any special directions in reference to them, but there are some few which are necessary appendages to a Lodge room. The Lodges are often imposed upon with these articles. We have met with setts sold to new Lodges for $75,00 which never cost a cent over $30,00 and for which $40,00 would have afforded an excellent profit. They were sold to young members, who had just opened their Lodge, and were told they must have emblems, and $75,00 was a reasonable price, and they should have a credit of six or nine months!

The impositions and profits in jewels, seals, &c., are perhaps not in the same ratio, but care is always taken that a good price is charged.

Should these things be? Every *good* Odd Fellow will most emphatically respond *No!*

How is it to be remedied? If I had to answer the question I would propose two modes. One would be to complain to the Grand Lodge, and in cases of imposition, to require restitution. This would soon put a stop to more than a liberal profit. The other would be to turn our faces against countenancing those who make enormous charges. Let brothers about to open new Lodges consult those who have no interest in furnishing regalia, emblems, &c — those whom they know will not deceive them — take their advice as to what is necessary for a new Lodge, and proceed accordingly. They will save by it. They will commence operations without getting over head and ears in debt at the commencement, which is very often a great embarrassment to new Lodges, and one of the very worst evils they have to encounter.

These remarks are for no particular individual — they are intended to be *general*, and those engaged in the "conduct unbecoming Odd Fellows," will know whether it applies to them or not.

J.B.A.

INDIANA. — We learn by a paragraph in the St. Joseph Valley Register, that Kosciusko Lodge, No. 62, was instituted at Warsaw, on the 9th of February, by D.D.G.M. Hollister, assisted by the officers of Goshen Lodge, and by brothers from South Bend and Goshen. The officers are George Moon, NG; John N. Cosgrove, VG; Joseph A. Funk, Sec'y; A. B. Crihfield, Treas. The Lodge is in the hands of the best men in Kosciusko county, and commences under very favorable auspices.

THE ORDER IN OHIO.

In consequence of the failure of a few of the Lodges to send in their semi-annual reports in proper season, we have been unable until the present time to give a statement of the operations of the Order in Ohio for the year 1848. The following table exhibits the condition of the Order in Ohio at the close of the last year:

During the past year, there have been —

Initiated,	2,018
Admitted on card,	587
Reinstated,	30
Drawn cards,	636
Deceased	71
Rejected,	200
Suspended,	60
Expelled,	63
Present number of members,	8,247
Present number of Past Grands,	1,037
Brothers buried,	62
There has been expended in benefits,	$14,749 72
In charity,	2,908 16
Relief of widows and orphans,	969 10
Education of orphans,	26 27
Burying the dead,	2,468 32
Total amount of relief,	$20,921 57
Total amount of receipts for the year,	64,970 68
Increase in receipts,	7,447 40
Increase in expenditures for relief,	4,069 00
Increase in members,	1,065 00
Increase in Lodges,	26
Increase in Past Grands,	164

This table shows the very gratifying fact that the Order is progressing with its usual rapidity in Ohio. The increase in Lodges and members is equal to any former period, and the benefits and blessings bestowed upon its members, have been proportionately increased. Every thing connected with the institution bears the strongest and proudest evidence that it is fulfilling the benevolent mission for which it was organized. It is living down opposition, and the best men in the country are becoming members. May its progress be ever *Onward!*

☞ We have not received a number of the Odd Fellow's Literary Magazine for a long time. What has become of it? We trust we have not incurred its displease, and lost an exchange.

MICHIGAN — GOOD COUNSEL.

We take the following paragraph from the report of Grand Master FOLLETT to the G.L. of Michigan, at its semi-annual session in January last. We commend to the careful consideration of the Brotherhood his admonitions in reference to guarding the funds of our Lodges.

"Brothers, since the establishment of our Order in this State, it has pleased an overruling and All Wise Providence to prosper and bless us, to a very great degree. It is but about five years since a few brothers assembled in an obscure place in this city, and established the first Lodge of Odd Fellows in Michigan. *Now*, we have in full and successful operation, thirty-nine Lodges, generally in a prosperous condition, composed of over two thousand five hundred members. This rapid increase is almost unprecedented, except in our Order; and it has been frequently urged as an argument against its permanency. The best answer which can be made to this objection, is to point to our actions. During the year ending 30th June last, 296 brothers had received relief from their Subordinate Lodges, in the sum of $2,957 — the sum of $405 was paid for the relief of widowed families, and $681 expended in the burying of the dead — making a total expenditure of $3,694, by the Lodges in this jurisdiction, for these several purposes of relief. That the distribution of this amount of money, in a quiet and unostentatious manner, has been the means of much good, cannot be questioned. Whether we shall continue to progress in as healthy and prosperous a manner as heretofore, will mainly depend upon ourselves. Too much care cannot be observed by us, in the carefully guarding the funds of our Lodges against improper and unnecessary appropriations. In many of the young, as well as older Lodges, I greatly fear that a desire to expend their income, to a great extent, upon the procuring of costly regalias, and in the embellishment of Lodge rooms, is apt to be too prevalent. The troubles arising from an impoverished treasury, are great obstacles to the successful carrying out of the principles of the Order. *More especially* are we warned by the evidences already near to our doors, that we may, during the present year, be called upon more extensively than ever, to illustrate our principles. A fearful pestilence is now hovering over us, and it becomes our duty, as Odd Fellows, to have our houses in order, that it may not find us unprepared. Make no expenditures that can be avoided, unless you have an ample fund invested, at your control in the time of need. Be assured, that in the carrying into practice the duties of Odd Fellowship, a well filled treasury will be found a great auxiliary."

NEW LODGES.

STAR OF HOPE LODGE, No. 127, was instituted at Wilmington, Clinton county, Ohio, on the 1st of March, by the Grand Master, assisted by P.G's. Bowers, Nordyke, Baker, Williams, and Brothers from Clinton Lodge, No. 92. The officers are Jacob S. Niswander, NG; Isaac B. Thomas, VG; George S. Hill, Sec'y; Hiram Mc. Finley, Per. Sec'y; Isaac L. Coates, Treasurer. Three gentlemen were initiated, and two admitted on Card, making, with the petitioners, twelve members. Thursday is the night of meeting.

This Lodge commences with the most flattering prospects. The brethren who constitute the Lodge, are "good and true," and we believe they will admit none others.

ANGERONA LODGE, No. 128, was instituted at Portsmouth, Ohio, on the 7th of March, by the Grand Master, assisted by P.G's. Malcolm, Miller, Spry and Huston of No. 31, and Clark of No. 1. There was a very full attendance of the members of No. 31, which gave greater interest to the proceedings. The officers are James M. Shackleford, NG; Luke P. N. Smith, VG; Charles C. Row, Sec'y; Wm. S. Stillwell, Treasurer. One member was admitted on Card. The brothers composing the new Lodge are old members who understand the interests of the Order, and will, we have no doubt, take care that it does not suffer in their hands.

There was already a flourishing Lodge in Portsmouth — a Lodge that in many respects, has no superior in the State — numbering among its members energetic and devoted Odd Fellows. We trust both will prosper, and move on harmoniously in the good work for which our Order was designed.

Angerona Lodge meets on Monday evenings. Scioto Lodge, No. 31, meets on Tuesday evenings.

TENNESSEE.

In no State beyond the limits of our own, where The Ark has obtained any thing of a circulation, has the subscription increased in a greater proportion than in Tennessee. This is owing entirely to the exertions of kind friends, not one of whom have we ever met. We trust we will be pardoned for naming a few of them. Those who have been most active are Bros. R. H. Clayton, J. E. Gadsey, S. W Houghton, Wm. Wood, P. A. Wilkinson, T. B. Normant, and T. C. Cryer. To all these, and to others, we return our grateful thanks for the interest they have taken in extending the circulation of The Ark.

The Order in Tennessee is in the most flourishing condition, increasing by the addition of new Lodges, and initiating members. The best men, as regards morals and talent, are becoming members.

We would be pleased to have some one send us regularly the proceedings of the G.L. of Tennessee, that we might be able to publish matters of interest to that jurisdiction.

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"KEEP THE ARK AFLOAT!"

The following is a copy of a letter received by us a few days since, omitting the writer's name:

Russelville, Ill., March 6, 1849.

Dear Sir and Bro — I send enclosed a one dollar bill on the State Bank of Ohio, in payment for the present volume of The Ark. *Keep The Ark afloat.*

Yours in F., L. & T.

The Brother who writes us as above, understands *how* The Ark is to be kept afloat. There are many, very many subscribers who do not seem to understand this. We have the names of too many Odd Fellows on our list who have taken The Ark for two years and not paid for it. And still a larger number owe us for the year 1848. We have made numerous appeals to all these to forward us what is justly our due, but the appeal in too many cases, has been in vain. They do not seem to care whether The Ark floats or not.

Since the first of January last, we have received entirely too many notices from Postmasters informing us that The Ark has been refused, and that by persons who owe us for one and two years! Many have left for parts unknown. How *such* Odd Fellows can reconcile their consciences to such conduct is more than we can divine. We believe that justice to them and us would be to publish a list of their names that others should not be served as we have. We may yet do so.

While we are complaining of this bad treatment, we cannot avoid saying that we have much reason to be thankful and grateful to the many friends who have promptly paid their subscriptions, thus showing their desire to see The Ark *floating*.

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The Wildey Fund.—The Grand Lodges of Kentucky and Michigan have declined calling upon their subordinates to contribute to the Wildey Fund, and disapprove of the course of the G.L.U.S. in using its funds in the manner it has in this case. Kentucky adopted a report by a vote of 40 to 10, strongly condemnatory of the course pursued by Grand Sec'y Ridgely, in disregarding the instructions of the G.L.U.S. in reference to issuing circulars to the Lodges; and recommending said circulars to be returned to him. Michigan adopted the opinion that had the fraternity been called upon for voluntary contributions a fund could have easily been raised, the interest on which would have comfortably supported the P.G. Sire the remainder of his life. There can be no doubt of this; but then this was not the pleasure of those whose mere dictum has in our humble judgment, in too many instances, become the law.

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Grand Lodge Proceedings.—We have received from Grand Sec'y Curtis of Pennsylvania, from Grand Sec'y Jones of Kentucky, and from some unknown friend in Michigan, the proceedings of the Grand Lodges of their respective States. For these favors we return our thanks. We can always find matter in the transactions of our Grand bodies to interest us, and often spend a small portion of time very pleasantly in looking over their pages. We trust we shall always be remembered by our good friends in this respect.

"THE STATE OF THE ORDER."

CORRESPONDENCE OF THE ARK.

IOWA.

Extracts from a letter from Rev. Bro. **William Patterson**, D.D.G.M., dated Iowa City, February 9, 1839:

Permit me to say something in regard to the prosperity of Odd Fellowship in Iowa. Only five years have elapsed since the organization of the first Lodge in this State, and notwithstanding the many obstacles that are to be met with in a new country like this, in the establishment of any benevolent enterprize, yet step by step has Odd Fellowship advanced in this far off West, until we have witnessed the establishment of a Grand Lodge in this State, having under its jurisdiction nineteen Lodges, which have been instituted, and one Charter granted, which has not yet been instituted.

The Grand Lodge for this State held its second meeting on the third Thursday in January last. We had truly a harmonious and interesting session.

There are also in this State six Encampments, which are in a flourishing condition. In a word, our destiny in Iowa is onward and onward.

Mercer, Pa.—We now number forty-two members in our Lodge, all good men and true, and are increasing as rapidly as we could wish. The Grand Lodge of our State has granted a Charter for a Lodge in Sharon, in this county, which will make four in this county. There is also an application for a Lodge in Clarksville, which will probably be granted, making five. Three years ago there was not one. There was also a Camp organized in New Castle last week. As you have a number of subscribers there, and probably some correspondents, I presume they will give you an account of it. M.E.G.H.P. Helm, G.S. Curtis, and Grand Rep. Allen, of the Grand Encampment, were present. The Lodge in Sharon will be organized some time in the course of a month. S.H.

Hartsville, Tenn.—We have a branch of the Order at Hartsville, with forty-five or fifty members. We have been at work some eighteen months, during which time we have had many, very many interesting meetings. T.C.C.

Hillsborough, Ill.—Our Lodge was instituted on the 30th day of May, 1848, and is in a flourishing condition. We have almost 30 members. W.K.J.

AGENT FOR THE ARK.

☞ Bro. **Urban G. Baker**, of Mansfield, Ohio, being engaged in traveling through our State, on business of his own, and as he will have an opportunity to see many Odd Fellows, we have authorized him to act as agent for The Ark, to receive subscribers, and collect subscriptions due us. Bro. B. will visit most of the towns in the State, and as he is a gentleman, and a good Odd Fellow, we bespeak for him a cordial reception by the Brotherhood. We ask our local Agents to render any assistance in their power, and will regard their attentions to him as a special favor to us.

MARRIED,

At Monroe, Butler county, Ohio, on the 1st of February, 1849, by the Rev. James Coe, Bro. **Jonas Butterfield**, P.G. of Miami Lodge, No. 89, to Miss **Harriet M. Darrow**, both of Monroe.

On the 15th of February, 1849, by C. S. Barnes, Esq., Bro. **Abraham C. Noble**, of Mt. Pleasant Lodge, No. 63, to Miss **Olive Ann Carter**, both of Jefferson county, Ohio.

At Hillsborough, Ohio, on the 18th of January, 1849, by the Rev. Z. Connell, Bro. **William M. Roan** of Ringgold Lodge, No. 90, Greenfield, to Miss **Nora Glasscock**, of the former place.

At Hillsborough, Ohio, on the 7th of February, 1849, by Rev. Dr. Steel, Bro. **William W. Bell**, of Ringgold Lodge, No. 90, Greenfield, to Miss **Mary D. Hand**, daughter of the late Dr. Hand, of the former place.

At Oxford, Ohio, on the first of March, by the Rev. Prof. John McArthur, Bro. F. R. A. **Jeter**, V.G. of Penn Lodge, No. 30, Brookville, Ind., to Miss **Mary H. Wilkinson**, of the former place.

OBITUARY.

Died, at Mobile, Ala., on the 16th of February, 1849, Bro. **Andrew J. Hawkins**, of Eaton, Ohio, in the 34th year of his age. We had the pleasure of a personal acquaintance with Bro. H., and knew him as an excellent man, and a good Odd Fellow. He has left a wife and two young children, with a long list of relatives and friends, to lament his death.

At Covington, Ind., on the 18th of February, 1849, Bro. **Josiah Bartlett**, of Buckeye Lodge, No. 47, Dayton, Ohio. We have received the proceedings of Covington Lodge, No. 21, in regard to the above sad event, showing that though Bro. Bartlett was a stranger and sojourner in a strange land, far from acquaintances and relatives, yet in his last trials he found himself surrounded by a band of brothers and trusty friends, who sympathized with him in his afflictions, administered to his every want during his illness, wiped the damp of agony from his brow, closed his eyes in death, and finally conveyed his last remains to the silent tomb.

At New Castle, Pa., on the 21st of February, 1849, Bro. **George G. Ilgenfritz**, of Shenango Lodge, No. 196, aged 25 years. The usual tribute was paid to the memory of the deceased, and the customary resolutions adopted. He was esteemed and beloved by all.

EXPULSIONS.

John Kitchin and *William F. Moffett* were expelled from Lawrenceburgh Lodge, No. 18, Lawrenceburgh, Tenn., on the 24th day of February, 1849, for conduct unbecoming Odd Fellows.

THE ARK.

Vol. VI. MAY, 1849. No. 5.

ORIGINAL.

A DEFENCE AND EXPOSITION

OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER V.

> If I am traduced by tongues which neither know
> My faculties, nor person, yet will be
> The chroniclers of my doings, let me say
> 'Tis but the fate of place, and the rough brake
> That virtue must go through.— *Shaks.*—*Henry VIII*.
>
> How little do they see what is, who frame
> Their hasty judgments upon that which seems.
> *Southey.*

It is claimed by our traducers "that we have a capability to be brought in our influences as an institution in contact with the interests of one or the other of the political parties, at the will of the institution as expressed by the general head of the Order, or that in like manner to favor the interests of Christians in a particular denomination; or infidelity." To this we reply, that it is IMPOSSIBLE in the very nature of things, as I shall proceed to show. It is impossible, because first, in our institution all parties, both political and religious are represented. We have Whigs, Democrats, Free Soilers, Native Americans, Northern men, and Southern men. We have Presbyterians, Baptists, Methodists, Episcopalians, *Associate Reformed*, Reformers, Quakers, Universalists, and in fact all denominations are represented. Now I ask how could the influence of this vast brotherhood be brought in contact with the interest of any one denomination, or political party, without producing an immediate disrupture, "for if a house be divided against itself it must fall?" There is no way in which the most ethereal imagination could conceive of the production of results so irreligious and unpatriotic as are intimated in the above charge, without the presumption of dishonesty and corruption upon the part of our beloved Order, which insinuation we repel, and cast back with characteristic zeal, produced by a consciousness of innocence.

We say it is impossible for the Independent Order of Odd Fellows to be a society of the capability ascribed to it in the above charge, because second, history proves that a society having such a "capability" could not be otherwise than self-destructive. We have an instance of this in European history. Illuminati was the name of a secret society which was founded on the first of May, 1776, by Adam Weishaupt, Professor of Canon Law in the University of Ingoldstadt. The avowed object of this Order was to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue, and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets. Prof. Robison and Abbe Barrcal assure us that the "real object" of this society was by "clandestine arts to overturn every government, and every religion; to bring the science of civil life into contempt; and to reduce mankind to that imaginary state of nature where they lived independent of each other on the spontaneous productions of the earth." Whether the above be justice to the "Illuminati" or not, I will not now say. Some historians discredit the account of Prof. Robison; others give it full force and effect. Whether the charge be true or false, Weishaupt and his coadjutors had not character sufficient, did not possess enough of public confidence to secure his institution from just suspicions of the impious and rebellious character of his designs. This society was proscribed and abolished by law in 1786, by the Elector of Bavaria. This item of history demonstrates that a society of the character ascribed to Odd Fellows, in the above charge, could not exist.

This society of Weishaupt, being convicted of the capability of interfering with the interests of christianity or political partizanism, could not exist. It cannot be said that the suppression of the "Illuminati" was the result of a wise opposition to all secret associations, for there never was a time when Free Masonry was enjoying a higher reputation, or more palmy days, than at the very time when Weishaupt organized his "Illuminati." It was then patronized by Kings, Princes, Admirals, Generals, and people alike. Even Prof. Robison accuses Weishaupt of the greater dishonesty and hypocrisy, because he had stolen the design and reputation of Free Masonry as his avowed purpose. If it had been a wise opposition to secret societies in general, and to the great principle of secret association, that directed this opposition to and proscription of the Illuminati, then would Masonry have come in for a share; and it too must have suffered the force and effect of legal opposition.

The existence of secret societies is traceable in the history of the world in unmistakeable lines for many hundred years, and this is the only one instance in which any has been thought worthy of death at the hands of the civil government.

Of the idea in the charge yet remaining, to wit, capability of favoring Infidelity, we have only to say that every principle of our institution is at variance with it. All our teachings are drawn from the Bible, and its God is revered as the fountain of all truth and excellence. No infidel can be an Odd Fellow.

It is said "You have so many bad men among you it is no place for a christian, or a decent man."

We are free to admit that there are some men who bear the name of Odd Fellows, and who are in possession of our secrets, who are unworthy the confidence that has been placed in them. But we ask where is the society or church numbering anything near so many members as ours who may not lament more delinquents than we, judging each by their own standards. Take any one of our Lodges in a town where you live, and compare it with a church of the same numerical strength, and see how each will compare with the standards of qualification of each institution, and you will find as great delinquency in the church as in Odd Fellowship. That is, see if the Odd Fellows do not do the duties which the laws and usages of our Order require of our members, as well as the members of the church discharge the duties that the Discipline of their denomination and the Gospel require. But in palliation of the fact that we have some bad men among us, let us look at the means we employ to keep bad men out. 1st. We require a man to get some member to recommend him as a suitable person to be initiated into our society. 2d. The proposition is referred to a committee of three, neither of whom shall be the recommender; and it is their duty to investigate the character and qualification of the applicant, and two of them must agree with his recommender that he is a suitable person to become a member, and so report to the Lodge "favorable" to his admission. 3d. He must then pass the test of a ballot, with balls, and if there are "two black balls the candidate is absolutely rejected."

In this way hundreds have been denied admission who have desired it greatly. But that we have no special liking for "bad men" may be proved by the provisions we have made for the charge, trial, and expulsion of our members if found guilty. Any member may charge another with a crime, and a trial take place, and if he shall sustain the charge, may demand the punishment of the offender against our laws. I know it is sometimes said that we dare not expel our members for fear that they will betray our secrets. By reference to the statistical tables of the last year it will be found that this power has been exercised in no less than seven hundred and fifty-one instances, and at a proper time the names and offence of each will be published for the information of all concerned. It is true that some Lodges are not as strict in their government as they should be; but in most cases where we have unworthy members retained in the Order it is with the hope of reformation, for it is our principle that we should never cut off a member until every effort has been made to reclaim the wanderer. I therefore ask what more could we do to keep bad men out, and getting them even with all our precaution, what more could we do than "turn them out?" But this objection is urged against us as though we are all bad men. We would remind our opponents that we have a great many good men among us—some whose characters are not only unimpeached but unimpeachable—men who in their church are the striking exemplification of practical piety—men whose moral integrity, well trained judgment, and high intellectual attainments entitle them to the confidence and esteem of all who know them.

Finally, we are opposed because of the alledged superfluity of our Regalia, Emblems, and Lodge fixtures. We use our Regalia as marks of our grade in the Order. The colors are significant of the degree taken, and its sentiment; the white, purity; the red or scarlet, love; the green, remembrance; blue, friendship. Aside from these symbolic designs of our regalia, there is a moral influence in it that must strike the mind of every honest person that views it. Who has ever witnessed a procession of Odd Fellows without being impressed with the appearance and beauty of the regalia—with its simplicity amidst all its gorgeousness and richness? Where is the Odd Fellow that ever looks upon the regalia he is entitled to wear without remembering with interest and pleasure the responsibilities of the Degrees he has received? And especially is this true if the person has attained to the highest Degrees of the Order. What Past Grand can look upon his regalia without remembering the responsibilities it places its wearer under? Where the Patriarch who ever wears his clothing of "purple and gold," without remembering the ten commandments, the golden rule, hospitality to the stranger, toleration in religion and politics, and the vanity and perplexity of the pursuits of this present world? This, then, is the mystic effect and design of our regalia. Who dare gainsay our using it!

Our Emblems supply equally as valuable a place in our Order as the regalia. These all teach us some great moral sentiment, some truthful, beautiful motto of forcible effect. An example in explanation may not be improper just here. I presume no single emblem of our Order has excited more inquiry and speculation on the part of the uninitiated than the Ram's Horns. I have frequently heard it made the subject of many a curious inquiry by persons who have looked on processions of our Order. Yet this same emblem of the Ram's Horns is one of the most beautiful of emblems. It is an emblem that exhibits the power of faith. "They remind us of the safety connected with the horns of the Altar of God—the success which followed the blowing of the ram's horns, when the priests walked around the city of Jericho, carrying with them the Altar of God, and moving by the direction of Heaven. And they admonish us to beware of every departure from God's service, and illustrate the important doctrine that the prosperity of our Order can be perpetuated only while we support the institutions of Religion."

All our emblems are equally significant and instructive. The objector may ask why have you selected such singular emblems to express your moral sentiments and mottoes? To this we reply, 1st. Because they are scriptural, therefore proper. (We have none but scriptural emblems.) 2d. Because they are curious, and this will beget inquiry, and inquiry must always precede instruction.

It is useless for me here to attempt an *explanation* of all our emblems. This has already been done and published in The Ark—page 175, vol. 3d.

The beautifully appointed adornments of our Lodge rooms have also a good effect upon our members. Our neat and tidy rooms inspire us with that self-respect that every man owes to himself. And it ought to give our enemies a good opinion of us; and it would do so if they would only think. Suppose we met in rooms without any convenience or comforts—our opponents would say then their Lodge rooms look like a "bar room," a "grog shop," and thus they would complain; but seeing we have avoided that objection, another has suggested itself that we have too much superfluity in our Lodge fixtures. If you pass by a dwelling, and the fence is broken down, the window shutters hanging by a single hinge, the place of one of the columns of the portico supplied by a rough piece of a rail, the place of one of the panels in the door supplied by a peice of a "store box," the shrubbery broken down and eaten up by the beasts, you would say that that was the dwelling of indolence and some pernicious vice. But if you pass a dwelling where all is good repair—shrubbery green and smoothly trimmed—the fence in repair—the door yard clean and tidy—you say there is the abode of sobriety, industry and virtue. We only ask you to judge by this rule as to our Lodge arrangements, and we will willingly bear all the censure you will put upon us.

Dear reader, we are now through with answering objections. We have tried to answer the most general and common of those which are urged against our Order. There are many more things in this connection that might have been brought to view, but we forbear. To the members of the Order let me say, the malignity with which we have have been opposed, and the heat with which we have been pursued by some, beggars all description; yet we have borne it, and will bear it, for the sake of Friendship, Love and Truth; and in strong faith, with buoyant hope, go on, and in charity which suffereth long and is kind, we will forgive our enemies, and should opportunity ever offer, we will show them that we love one another and all mankind.

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There is more true charity in one kind tear that falls in private for the sorrows and afflictions of others, than a thousand guineas proudly ushered into the notice of the world in all the pomp and parade of public contribution.

ODD FELLOWSHIP:

ITS GENERAL CHARACTER AND OBJECTS.

BY BRO. GEORGE W. CLINTON.

Our Order has by some been supposed to be but another form of the Masonic Fraternity. Never having been a Freemason, I cannot speak advisedly on this topic, and shall not institute a comparison between them. That they are not the same, is proved by their co-existence. Both were and are candidates for public favor in the same lands, and at the same time: both enrol in their numbers some of the very best of citizens — both undoudbtedly have had and have weak and erring members. But there is no connection whatever between them. Each moves in its own sphere, and cannot be answerable for the action of the other.

The name by which we are designated has led to strange misconceptions. It is not the one by which we were originally known, but is a corruption of the name. We have assented to and bear it, in the same way that political parties claim with pride, designations which were at first infixed upon them by the scorn of their enemies. But, because we are Odd Fellows, it is by some imagined that our only distinction is singularity of demeanor, and that our meetings are characterized solely by a reversal of the forms recognized by society, and a studied departure from all ordinary and serious modes of transacting business. In judging us by so immaterial a thing as a name, a more charitable construction might have declared, that we were odd, in cultivating virtues of little estimation in ordinary worldly intercourse, but commended by the Word of Truth to universal observance.

Our Order has been regarded as a secret one, and therefore it is denounced, or at least suspected. It is partially a secret Order, and I shall now, my friends, disclose to you wherein it is public, and wherein it is otherwise, and leave you to judge, whether secrecy, in those things where secrecy is maintained, is not only consistent with innocence, but whether it is not also imperatively enforced by necessity, as well as demanded by every consideration of policy.

Each member, on being admitted into the Order, pays an initiation fee. If he take the degrees, as they are termed, he also pays a small sum for each of them; and he also contributes, under the name of "dues," a weekly pittance to the Lodge. From these sums spring the Lodge funds, which are applied, after paying a percentage to the Grand Lodge, to the necessary expenses of the Lodge, and to the relief of its members. If a brother be sick, and unable to attend to his ordinary business, he is, as a matter of right, entitled, during his sickness, to a weekly benefit, the amount of which is fixed by the by-laws of the Lodge:—If he die, the Lodge must advance not less than thirty dollars, and, if his wife die, not less than fifteen dollars, towards the funeral expenses. It is the duty of every member of a Lodge to report to it the case of any brother, who is to his knowledge in sickness or distress: it is the duty of the Lodge and of every member of it, to do all that can be done to alleviate the distress of a brother; it is the duty of certain officers of the Lodge to visit every sick or distressed brother, to ascertain his wants, and to bring to him, if possible, relief and consolation; and, should circumstances require it, every member in rotation must watch by the sick-bed and assuage the anguish of his diseased brother. A fund is also provided, by a small quarterly contribution, for the relief of the widows and orphans of the Order. By this you will perceive, that each Lodge is in fact, what is usually termed a "Mutual Benefit Society:" and so far, our plans are laudable, as they provide, by a trifling individual sacrifice, for great good, in which every one of us may participate in his greatest need.

But we go farther than this. We recognize, and are recognized by Odd Fellows throughout the globe, as friends and brothers, and are bound to extend to each other a helping hand. Hence, you will observe, the guards that are thrown around admission into a Lodge: how can we be too careful in receiving others into our companionship? for we are responsible for the character and conduct of every brother, whom we recognize as such, wherever he may go. If a foreign brother in distress present himself to us, he is instantly relieved to the extent of his need or of our ability, because he brings with him proofs of his character — proofs that none but an Odd Fellow in good standing can produce. If one of our members travel to a strange country, friends spring up around him at every step of his journey — his pecuniary wants are met, his laudable objects of business or of pleasure are promoted; the smile of kindness beams upon his course, and the grasp of friendship meets him at every turn. Odd Fellowship then, is not merely a local institution. It is intended to, and does unite, good men of every nation and clime, by a bond of fellowship, which, like an urgent letter of introduction from a dear and trusty friend, insures to every one of them, a warm reception from, and the countenance and aid of every other worthy member of the Order.

These direct benefits of the Order are of course intended for, and should be participated in, only by its members — by those who contribute to its funds, and have engaged to perform similar duties. They are secured by the knowledge of certain signs and words, which are used as tests of brotherhood. These signs and words are, under no circumstances, communicated to the world at large — they are secret — for, to communicate them would at once destroy their utility. They, or some of them, are also used or referred to in our meetings — which is also one reason why those meetings should be private. And, strange as it may seem to the uninitiated, our society professes to have no secrets other than its words, and signs, and modes of initiation; and, tho' its meetings are private — that is, though none but its members are admitted to them — it makes no secret of the fact that it has meetings, nor of the times and places of those meetings, nor does it conceal the names of its members, nor the nature of its business. About the general nature of Lodge transactions, every one here can know as much as any of its members: but, for fear of any misapprehension on this subject, I would briefly state, that no where are order and decorum more strictly enforced than in our Lodges — in our business there is charity and brotherly communion — the admission of new members, the consideration of applications for admission, and the transaction of such other affairs as necessarily pertain to every association. Now, all this is of such a character, that it may with great propriety be kept to ourselves. We are brothers, members of a large family, met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to participate in, or even to witness its disposition? Does a brother receive assistance, it is not for us to vaunt of it; and it might not be agreeable to him to proclaim his necessities before strangers, or to have the fact of his being relieved published: and, it would certainly be impolitic, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence, be otherwise than prejudicial to us, by exciting enmity and disaffection in the world? We are, from the very nature of our pursuits, retiring and self-enwrapped. We seek not collision with the world; our objects are few, and their pursuit is necessarily quiet and secret; and we have, as Odd Fellows, naught in common with the mass of mankind. We aim at naught in politics, nor at the acquisition of gain, nor at the extension of a creed by proselytism, nor even at the moral improvement of our race by direct action: we seek only to promote brotherly love and true social virtue among ourselves, to benefit each other, and indirectly to benefit the world by our own improvement. Why then should we expose our proceedings to the gaze of an inquisitive and prying world?

I cannot patiently listen to arguments against us, drawn from the privacy of our action. They who condemn us on that account, would have condemned Wallace and Bruce, and their compeers, for the secret conferences which amalgamated Scottish strength, and led to the vindication of Scotland's independence. Our legislative bodies frequently sit with closed doors on public matters: must they therefore be suspected of plotting treason? Are family meetings obnoxious, and can friends have no other than public consultations? Christ himself, the Saviour of men, though his life was peculiarly public, often sought communion with God in the retirement of the wilderness; and, when he was about to consummate by death, the beneficence of his life, and put the final seal to the great work of man's redemption, he repeatedly sat alone with his disciples, warning them of things to come, confirming their faith, and preparing them for their contest with the prejudices and stubbornness of mankind, and the treachery of their own hearts. We mean no irreverent comparison. But, when you cite against us the passage —"Ye love darkness rather than light, because your deeds are evil"— may we not humbly and reverently appeal to his acts, to show, that, while he rebuked a generation whose evil courses rendered them unwilling to encounter the light of his glorious doctrines, he recommended occasional social retirement, and forbade not a recourse to private conferences for good ends?

But we are called to account, not only for what we are, or are supposed to be, but for not being what we are not. It is suspected that we are not a religious society. In some senses of the phrase, we are not. We certainly are not, and cannot be, an offset or adjunct of any Christian sect; but, religion is recognized and revered by us. We see our brothers at the communion table of almost every denomination of God's worshippers. The lessons provided in the Lodge for our edification, are chiefly drawn from the sacred volume. No man can be a deserving Odd Fellow who has not a confirmed belief in God, and an abiding sense of His omnipresence and of His perfections. His holy name is never mentioned by us, but with that reverential awe which is due from the creature to the Creator. We are taught that He is the proper object of our enjoyment, and that to receive His favor, we must obey his commands, and live in brotherly love with all mankind. If this be religion, then religion is the light of the Lodge; but we cannot, and do not discuss our creeds, or permit religious questions to be agitated among us.

We are perhaps told that we are anti-republican in the uses of titles and of ornaments. I know of no very objectionable titles in use among us; we employ such as have been handed down to us, and, among them all, I doubt whether there be aught savoring so strongly of aristocracy as the designations "Reverend" and "Honorable," "Esquire" and "Excellency," which fall so fluently from republican lips. And for the banners and personal costume we assume upon some occasions, we might say that if they be not vastly important, they cannot at least be extremely baneful. But these things are of some moment — they are not regarded by us as matters of mere show and ornament — they are to us not destitute of meaning. They are emblematical of past events, of awful facts, and solemn lessons. Though we like to see all things decent and in order, we have no taste for ostentatious magnificence. There is not a single portion of the dress of the Odd Fellow which is not, to him, replete with warning and instruction. And, if we are in error in using emblems, then the whole world has always been in error, and Heaven has countenanced it. The Jewish dispensation, in itself typical, was a mass of emblems; and, the force of symbols, if they are not used by him, is at least acknowledged by every good man. The cross! can that be meaningless to the Christian? The Bible is full of emblems — we all feel their force, and they are every where embodied in and around us; nature herself is replete with them, and offers in her course, and in her productions, faint representations of the perfections and attributes of her Author. And we endeavor to recognize and use without abusing them.

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But, alas! not content with condemning us for what we are, and reprehending us for not being what we are not, the world blames and denounces us for what it is said we may become. Yes, my brothers! strange as it must seem to us — we are gravely warned that there is so much danger of our becoming a sectarian or political machine, hostile to liberty of conscience or to our national institutions, that every good man should reprobate and discountenance us, and that the strong hand of power be invoked to crush us. If this be so, I know no moral, or benevolent, or religious institution, which is not in the same predicament. No references to political or religious differences are ever permitted, in any Lodge — there political or religious discussions are never heard. It is true indeed, that no where is obedience to the government under which we live, and the supremacy of the laws, more strenuously or more eloquently inculcated; and, that a departure from duty as a good citizen, as well as a dereliction of moral principle, leads to inevitable expulsion from the Order.

When a candidate is proposed, a strict enquiry is had into his conduct and principles, before his application is passed upon by the Lodge. The question is never asked, to what creed, or to what party he is attached; or whether he be rich or poor; the only inquiries are — is his business respectable? is he of sufficient ability to contribute equally with us to the Lodge funds? is his general health good, so as to render his becoming a charge to the Lodge a matter of ordinary uncertainty? and, above all — is he a man of honor, and benevolence, and a believer in God? for we do hold, that, without religious principle, there can be no true and assured virtue. If these general questions are favorably answered, there can be no impediment in the way of any man's entrance into the Order. He becomes bound with us, not by compulsion, but of his own free-will, to the performance of our common duties; and is received among us, on the ground of the most perfect equality. If he become dissatisfied, he can leave the institution: no awful rites, no unholy oaths bind him to the Order — no bloody penalties guard against his retirement, or await his treachery. He may indeed incur our contempt, as being unequal to good things; but, if he be not of our spirit, we readily concur in the propriety of his withdrawing from our brotherhood.

Under these circumstances, where lies this mighty danger? The moment a Lodge becomes devoted to party of any kind, it ceases to be of the Order, for it abandons the fundamental principles of Odd Fellowship. We are of all creeds, and of all parties; there is no perfect agreement among us, out of the Order—and in it, how can we coalesce for the attainment of selfish or unholy ends? If a Lodge should be unfaithful, its sister Lodges, and the Grand Lodge, would interfere, and reprobate and check its course; and the Grand Lodge being but an emanation of the subordinate—the whole system must become corrupt, the most discordant opinions must be reconciled, and the purest and wisest men must concur in wickedness. and contend for the injury of their own best interests, ere aught of danger can arise, from our organization, to aught that man holds sacred. But conspiracy for any unlawful purpose, is not only alien to the spirit of our institution, but, from the very variety of the composition of our Lodges, its detection and punishment would be immediate. No plan for the elevation of sect or party could meet the unanimous wishes of any one of our Lodges, nor be introduced without strong and availing opposition; and if perchance introduced and favored, that Lodge would be exposed and fall irretrievably. Disclosure of such irregular proceedings would not only not be unlawful, but would be an imperative duty. There can be no treachery in exposing treachery; and no obligations can for a moment compete with those which bind us to truth and to virtue, or with the allegiance we owe to our country.

I have thus plainly and frankly stated the nature and modes of action of the Order. To the uninitiated, we can merely say, we do not wish you to apply for admission into our social union, from idle curiosity. There is little, very little in the Lodge to gratify such a feeling: we do not tempt you with offers to unfold to you some mighty mystery; we can impart to you no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the cabala; we cannot and do not profess that we will be bound to you by any ties but such as are consistent with our duty to ourselves, our families, our country, and our God: We do not even profess to have any peculiar mode of purifying the life and correcting the heart—for, from reason and revelation, fountains open to all, we draw our healing doctrines. If you are of the good, however—if your heart is open to the appeal of misery, and you are ready to pour balm into the wounds of the afflicted; if you love man, and fear and reverence God, we will joyfully receive you in our ranks, confide in and honor you, joy in your prosperity, visit and comfort you in your afflictions, love and protect those who are dear to you, and, at all times, and in all places, hail you as a brother.

The indirect advantages and blessings flowing from Odd Fellowship are inestimable. It encourages sociality, corrects prejudices, and enlarges the affections.

The world is full of evil, but is equally replete with good. But evil has this advantage over good—it is, as it were, more homogeneous, and more easily amalgamates with itself. Its contests are seldom within itself, and seldom results in its own substantial detriment. The good are severed by national traits, by diversity of customs and of creeds, and by clashing doctrines and opinions in matters of inferior moment. Society too abounds in fraud—and treachery and deceit are every where to be found, destroying innocence, and taking advantage of that unguarded confidence which results from a good opinion of mankind. Hence it is, that distrust, suspicion, and even hatred and abhorrence, interweave and separate the good, and keep apart hearts that are fitted for union with each other in all the cordiality of love. Hence the virtuous man is too often a lonely individual, tinged with misanthropy, or with his aspirations for well-doing restricted to some confined sect, and his expansive affections narrowed to the few. Every thing that tends to undeceive him—to convince him that love of God is co-extensive with humanity, and that the philanthropist will every where find coadjutors, must have a beneficial effect upon his soul and upon his life. We have found a great common principle which is every where triumphant in the good—a broad ground, where they can and do meet, and learn to love, and to respect each other, despite the differences that divide them. That principle is active love—that broad ground is the expanded charity of the Holy Scriptures. Conjoining in noble deeds of charity, and in the diffusion of undoubted truth, we can differ without enmity, and disagree without dispute. We are taught the cheering fact that there is good in almost every man—learn to discard creeds and abstract opinions, however important we may deem them, as unerring tests of worth, and imbibe charity in the pursuits of benevolence. Our meetings are social, but not convivial—and at these meetings friendships are formed and riveted which are as lasting as time.

CHARITY.

BY BRO. CHARLES H. BRAINARD.

Bright Charity smiling goes forth on her mission,
Arrayed in the garments of seraphs above,
By God was imparted her blessed commission,
And stamped on her brow the fair impress of love.
Though dark be her pathway as onward she presses,
To comfort the mourner and bid him rejoice,
She speeds on her errand of mercy and blesses
Pale penury's child with her life-giving voice.

Her visits bring peace to the weary and sighing,
And banish all traces of sorrow and care,
She whispers of hope in the ear of the dying,
And lights up a smile in the face of despair.
To the mother bereaved and burdened with anguish
She offers the aid love alone can impart,
In sorrow no longer the mourner shall languish,
Her hand heals the wound grief hath made in her heart.

To woman, dear woman, hath Charity given
Her sceptre of mercy and banner of peace,
She bids her to press on in the pathway to heaven,
And man from the bondage of sin to release.
We'll follow her footsteps where'er she may lead us,
Her beautiful banner still waving above,
Our strength shall not fail while she utters God speed us,
And points to her motto—Truth, Friendship and Love.

* * *

ODD FELLOWSHIP.

BY A. J. H. DUGANNE.

Association is the subtratum of human effort and enterprise. Single action can do little—it is but a stand-point, a focus, to which the rays of united effort must converge, before it can accomplish anything. But when once the electric chain of union is woven around the hearts and minds of men, the merest spark will thrill in the sympathetic spontaneity, through each and all. No laborious, problematical difficulty arises in the hearts of the united. Simultaneously, the chord is struck through the mass, the path is visible to all, the means and the end are apparent to every eye, and for good or evil will they unitedly press on to the work.

There is much in *resolve*—in the grand thought that springs lightning-like into being, and conceives in a moment that which ages only can effect. But how useless, how abortive, will the thought become, although the very spirit of truth be embodied in it, without a corresponding, co-working, united action. The radiant diamond may be turned up in the recesses of the dark mine—there it may be, as intrinsically beautiful, as truly rich; but until it is brought forth to the sky and the sun of Heaven—till the sharper's hand polishes its surface—it will not, it cannot be, as dearly valued. In the dark mine, though discovered, it lies dormant—it has entered not on its work, on its mansion of beauty; and it never can, till it is plucked forth to the light of the broad day.

Then, what a result may be achieved by united effort, what a result in the improvement and regeneration of man! With a warm grasp man may seize the hand of man, and with a firm, active perseverance, press on with him to the task of good-doing. The stream of time flows ever on, and carried impetuously through every eddy, or floating sluggishly log like, in an aimless course, hie the millions of men to the dim vale where the last cataract is lost. Some there are—stout swimmers, with brave hearts and strong limbs, who strike boldly out, and beat back the currents and the waves, and choose their own course. These are they who must stretch out the hand of sympathy and succour to the wave-driven ones around them. They must pluck the sinking ones from the dark depths to which they are descending and guide the blind and fearful from the sharp jagged rocks and the treacherous quicksands.

Singly they *may* aid and save. The brother may stretch out his hand to the brother, and rescue him ere he perish. But in union only can they be eminently effectual. In one symmetrical, lonely, unbroken band, linked together by one golden chain of love, must they float down the fearful stream, with their bright torches lit and held aloft, to allure the distant wanderer to the ranks, with their scouts of friendship and love on the look out, to bring the erring and the perishing within the broad circle of their protection. Then, gradually but surely, one by one, will the scattered myriads fall into the bond of union. From afar they will come, that they may not perish. Man is not wholly evil. The bright spirit that came pure and spotless from the great God, may be tarnished and clouded by the world-tempests—the beautiful enamel of the soul may be destroyed or its lustre dimmed and spotted; but it is not in this world, that the last beauty is marred, the entire ruin effected. Around the heart steeped in the bitterness of sin—still cling some remnants of the fair flowers, the bright shells, that wreathed it when it floated on the sunny surface of its opening life-stream. And, perhaps the withered flower may sometimes be discerned thro' the dark water—the bright shell, may yet gleam, when haply the sun of sympathy shines through the gloomy waves.

Sympathy—beautiful, heart-boon sympathy—is the master-key, the "open sesame," to the mysteries of the soul. Its depths may not be sounded by the line of human wisdom, nor reached by the sharp arrows of ridicule, nor stormed by the harsh batteries of authority. No! it must, can be, penetrated only by the affinity of a fellow heart; it can only mingle in congenial, sympathetic love. And O, how simple! how lovely, how facile, is the melting union! A word, a little softly breathed, whispered word, coming from the depths of the heart — a look, shining out through the clear windows of the soul — will touch the dead, mute chord of the decaying spirit, will bring an echo and an answer from the silent and shrouded soul.

Far along, through the dark journey of life — across the dubious path of crime, follows the world wanderer, a mother's voice — the glance of a sister's eye. They come to him in the strife and in the revel, in the glare of the noon-day, and in the still hours of the night! The man of blood, as he raises his hand against the life of his fellow, hears, like far-off music the prayer of his happy childhood; sees, like a distant sun-beam, the look of the early loved. But he shuts his ears, mayhap, to the accents, he closes his eyes to the bright glance of memory, and — they come to him again in his doomed cell. There was none near to touch again the silver chord of memory, to wipe the tear that was starting, and catch the half-breathed sigh of repentance, and — they were checked.

The heart seeks companionship — it must lean on another heart — and for good or evil it will unite with that other. There is fraternity in crime — it must be coupled — it cannot live alone. Alone, and companionless, crime may not exist; it is Cain, despairing and desolate, and it dies. But he who walks the bloody way, seeks for a comrade, with him plans and executes, with him divides, and exults over the spoils. To be alone — to murder singly, and then, solitary and desolate, to enjoy the crime-won gold, would appal the darkest villain. No, some must share — there must be companionship in the peril or the prize — there must be support, leaning — there must be sympathy. The child's holiness and purity depart not wholly from the man. They are still there, hidden, choked up, smothered, with the strifes and hatreds and woes, and curses, of the dark heart of man; but not gone, wholly, irretrievably departed. It bubbles up, oozes forth, that fountain of child-holiness in man's soul, among all the poisonous weeds: and it softens the fierce, wicked spots around it, in the most corrupt heart. A thought of old hours long passed comes, then a memory of youth and sunny innocence, and a tear steals down — no! not so; the laugh of a fierce bad comrade strikes his ear, and a curse, too, for his comrade's moment of child-memory is not now. He hears the laugh and the curse, and brushes the starting tear away, and laughs too, and curses. There was sympathy in that laugh and curse, but not sympathy with the little bubbling fountain of child-holiness; it was the crime-sympathy with the weeds and rank things of the bad heart of the man, and it strengthened there to spring up again when the little fountain was oozing, and choke it, and drive it back again, down, deep, into the depths of the heart. O, if the lovely tear of the holy eye of Virtue had but fallen on that little stream when it started, how would it have gushed forth, bright, and powerful, and resistless! But, thank the merciful God, a new spirit is awake. Abroad, through many lands, with a soul entering, uniting, transfusing power, flies the angel of Brotherhood. Over the mountain-barriers, with the infinite, ductile chord of union, speeds the warm hand to unite the hostile nations — it brings the heart of the crowned king and the heart of the rude peasant near to each other — they beat together — they are one pulse — they are transfused. It windeth the chain around the heart of the bad and good, and the bad is no longer bad, and the good is better. It is an abiding, enduring sympathy — this spirit of union; its motto is Friendship and Truth and Love. It has a name; men call it Odd Fellowship.

Odd Fellowship! Far and near, through the wide world, its course its onward. Christian and Turk, Jew and Gentile, all who breathe the blessed air and hope for immortality; all who look upon the blue sky, and believe in the God who made it, are linked in the mighty ties of heart-sympathy with the true Odd Fellow. He loves his fellow-man; he is the "neighbor" of him who is lone and desolate, as well as him who is lofty and powerful. The Odd Fellow kneels by the pallet of dying poverty, and smooths the hard pillow of forsaken misery. Soft and musical his voice sounds on the ear of the outcast who has known no friend, and it wakes the echoes of the forlorn one's bosom. Beautiful, god-like, soul-chaining sympathy, gushing in the pure stream of benevolence over the void desert of the world! Such might it be — such it can be. Not alone to minister to the suffering body, but to the sad heart. Not alone to grasp the hand of the friend, and press to the breast the brother; but ever and ever, with swerveless, mighty, yet gentle and soothing power, to lead the heart and the mind by the true heaven-sympathy of good, to the goal of earthly and eternal happiness. Like the ever-spreading, yet invisible wavelets of sound, that bear the whispers from our lips to the ears of the listeners, let the soft influences of the great soul-love that should unite us, spread wider and wider, noiselessly and unseen, entering and penetrating the chambers of every human soul, till the mingling spirit of friendship and truth shall be one atmosphere of love.

Such may be the power of association for good. Such has it been. A forceful, undeviating, onward energy, has the association of determined hearts. Mighty is it for good and evil. With a fearful, devastating power, when superstition fired the passions of men, swept the united avalanche of ruin over the freedom of the world. With a dull, heavy, yet onward and paraylzing stride, moved the iron footsteps of despotism over the necks of men, when the united chain-forgers and scourge-wielders kept an unbroken front. And united, firm, wedge-like too, came the phalanx of Reform—and conquered. Bound and knit together in an adamantine chain of right, pressed on the glorious union of the "pledge-signers." Stronger and stronger grew they, and marched on, wavelike and unbroken over the prostrate hosts of Intemperance. And they conquered—nobly, bravely, mightily conquered. The kind word went down, deep, into the drunkard's heart—it was so strange to him. The gentle look of pity sunk to the inebriate's soul. He remembered that he was a man, for he had forgotten that in the mists and clouds of drunkenness. Then he arose—up, up—he was awake; he shook off his sloth, his lethargy—he moved—onward.

A bright, radiant path through the mazes of human misery, is the beautiful path of true human sympathy. It is paved with blessings—the blessings of the widow and the fatherless—the holy prayers that rise, incense-like, to the throne of God, yet cast their perfume around and about the world. It is a glorious privilege to relieve, and there is no prerogative so high as that of mercy. But mistaken and selfish is he who supposes that generosity and mercy are but to succor the distressed and relieve the miserable.

Art thou an Odd Fellow? Unselfish and generous as the world hath it, dost thou find pleasure in the bestowal of thy substance and the offer of thy sympathy? Thou hast indeed achieved much over the selfishness and hardness of the world. But wilt thou check the angry word that is falling from thy lips, to reach thy brother's ear? will thou spare that ill-timed jest? wilt thou *have mercy* upon thy brother who hast offended thee? hath the plain word of truth, and that alone, fallen from thy tongue this day? Then thou art in truth an Odd Fellow—a God-loved, noble, workman of the good and true: thou hast broken forever one rivet of the chain of misery and crime that boweth the world down; thou art a fellow-laborer with the good! This is the true, the abiding and eternal spirit of Odd Fellowship—to do good. O, that it could be felt, known, appreciated! O, that the holy flame of sympathy would unite the souls of the great Brotherhood. It is surely no illusion, the hope that this may be. The El Dorado of human happiness may be attained, must be; and the elements of its foundation are in every man's heart. Dormant they are, and passive. But the clay is fitted for the potter's hand, and each may be his brother's fashioner. Sympathetically will hand and heart work and heave to the mighty object of erecting the structure of happiness. The progress of one is the destiny of the other; there can be no Babel, for there will be no dispute. Together in the love-work, will each and all labor and achieve. On, then, ye united, unbroken ranks of Odd Fellowship—on, in the glorious bond of Friendship, Love and Truth. Your influence will not be sudden, immediate. Years may roll on, and ye be still, quietly, noiselessly at work. But ye will still be achieving, and ye will have achieved. On, steadily, over the crumbling barriers of slavery, and selfishness, and falsehood. The stream of your existence may be no wider at its mouth, it may be no broader upon its surface than it now is. But O, how deep it will it have worked in the channel of the world, sweeping out the quicksands and scattering them, tearing up the rocks and the breakers, and all noiselessly, quietly, below the surface.

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FEMALE ODD FELLOWS.—The natural purity of the female mind is symmetrical with Odd Fellowship. Instance the wife at the bedside of him she has early loved, soothing the troubled mind and quieting the manifestations of distress. Her love too, clings stronger to the earth-bound form, and lingers longest at the grave of buried and lamented friends. She is a natural Odd Fellow.

TRUST IN GOD — A TRUE SKETCH.

Arrived at a period in life from whence I can calmly and dispassionately look back upon the *past,* and contemplate the varied scenes through which I have journeyed, I am strongly reminded, and feel deeply convinced, that it has been through an unswerving "Trust in God" that I have been enabled to surmount the many difficulties, and bear up under the afflicting trials that have thronged my pathway through life.

Time was when to me the world was all bright, its flowers all beautiful — a favored child of fortune. From youth to manhood the ruder blast of adversity never penetrated the shield interposed by a mother's love, or the protecting influences of a father's wealth — from the one I inherited a love for mankind, from the other the means to which the world ever pays deferences and servile adulation. I had troops of *friends* — they clustered around me as bees around a fragrant flower, to pilfer its sweets and leave it to wither, wilt and die.

Wealth, friends, station, influence, these were all mine, yet there was a void in my heart; there was a something wanting, which I sought and found in a creature fair as ever bloomed upon an earthly soil; heaven smiled upon our union, we were blessed with children, and our home was a paradise, but alas for poor humanity!

> The spider's most attenuated thread
> Is cord, is cable, to man's most tender tie
> On earthly bliss — it breaks at every breeze.

It was not long ere I felt the full truth of the above quotation. A crisis arose in the monetary affairs of the country; it swept tornado like, with desolating strides, from the chill waters of the Aroostook, to the region of eternal flowers; and when the storm had passed, and the sun peered forth again, the turbid stream of bankruptcy bore upon its bosom the wreck and shattered fragments of health, wealth, peace and happiness. Need I say that my fortune was a wreck, my ruin (in a pecuniary point of view) complete. How could it be otherwise? Nature had endowed me with a heart susceptible to the wants of others, an ear never deaf to pleading, and a hand ever willing to execute the promptings of the soul. I *endorsed,* and the oft told tale was repeated. Some for whom I suffered now roll in wealth, but are no longer *friends* to me. Thank God, I am enabled to live, and would scorn their friendships as I despise their grovelling souls. I leave them to their conscience and their God, with an abiding trust in mine.

If wealth departed and friends forsook me, I was "richly rewarded," doubly recompensed by the love of wife and children, which rose superior to misfortune, and if possible, burned with a brighter flame as trouble thickened around, beautifully reminding me of the evergreen, which, twining its tendrils around the sturdy oak, seeks beneath its protecting foliage a shelter and a home, and which loosens not its grasp, but clings with yet fonder tenacity when the tree has been blasted and riven by the thunderbolts of Heaven.

Reduced in circumstances, and deprived of many of life's comforts, but still trusting in God, I sought and found employment, which love rendered sweet, and here, I honestly affirm, that at no period did I enjoy more unalloyed pleasure than when the labors of the day were over, I returned to my humble but peaceful home, welcomed by the smile of my angel wife, and the glad hearts of my little flock, a rich recompense for the world's cold frown.

But the golden bowl was broken, the blissful cup dashed to the earth and shattered into fragments, sweeping into the outspread ocean of eternity all that made life sweet, or rendered it desirable. Disease of a contagious nature crossed the threshold of my paradise, and its inmates sickened and died. Time has mellowed but cannot efface the remembrance of that period. The anxious solicitude with which, night after night, I watched beside their suffering forms "in tears of agony," and when the last pulse had beat, when the eye returned no answering glance, when the hand returned no pressure, and the lips no kiss; when the beautiful was stiffened in death, and all was cold and silent; even then our grief was hushed, and we turned from the dead to the living with hope still springing in the heart we strove with desperate energy to rescue them from the grasp of death. But crushed was every flower, and blighted every bud, within the short space of ten days vanished the blissful dream of years, and our children had passed into Heaven. She who had cradled upon her bosom the tender flock sank beneath the blow, and the mother slept beside her babes.

I have wandered in other lands but have returned to watch the flowers of spring, and tend the mossy verdure which shrouds them from my view, still trusting in God that I have a treasure laid up in Heaven, whither I trust, after having suffered and done His will, I shall be called.

ORIGINAL.

LINES WRITTEN IN AN ALBUM.

BY MISS M. E. WILSON.

I have not seen thee, lady, no!
Save in my spirit's dream;
And, oh! methinks that thou art fair,
E'en fair as yon starbeam,
That now is smiling from above,
In floods of peerless light,
Making the earth most beautiful,
And cheering lonely night.

I have not heard thy voice, no, no!
But now methinks its tone
Breathes forth in lute-like melody,
A music all its own!
Oh! I would give of many a hope
That circles on my brow,
The brightest one if I could hear
Its low tones breathing now.

I have not seen thine eye, oh, no!
But my fancy paints it bright;
And full of liquid loveliness
As a star of summer night!
A peerless queen of beauty now,
Thou reign'st in festal hall,
The fairest, brightest, sylphic form—
And goddess of them all.

I have not seen thy floating curls,
They may be gold or jet;
It matters not—methinks if seen,
The heart could ne'er forget!
Then now and ever, in my dreams,
Oh! may I see thee still;
And hear thy voice—its music tones
Upon my heart's cords thrill.

Maysville, Ky.

THE LAST PENNY.

BY T. S. ARTHUR.

Thomas Claire, a son of St. Crispin, was a clever sort of a man, though not very well off in the world. He was industrious, but as his abilities were small, his reward was proportioned thereto. His skill went but little beyond half soles, heel-taps and patches. Those who, willing to encourage Thomas, ventured to order from him a new pair of boots or shoes, never repeated the order. That would have been carrying their good wishes for his prosperity rather too far.

As intimated, the income of Thomas Claire was not large. Industrious though he was, the amount earned proved so small that his frugal wife always found it insufficient for an adequate supply of the wants of the family, which consisted of her husband, herself and three children. It cannot be denied, however, that if Thomas had cared less about his pipe and mug of ale, the supply of bread would have been more liberal. But he had to work hard, and must have some little self-indulgence. At least so he very conclusively argued. This self-indulgence cost from two to three shillings every week, a sum that would have purchased many comforts for the needy family.

The oldest of Claire's children, a girl 10 years of age, had been sickly from her birth. She was a gentle loving child, the favorite of all in the house, and more especially of her father. Little Lizzy would come up into the garret where Claire worked, and sit with him sometimes for hours, talking in a strain that caused him to wonder, and sometimes when she did not feel as well as usual, lying upon the floor she would fix upon him her large bright eyes for almost as long a period. Lizzy was never so contented as when she was with her father, and he never worked so cheerfully as when she was near him.

Gradually, as month after month went by, Lizzy wasted away with some disease, for which the doctor could find no remedy. Her cheeks became paler and paler, her eyes larger and brighter, and such a weakness fell upon her slender limbs, that they could with difficulty sustain her weight. She was no longer able to clamber up the steep stairs into the garret or loft where her father worked, and yet she was there as often as before. Claire had made for her a little bed, raised a short space from the floor, and here she lay, talking to him or looking at him as of old. He rarely went up or down the garret stairs without having Lizzy in his arms. Usually her head was lying on his shoulder.

And thus the time went on. Claire, for all the love he felt for his sickly child, for the regard he entertained for his family, indulged his beer and tobacco as usual, and thus consumed weekly a portion of their little income that would have brought to his children many a comfort. No one but himself had any luxuries. Not even for Lizzy's weak appetite were dainties procured. It was as much as the mother could do, out of the weekly pittance she received to get enough coarse food for the table and cover the nakedness of the family.

To supply the pipe and mug of Claire, from two to three shillings a week were required. This sum he usually retained out of his earnings, and gave the balance, whether large or small, to his frugal wife. No matter what his income happened to be, the amount necessary to obtain these articles was rigidly deducted, and certainly expended. Without his beer, Claire really imagined that he would not have strength sufficient to go through his weekly toil; how his wife managed to get along without even her regular cup of good tea, it had never occurred to him to ask—and not have a pipe to smoke in the evening, or after each meal, would have been deprivation beyond his ability to endure. So the two or three shillings went regularly in the old way. When the sixpences and pennies congregated in goodly numbers in the shoemaker's pocket, his visits to the ale house were often repeated, and his extra pipe smoked more frequently. But as his allowance for the week diminished, and it required some searching in the capacious pockets, where they hid themselves away, to find the straggling coins, Claire found it necessary to put some check upon his appetites. And so it went on week after week and month after month. The beer was drank, and the pipe smoked, as usual, while the whole family bent under the weight of poverty that was laid upon them.

Weaker and weaker grew little Lizzy. From the coarse food that was daily set before her, the weak stomach turned, and she hardly took sufficient nourishment to keep life in her attenuated frame.

"Poor child," said the mother one morning, "she cannot live if she does not eat. But coarse bread and potatoes and buttermilk go against her weak stomach. Ah me! if we only had a little that the rich waste?"

"There is a curse in poverty!" replied Claire, with a bitterness that was unusual to him, as he turned his eyes upon his child, who had pushed the food away that had been placed before her, and was looking at it with an expression of disappointment on her wan face. "A curse in poverty!" he repeated. "Why should my child die for want of nourishing food, while the children of the rich have every luxury?"

In the mind of Claire, there was usually a dead calm. He plodded on from day to day, eating his potatoes and buttermilk, or whatever came before him, and working steadily through the hours allotted to labor, his hopes or fears in life rarely exciting him to an expression of discontent. But he loved Lizzy better than any earthly thing, and to see her turn with loathing from her coarse food, the best he was able to procure for her, aroused his sluggish nature into rebellion against his lot. But he saw no remedy.

"Can't we get something a little better for Lizzy?" said he, as he pushed his plate aside, his appetite for once gone before his meal was half eaten.

"Not unless you can earn more," replied the wife. "Cut and carve and manage as I will, it's as much as I can do to get common food."

Claire pushed himself back from the table, and without saying a word more went up to his shop in the garret, and sat down to work. There was a troubled and desponding feeling about his heart. He did not light his pipe as usual, for he had smoked up the last of his tobacco on the evening before. But he had a penny and with that, as soon as he had finished mending a pair of boots and taken them home, he meant to get a new supply of the fragrant weed. The boots had only half an hour's work on them. But a few stitches had been taken when he heard the feeble voice of Lizzy calling him from the bottom of the stairs. The voice never came unregarded to his ears. He laid down his work and went down for his patient child, and as he took her light form in his arms and bore her up into his little workshop, he felt that he pressed against his heart the dearest thing to him in life, and with this feeling came the bitter certainty that she would pass away and be no more seen. Thomas Claire did not often indulge in external manifestations of feeling, but now, as he held little Lizzy in his arms he bent down his face and kissed her cheek tenderly. A light, like a gleam of sunshine, fell suddenly upon the pale countenance of the child, while a faint but loving smile played about her lips. Her father kissed her again, and laid her upon that little bed that was always ready for her, and once more resumed his work.

Claire's mind had been awakened from its usual leaden quiet. The wants of his fainting child aroused it into a disturbed activity. The thoughts beat for a while, like a caged bird, against the bars of necessity, and then fluttered back into panting imbecility.

At last the boots were done, and, with his thoughts more occupied with the supply of tobacco he was to obtain than with any thing else, Claire started to take them home. As he walked along he passed a fruit shop, and the thought of Lizzy came into his mind.

"If we could afford her some of these nice things," said he to himself, "they would be food for the dear child. But," he added with a sigh, "we are poor—we are poor. Such dainties are not for children of poverty."

He passed along until he came to the ale house, where he intended to get his penny worth of tobacco. For the first time the thought of self-denial entered his mind, as he stood by the door, with his hands in his pockets, feeling for his solitary copper."

"This would buy Lizzy an orange," he said to himself. "But then," he quickly added, "I would have no tobacco to-day, nor to-morrow, for I won't be paid for these boots before Saturday, when Barton gets his wages."

Then came a long hesitating pause. There was before the mind of Claire, the image of the faint and feeble child with the refreshing orange to her lips; and there was also the image of himself uncheered for two long days by his pipe. But could he for a moment hesitate, if he really loved the sick child? is asked. Yes, he could hesitate, and yet love the little sufferer: for to one of his order of mind and habits of feeling, a self indulgence like that of the pipe, or a regular draught of beer, becomes so much like a second nature that it is, as it were, a part of the very life, and to give it up costs more than a light effort.

The penny was between his fingers, and he took a single step towards the ale house door, but so vividly came back the image of little Lizzy that he stopped suddenly. The conflict, though the spending of a single penny was concerned, now became severe; love for the child pleaded earnestly, and as earnestly plead the old habit that seemed as if it would take no denial.

It was his last penny that was between the cobbler's fingers. Had there been two pennies in his pocket all difficulty would have immediately vanished. Having thought of the orange, he would have bought it with one of them and supplied his pipe with the other. But as affairs now stood, he must utterly deny himself, or else deny his child.

For minutes the question was debated.

"I will see as I come back," said Claire at last, starting on his errand, and thus for the time, making a sort of compromise. As he walked along the argument still went on in his mind. The more his thoughts acted in this new channel, the more light came into the cobbler's mind, at all times rather dark and dull. Certain discriminations, never before thought of, were made and certain convictions forced themselves upon him.

"What is a pipe of tobacco to a healthful man, compared with an orange to a sick child?" utteredhalf aloud, marked the final conclusion of his mind; and as this was said, the penny, which was still held in his fingers, was thrust determinedly into his pocket.

As he returned home, Claire bought the orange and in the act experienced a new pleasure. By a kind of necessity he had worked on daily for his family, upon which was expended nearly all his earnings; and the whole matter became so much a thing of course, that it was no subject of conscious thought, produced no emotion of delight or pain. But the giving up of his tobacco for the sake of his little Lizzy was an act of self denial entirely out of the ordinary course, and brought with it its own sweet reward.

When Claire got back to his home, Lizzy was lying at the bottom of the stairs waiting his return. He lifted her, as usual, into his arms and carried her up to his shop. After placing her upon the rude couch he had prepared for her, he sat down upon his bench, and looked upon the white, sunken face of his dear child, and met the fixed, sad gaze of her large earnest eye; a more than usual tenderness came over his feelings—then without a word, he took the orange from his pocket, and gave it into her hand.

Instantly there came over Lizzy's face a deep flush of surprise and pleasure. A smile trembled around her lips, and unusual light glittered in her eyes. Eagerly she placed the fruit to her mouth and drank its refreshing juice, while every part of her body seemed quivering with a sense of delight.

"Is it good, dear?" at length asked the father, who sat looking on with new feelings at his heart. The child did not answer in words, but words could not express her sense of pleasure so eloquently as the smile that lit up and made beautiful every feature of her face.

While the orange was yet on the lips of Lizzy, Mrs. Claire came up into the shop for some purpose.

"An orange!" she exclaimed with surprise. "Where did that come from?"

"Oh mamma! it is so good!" said the child taking from her lips the portion that yet remained; and looking at it with a happy face.

"Where in the world did that come from Thomas?" asked the mother.

"I bought it with my last penny," replied Claire. "I thought that it would taste well to her."

"But you had no tabacco?"

"I'll do without that till to-morrow," replied Claire.

"It was kind in you to deny yourself, for Lizzy's sake."

This was said in an approving voice, and added another pleasurable feeling to those he was already feeling. The mother sat down and for a moment enjoyed the sight of her sick child, as with unabated eagerness she continued to extract the refreshing juice from the fruit.

When she went down stairs and resumed her household duties, her heart beat more light in her bosom than it had beaten for a long time.

Not once through that whole day did Thomas Claire feel the want of his pipe; for the thought of the orange kept his mind in so pleased a state that the mere sensual desire, like that for a whiff had no power over him.

Thinking of the orange, of course brought other thoughts, and before the day closed, Claire had made a calculation of what his beer and tobacco would amount to in a year. The sum astonished him. He paid rent for a little house in which he lived, two pounds sterling a year — which he always thought a large sum. But his beer and tobacco cost seven pounds. He went over the calculation a dozen times, in doubt of the first estimate, but it always came out the same. Then he began to go over in his mind the many comforts seven pounds per annum would give his family, and particularly how many luxuries might be procured for Lizzy, whose delicate appetite turned from the coarse food that was daily laid before her.

But to give up his beer and tobacco in toto, when it was thought of seriously, appeared impossible. How could he live without them!

On that evening the customer whose boots he had taken home in the morning, called in unexpectedly and paid for them. Claire retained a sixpence of the money, and gave the balance to his wife. With this sixpence in his pocket he went out for a mug of beer and some tobacco to replenish his pipe. He staid some time — longer than he usually took for such an errand.

When he came back he had three oranges in his pocket, and in his hands were two fresh buns and a cup of sweet new milk. No beer had passed his lips, and his pipe was yet unsupplied. He had passed through another long conflict with his old appetites, but love for his child came off as before, the conqueror.

Lizzy, who drooped about all day, lying down most of her time, never went to sleep early. She was awake, as usual when her father returned. With scarcely less eagerness than she had eaten the orange in the morning did she now drink the nourishing milk and eat the sweet buns, while her father sat looking at her, his heart throbbing with inexpressible delight.

From that day the pipe and mug were thrown aside. It cost a prolonged struggle. But the man conquered the animal. And Claire found himself no worse off in health. He could work as many hours, and with as little fatigue: in fact he found himself brighter in the morning, and ready to go to his work earlier, by which he was able to increase at least a shilling or two, his weekly income. Added to the comfort of his family, eight or ten pounds a year produced a great change. But the greatest change was in little Lizzy. For a few weeks, every penny saved from the beer and tobacco the father regularly expended for his sick child, and it soon became apparent that it was nourishing food, more than medicine, that Lizzy needed. She revived wonderfully; and no long time passed before she could sit up for hours. Her little tongue, too, became free once more; and many an hour of labor did her voice again beguile. And the blessing of better food came also in time to the other children, and to all.

"So much to come from the right spending of a single penny," Claire said to himself, as he sat and reflected one day. "Who would have believed it?"

And as it was with the poor cobbler, so will it be with all of us. There are little matters of self denial, which, if we had but the true benevolence, justice and resolution to practice, would be the beginning of more important acts of a like nature, that, when performed, would bless not only our families, but others, and be returned upon us in a reward of delight incomparably beyond anything that selfish and sensual indulgences have it in their power to bring.

MAY.

BY MISS ANNIE IRENE BUTLER.

Merry May comes lightly tripping
Through the woods and meadows gay;
O'er the grassy carpet skipping:
Welcome, welcome, merry May.
Now the blue eyed heaven's glances
Brightly on the waters play,
Where the silver bubble dances:
Welcome, merry, merry May!

Birds in sweetest song united,
Warble on the blooming spray —
How they charm the ear delighted:
Welcome, welcome, merry May!
And the plant throughout the hours
Of the bright and gladsome day
Carols forth its song in flowers:
Welcome, merry, merry May.

Through the mead the streamlet straying.
Murmurs music on its way,
With the bright-eyed flowers playing:
Welcome, welcome, merry May.
While all nature thus to meet her
Joins in one harmonious lay,
Let us also sing to greet her —
Welcome, merry, merry May!

CONSECRATION OF THE ODD FELLOW'S REST, AT NEW ORLEANS.

Some kind friend has sent us the New Orleans Picayune containing an account of the consecration of the new burial ground of the Odd Fellows at Cypress Grove, near that city, on the 26th of February last. We copy the account entire:

The ceremonies of consecrating the new burial ground of the Odd Fellows at Cypress Grove yesterday took place, and one of the finest turn-outs we have ever witnessed in New Orleans honored the occasion. At about 10 o'clock, A. M., nearly one thousand members of the Order from the different Lodges of the city, all of which were represented, assembled in the *Place d'Armes*, where a procession was formed under the direction of Major General J. L. Lewis, assisted by Col. Labuzan and others. The procession, with its bands of music, the showy regalia of the members, and the splendid funeral car, drawn by six white horses, with black housings, formed a scene picturesque and beautiful in the extreme, and it was gazed upon with feelings of awe and respect as it marched to the sound of solemn music through the principal streets of the city. All contemplated the spectacle with emotion. and no one could fail to admire the sublime principles which draw together in the bands of brotherhood men of all classes and of all nations. The funeral car, driven by Mr. S. P. Stickney, a member of the Order, formed a grand feature in the procession, and excited general interest. It was got up with excellent taste, surmounted by a coffin and bearing inside sixteen boxes, containing the ashes of Odd Fellows collected from the different cemeteries. The grand cortege moved from the *Place d'Armes* about half-past 11 o'clock, and proceeded down Conde and Moreau streets to Esplande, up Royal to Canal, up north side of Canal to Rampart, down south side of Canal to Camp, up Camp to St. Joseph, and through St. Joseph to the New Basin, where conveyances to the cemetery were provided. The Shell road from the Basin warehouse to the toll-gate was lined with omnibuses, thirty-five in number, chartered for the occasion, and they were all soon filled inside and covered on top.

The carriages were drawn by four horses each, all tastefully decorated and presenting a fine appearance. After a little delay, the procession, which, including the numerous vehicles of spectators, was more than a mile in length, was on its way again, the splendid band carriages of Messrs. Stone & McCollum's and Stickney's circuses leading the van. The carriages contained the circus bands, which discoursed some eloquent music on the way down. The carriage of Messrs. Stone & McCollum was drawn by sixteen splendid horses, and that of Mr. Stickney by four, both of them being furnished for the occasion by the enterprising proprietors. The Grand Lodge proceeded to the cemetery in one of the passenger barges on the canal, and on its arrival the procession again formed on foot and marched over the bridge to the entrance of the "Odd Fellows' Rest," where the Lodges were drawn up in line on each side of the road, and the funeral car, escorted by the Marshal and Grand Lodge, entered the enclosure. The scene at this point was also one of great interest and beauty. Every head was uncovered throughout the long lines as the car passed along and conveyed to their final resting place the mournful relics of deceased brothers.

Opposite the general reception tomb, erected to receive the remains of Odd Fellows who have been buried elsewhere in the city, a comfortable stand was prepared, and to this the Grand Master, Mr. Emerson; Grand Chaplain, Mr. Hooper; the Rev. Bro. Whitehall, J. C. Larue, Esq., the orator of the day, and several other members of the Grand Lodge ascended, when the procession marched in and formed with their banners around the spot. The Gand Master, Emerson, made some remarks in regard to the object for which they had assembled, and enjoined upon the brethren to attend with due respect to the solemn ceremonies. The Rev. Bro. Whitehall then made an eloquent and appropriate appeal to the Throne of Grace; after which the following ode, by J. L. Sheafe, was sung, the ladies, of whom there were a considerable number present, joining:

ODE.

I.

Field of repose! 'tis hallowed ground,
Where friends and Brothers peaceful sleep;
For here shall Friendship, Love and Truth
Their never-ceasing vigil keep.

II.

O! lost compaulons, on your urn
Sad wreaths we bind, sacred to you:
And while your hov'ring spirits bend,
Our high resolves we here renew.

III.

What, though in grim array ye came,
Nerveless and voiceless to our "Rest,"
Yet your freed spirits spurn the clod,
Recalled to regions of the blest.

IV.

There in unbroken numbers met,
We 'll emulate celestial powers.
Glad songs efface sad requiems
When their rapt spirits shall be ours.

V.

They are not here — the rescued dead —
Verdure and bloom spring from their dust.
Then to thy wave, on life's broad sea,
Return my soul, with constant trust.

The ode, sung to the tune of "Old Hundred," and given by the vast assemblage as with one voice, produced a powerful effect upon the feelings of all present, and we have never witnessed anything more imposing. At the conclusion the Grand Chaplain proceeded to dedicate the cemetery, to be known as the "Odd Fellows' Rest." A psalm from the Bible was then read by the Chaplain and members generally, when the orator of the day, Mr. J. C. Larue, was announced. Mr. L. stepped forward and delivered the following address:

Brothers — We have dedicated the "Odd Fellows' Rest." We have brought hither the ashes of our departed friends; we have here prepared a last earthly abode for ourselves, and those who shall come after us, in order that they who are bound together by the ties of our holy brotherhood in life may not be separated even in the grave. The work in which we are engaged is peculiarly appropriate to our Order. In all ages of the world, and among all the races of mankind, a degree of respect, bordering upon veneration, has been shown to the remains of the dead; and whether by the customs of the people they were embalmed or burned or buried, the ceremony has always been regarded as a religious duty, and has called into action the deepest sympathies of the human heart. No nation has yet existed so refined as to despise — none yet been discovered so rude as to neglect these touching rites. An unfeeling philosophy may sneer at this display of emotion, and the cold utilitarian may find in it something to condemn, but the warm instincts of nature will ever triumph over the deductions of unsympathising reason or the sordid calculations of interest. Men sink not heedlessly to the grave like the brutes that perish. The living fondly cherish the memory of the departed, and the last wish of the dying is that some token of their existence may remain on earth to recall them to the remembrance of those whom they loved and respected. We would not altogether die —

"For who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned —
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind."

To this deep-seated feeling of our nature we owe the vast Asiatic cities of the dead; many of the beautiful temples of Greece and Rome; much of the gorgeous architecture of the middle ages, and the hundreds of tasteful cemeteries which lend a melancholy interest to the neighborhood of the great cities of Europe and America. The same feeling gave existence to the wondrous Pyramids, fit monuments of earth's mightiest rulers, and the rude stone-heap of the desert, where rest the body of some robber-chief — to the sculptured pomp of Westminster Abbey, and the whitened pailing, unpretending cross, and flower-covered grave of the simple cottager. Cast your eye around you, and you behold its working here — on the right hand and on the left, you may behold the monuments and the tombs, erected by the piety of the living to the memory of their departed friends — and even beyond, where the poor, the unknown and the friendless are buried, their graves are distinguished by some frail memorial of their past existence. How meet, then, that this sentiment which pervades all, should be manifested by our fraternity. How natural that those whose hands have been joined in the offices of friendship, whose hearts have communed together in the spirit of love, whose minds have been united in the contemplation of the power and sublimity of truth, should desire to mingle their ashes in the tomb. How proper that those whose duty it is to relieve the distressed, visit the sick, and bury the dead, should make all needful preparation for the decorous performance of the last act of kindness that man can render to his brother man. This preparation we have made. This burial place we have set apart for the reception of our dead. Here, remote from the din of the crowded city — distant from the toil and turmoil of life, the anxieties of business, the excitements of passion, and the strife of avarice and ambition; here, where the mementoes of man's mortality are all around us, where the dark cypress, fitting emblem, waves its mournful branches to the breeze, we have fixed our "rest." Solemn, yet dearly nourished, will be the associations connected with it henceforward. Here all that is earthly of the wise and the good, the brave and the beautiful, must submit to the great law of nature and be resolved into its original elements. We who now perform these ceremonies full of life, and strength and hope, must yield to the inevitable doom, and follow the generation that have gone before us. The duty which we now discharge towards others, those who come after us will discharge towards us. Here will our bodies repose and here our epitaphs be read. A few short years at most and we shall have fulfilled our destinies on earth, and have passed beyond the reach of its pleasures and its pains. Here the mother will weep over the grave of a much loved son, the widow will mourn the husband departed, the fair maiden will shed tears of sorrow over a father or a brother dead, and even strong and lion-hearted man will lament over hopes destroyed and the friendships of a life severed forever.

How vividly does this scene, and the knowledge of those which must follow, recall the lessons which we have been taught? How strongly do they speak of the vanity of worldly things, the instability of wealth and power, and the certain decay of all earthly greatness? How effectively do they impress upon our hearts, that

> " 'Tis not in empty or in vain delights,
> Nor in the fading echoes of renown,
> Power's purple robe or pleasure's flowery lay,"

that man should seek an enjoyment. For what are all these things at last? What are they here while gilded vanity can make no more display, and squalid misery need not hide its head? Can the charms of beauty resist the progress of decay? Can the rich man carry his wealth to his grave, or the ambitious one wield his power beyond the tomb?

> "Can honor's voice awake the silent dust,
> Or flattery soothe the dull, cold ear of death."

No! Here all distinctions cease. The king and the beggar are at last but mouldering clay. What a lesson to human pride! But why should man be proud? What is the earth which he inhabits but a point in space—what is he himself but an ephemeron in duration? The busy ant on the mole-hill, the sluggish insect on the cabbage leaf, or the gaudy butterfly that flutters an instant in the light and then is seen no more, is as great, compared with this vast universe, as the mightiest and the proudest who treads with haughty step and imperious eye among those who cringe around and fawn before him. He may deem himself a god, and he is but dust. Let him come here and learn a lesson of humility—learn how little he is, and how much less he will be. But if his mind be not shut to wisdom, and his heart still open to instruction, as he learns to be humble let him learn to hope. The grave is not the end—death is not annihilation. However insignificant in the scale of being man may be, he is still under the care of HIM to whom the infinite and the infinitissimal are alike,

> "Who sees with equal eye, as God of all,
> A hero perish and a sparrow fall,
> Atoms or systems into ruin hurled,
> And now a bubble burst, and now a world."

And HE, the great creator and preserver, would not have lighted the promethean spark within us to let it glimmer for a moment and then be quenched in eternal night. He would not have planted in our minds the love of the sublime, the beautiful, and the true, the irradicable hope of immortality; and the ardent yearning after the mysterious and the unknown had we been intended merely to pass a few days on the earth and then to live no more. He would not thus have mocked his creatures. The grave is the end of our earthly career, but it is not our end. When yonder sun shall sink beneath the horizon, he will be seen no more by our eyes, yet will not his lustre be dimmed—he will be shorn of no beam, robbed of no ray of glory, but as he courses thro' boundless space, will continue to shine on, brightly and forever. So with the soul of man—the grave will shut its actions from our view, but it will not die. The dark "valley and the shadow of death" must be traversed, but it terminates at the portals of endless day. And the spirit of man, disburdened from the clogs of earth—released from the dominion of the animal appetites and passions,

> "Shall flourish in eternal youth,
> Unhurt amid the war of elements,
> The wreck of matter, and the crush of worlds;"

scanning the workings of Almighty power, participating in the councils of divine wisdom, and basking forever in the smiles of boundless and ineffable love.

Brothers, in view of our certain fate here, and of the bright and hopeful hereafter, with what devotion should we uphold the holy principles of our Order? These teach us to despise the vanities and selfishness of the world—to look beyond its wealth, its power, its titles or its praise—teach us to care but little what men say of us, or how we may be regarded by our fellow-worms—but to practice the virtues of temperance, prudence, honor, and benevolence—to go about in the highways and byways, in the nooks and corners of the earth, doing good for the sake of good, not seeking the reward of men, but finding it to the improvement of our own hearts and in the bright hope of the treasure which we are laying up for ourselves in another and a better world. Let us never forget to practice lessons which we have been taught. Let us show that we are worthy members of that great brotherhood, by relieving distress, sharing out worldly goods with the destitute, smoothing the pillow and cooling the feverish brow of sickness, and finally, when all else has been done, by burying decently and respectfully the dead.

Brothers, neither my powers nor your patience will permit a long discourse. It is enough for me to have recalled to your minds on an occasion like this the principles and the duties of our beloved Order. It aims to establish Friendship, Love and Truth, and to do this by the workings of Faith, Hope and Charity—

In our hearts, enshrined and cherished,
May these feelings ever bloom,
Failing not when life has perished,
Living still beyond the tomb.

The remarks of Mr. Larue were listened to with profound attention, and they produced a pleasing effect. The orator sat down amid solemn strains of music from the bands, which harmonized with the feelings of the audience. The Grand Master then announced Mr. G. W. Christy, who rose and recited a beautiful and appropriate poem, written by himself for the occasion.

At the conclusion of the poem the caskets containing the ashes of Odd Fellows were deposited in the reception tomb, the Grand Chaplain reading the Odd Fellows' funeral service. The Rev. Bro. Whitehall then pronounced a prayer and benediction, when the procession again formed on foot and marched to Lafayette Square, from whence the Grand Lodge was escorted to its room by the two Encampments; the other Lodges filed off to their rooms — and thus ended the ceremonies of the day.

◆

Give and Receive.—When we hear a man fret about the unkindness of the world—the lack of sympathy, and the false friendship abounding we are always prepared for one who does nothing to receive the good will and kindness of others. Does such a character ever bestow a smile, speak a kind word, or deny himself to benefit a fellow creature? To receive the good will of others, we must bestow our favors. If we would be smiled upon, we must not forever wear a frown. If we would see the tears of affection in others' eyes, we must not possess hearts too cold and dead to weep. No tender-hearted man—no affectionate, pleasant and agreeable person is left long to mourn over the bad passions of others. He receives in abundance those favors which he bestows.

THE NEW YORK CONTROVERSY.

We copy from that excellent journal, the *Mirror of the Times*, the following facts in relation to the origin of the unpleasant difficulties in the Order in the State of New York, and ask for them an attentive and impartial reading.

We must carry the minds of our readers back to a period antecedent to the November session, 1847, when the G.L. of New York adopted the New Constitution sent down to them from the G.L. of the U.S. with directions to "adopt or reject, or amend or adopt." This is necessary to a fair and thorough understanding of the matter.

The reader will bear in mind that up to November, 1847, there was but one jurisdiction of the Order in this State, and that up to August, 1846, the *only* G.L. of this State was working under a constitution adopted in 1837, at which time there were but six Lodges, all told, and these few were all located in the city of New York. Belonging to these Lodges were seventy-five Past Grands, and 558 members. The Order was then comparatively unknown, and exceedingly unpopular, and of consequence did not embody that amount of intelligence necessary to justify the production of a constitution suited to a state of society that its founders never anticipated. In the infancy of the Order in this State, the entire management of affairs was confided exclusively to a few prominent leaders, who talked themselves into an importance in the eyes of the unwary, and willingly assumed and exercised an unlimited sway over the acts and doings of the jurisdiction. A reference to the printed proceedings of the G.L. in the incipiency of its formation, and during the first few years of its existence, will satisfy any intelligent mind that a few ruled the majority at their will and pleasure. The constitution framed by the few and adopted by the rest, bears upon its face the clearest proof that either its framers did not calculate upon extending the Order much beyond the limits of the city and its suburbs, or if they anticipated the increase of Lodges throughout the State, as has taken place, they were determined to retain in the hands of the city the power authoritatively to coerce the country into a state of unconditional vassalage. Hence the provision of the constitution by which amendments were to be introduced to meet the emergencies of the Order, was so exceedingly defective as to make it utterly impossible for the country to obtain a change, however desirable and necessary, without the aid and co-operation of a large number of Past Grands, residents in the city. This fact we shall exemplify to the dullest mind when we shall have arrived at a certain stage of the history we are writing. It will then be seen that without the aid of city proxies no change could have been effected, and that therefore city proxies were in fact the right arm of defence to the country. This fact stamps the statement of the factious and lawless minority who were determined to rule or ruin the Order, with falsity, when they attributed the restlessness and dissatisfaction that existed in this jurisdiction, and the anxiety for a reformation, to the country brethren. They know to their heart's content that intelligent and pure minds in their midst were the chief promoters of reform and progress in the Order in this State, and but for their zeal, perseverance and fidelity the iniquitous system by which the city ruled the country as with a rod of iron, would have continued until the better portion of the Order would have retired from her communion with disgust.

The defects of the old constitution were *legion*, and withal so glaring that a reference to the journal of proceedings of the G.L. of this State will convince the most incredulous that for several years past a manifest restlessness existed in the fellowship, and efforts were made to correct the abuses. The country being in the minority, and the city composed almost exclusively of those opposed to a change, however called for by the exigencies of the case, no sooner was an effort put forth to introduce a reform, however trifling, than it met with decided opposition, and was put down in a summary way by those who acted upon the principle that might gives right.

The dissatisfaction increased throughout the State, until after the lapse of a few years the Order out of the city made a vigorous and just effort to introduce a more equable state of things. This move was frustrated by a disgraceful expedient on the part of city Past Grands, (among whom were numbered the same leading spirits of our day) and resulted in the severance of many Lodges from the Order sometime. One of the expedients resorted to by the lawless opposers to reform, we will notice. The Past Grands of the city went up to Albany and forcibly took the Charter and books of the Grand Lodge and hurried back to the city with their ill-gotten spoils. Instead of being ejected from the Order for this base stratagem to distract the councils and defeat the peaceable reform sought after by the country — these men managed to have the country Lodges expelled from the Order, and by the aid of *foreign* help succeeded to establish themselves more fully in power. Subsequently an effort was made, and proved successful, in persuading the injured Lodges to ask and obtain restoration to the Order. We do not care to say more at present upon the unhappy occurrences of those days, as our object is more particularly to refer to the present state of things.

Few alterations were permitted to be made, and those of but comparative moment, up to 1846, when a universal desire was expressed for a change in the constitution and government of the Order in this State, corresponding with the spirit of the age, and the wants of the brotherhood. The move then made was one that presented an aspect too commanding, advanced pleas too urgent, and unfolded events in prospect of too momentous bearing upon the destiny of the Order to be regarded with utter unconcern even by those who stood opposed to it.

The necessity for a reform was irresistible. No longer could it be staved off. What wonder, we ask, that a general, a spontaneous and universal cry should have come up demanding a change? Let us only look at a few of the many defects of the old Constitution, and we are mistaken if the Order in other States do not evince greater surprise at our endurance of wrongs and grievances so long, than at the move to reform the system in vogue. We subjoin the following synopsis of defects found in the document prepared by a convention of the friends of reform, and leave the subject at present to the reflections of our readers.

"1st. It allowed the Grand Lodge to be composed of representatives embracing all the Past Grands in the State; each Lodge then adding four to the number every year. There were then 2200 representatives in 1846, and over 2800 in 1847—so large a body took from the Grand Lodge all claim to be a *deliberative* body.

"2nd. It provided that all elections of Grand officers should be held in the Grand Lodge room in New York City, and was thus unequal in its operation, inasmuch as representatives from a distance could not exercise the right of voting, except at great expense and loss of time. The officers so elected might not be the choice of a majority of the electors.

"3d. It provided for the trial of all cases of appeal before the grievance committee in the city of New York alone, where Lodges located at a distance could not attend with witnesses except at great expense, and the system of appeals had been so mismanaged and abused that it was universally condemned by all Lodges which had been so unfortunate as to be parties thereto.

"4th. The sessions of the Grand Lodge were held nominally every quarter, but in reality about twice a month; whereby the representatives from the distant Lodges could not participate in the right of legislation, and the whole business of the Grand Lodge was monopolized by those residing near its seat.

"5th. Special sessions could be called at one day's notice in the public newspapers of the city of New York, and important business could be transacted at a time when more than three-fourths of the representatives could have no notice of the meeting.

"6th. The system of fixing fifty members as the maximum number of a Lodge's votes by representation, was unequal, because a Lodge of 51 members had as much voice as one of 500, although the larger Lodge paid ten times the revenue of the smaller.

"7th. Allowing a representation from only five Lodges to form a quorum for the transaction of business, affecting the business of two hundred and forty Lodges.

"8th. The raising of a revenue far beyond the wants of the Grand Lodge, by a per centage on the receipts of subordinate Lodges, taken from their funds, and thus weakening their ability from their revenues to afford the relief for which the Order was designed.

"6th. The concentration in the Grand Lodge of the sole power of redressing even petty grievances, granting dispensations for lectures, celebrations, admission of expelled members, and a great variety of other trifling business, caused its meetings to be frequent, and hindered and delayed the transactions of more important business, vital to the welfare of so great a jurisdiction, except at great sacrifice of time.

"10th. The right in the representatives of two Lodges to call the vote by representation of Lodges on the most trifling questions, whereby in every vote so taken from one hour to one hour and a half or more, would be occupied."

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These must have convinced fair-minded readers, that there was a great and growing necessity for a radical change in the government of the jurisdiction. When we add to these palpable evils to be seen and read in the written law of the Order, that odious custom of appealing from the written law, to what was called "ancient usage," which means opinions expressed at divers times and under a variety of circumstances, by different persons occupying the high places in the Order, and these often contradicting themselves; and substituting these crude and vague decisions for the "law and testimony," disgusted intelligent minds, and brought the decisions of the G.L. into a condition bordering upon contempt itself. The legislation of the body varied almost with the frequency of its meetings—and these were adjourned over from week to week, so that one quarterly session of the body continued by adjourning over from night to night, week after week, until the next commenced. The consequence was, that men who desired to have opportunities to be with their families, or to have time to attend to something else besides Odd Fellowship, were necessarily worried out, and a few persons who cared not for unnecessarily increasing the expenses of the Body, so that their private ends were answered, had every thing under their own control and management. Besides the country Lodges were excluded from having any hand in the legislation of the Body excepting by their proxies, and these in some cases not only dishonestly misrepresented the Lodges for whom they acted, but in more than one case gloried in their shame by proclaiming their avowed determination to vote contrary to positive instructions.

This state of things continued until a number of intelligent brethren, having passed thro' the chairs and becoming members of the Grand Lodge, witnessed such gross abuses in its proceedings, and such an inequality in taxation and representation of subordinate Lodges, and particularly the glaring injustice done to the country Lodges, they determined to aid in effecting a more equable and proper state of things.

The friends of reform in the city concentrated their influence, and gave the country to understand that they might dispense with unfaithful proxies, and substitute in their place those who were willing to aid them in producing the long looked-for and necessary reform. This was cheering intelligence to those, who for years had patiently submitted to burdens placed upon them intolerable to be borne—burdens which their task-masters would not ease up under the most urgent appeals and remonstrances. Soon the Lodges in the country availed themselves of the help of honest and faithful proxies, who true to their trust stood at their posts and carried forward the reform articipated to its desired consummation.

The demand for reform now became general — it was as "the voice of many waters, and as the voice of mighty thunderings," in the ears of those who, though they determined to oppose every effort of the kind, felt the day of retribution was coming, and they would be unable by fair means to prevent the issue before them. They looked around them when in Grand Lodge assembled, and though they saw not, heard not the country personally by their regular representatives, yet they did see in their midst, and they did hear the country through their proxies, what was infinitely more annoying to them — for in their midst were those, faithfully and perseveringly advocating principles and measures, which contemplated no wrong or injustice to the city, but merely right and justice to the country. The union of city and country was brought about by the pressing and indispensable necessity for a thorough change in the goverment of the Order. City and country sent forth a loud, emphatic and authoritative demand for a reform suited to the great increase of the brotherhood, the wants of the Order, and consonant with the growing intelligence of the age.

The G.L. was divided into two distinct classes. The one part were pledged to reform. The other the avowed opponents to change, however necessary. The contest was one of principle with the former — of prejudices growing out of personal views and objects, with the latter. The contest waged so fierce, that it was carried out of the G.L. into the subordinates, and the contest for the principles of reform entered not only into the elections of the G.L., but was carried into the subordinate Lodges. Candidates for office in Grand and subordinate bodies received their support from those favorable to their principles.

And here we will take occasion to observe, that the subject of reform was not discussed more freely and fully in the country, than in the city. In Lodges and in private circles, matters of reform were subjects of familiar conversation. In this way the minds of the Order were generally prepared for a change.

At the August session, 1846, two candidates for Grand Master were presented to the Grand Lodge for the suffrage of its members. Jos. R. Taylor, now Past Grand Master, was supported by the friends of a thorough reform, upon the strength of a personal pledge that he would give his entire support to every measure contemplating the salutary reform sought and desired. Wm. Sutton was supported by the opponents of reform, although he had been so convinced of the necessity of some changes as to offer thirty-two amendments to the old Constitution, to be acted upon that session. The fact of this man being forced to make such concessions in reference to the then existing defective system, was of itself proof positive, that it was an odious and abominable system of wrong and injustice. Other amendments were offered by several representatives for action at the same session. The whole number exceeded one hundred. This will convince the most incredulous person, that a great dissatisfaction existed in the minds of the Order generally upon the subject, and that such a state of things would not much longer be endured.

The friends of reform soon found themselves in the majority and set themselves to work in the matter. They found, however, that to expect the accomplishment of an object so universally desired and demanded, would be met with an opposition from the minority of the Past Grands in the city, which by the aid of a certain provision in the old Constitution, would render it an herculean task, and indeed impossible without postponing the matter almost *ad infinitum.* The provision to which we allude prevented amendments unless the proposition was made by the representatives of two subordinates in writing at a regular session, referred to the next annual session, entered on record and reported to the subordinates, and at the time of its determination must have received *two-thirds* of vote by representatives present to adopt the same. By the rules of the G.L. a division of a question could at any time be called for when the sense would admit of it. As most of the proposed amendments to be offered to change the Constitution were susceptible of division, it was evident to the reform party, that should a resort to this method to stave off action be made, then merely the call for a division of such questions as were divisible, the separate actions on all the amendments so offered, would have required at least *one hundred and sixty votes by representation.* As each vote by representation would occupy from one hour to one hour and a half. Now upon the supposition that no discussion took place upon the proposed amendments, (which as a matter in course was incredible,) the voting alone, allowing ten hours for each day's session, would have occupied about ten days, and in all probability would have consumed double that time. When we add to this the unnecessary consumption of time taken up by motions to lay on the table—to postpone—calls for the previous question—and motions to adjourn made for no other purpose than to vex and worry the patience of members to compel them to retire from a feeling of disgust, it will be seen that a very few factious persons could keep the Lodge together for two months to have disposed of the business. This course was pursued by the opponents of reform, and they made their boast of doing it at all hazards. And well did they redeem their pledge to oppose step by step every stage of reform. On one particular occasion, from half-past seven in the evening until a quarter of two in the morning, some dozen of these opponents to a change kept calling for adjournment—for the previous question—and making divers motions, and then demanding a vote of Lodges by representation, so as to prevent a measure being passed that looked to the object they dreaded and opposed. Being taught by bitter and painful experience that this provision in the old Constitution would be wielded by a few evil-disposed persons to keep at bay hundreds of those favorable to reform, and satisfied by the past, that this would be resorted to, the friends of a thorough change were convinced that only one alternative was presented, or defeat was inevitable. To avoid all this kind of petty and vexatious manœuvering, the friends of reform offered as a substitute for all the amendments, a proposition to strike out the amending clause of the old Constitution, and insert a new amending clause, providing for a revision of the Constitution by a Convention composed of a delegate from each county having less than one thousand members—two delegates when the number amounted to one thousand, and one for each additional thousand. These delegates were to meet in November 1846, and revise the Constitution, and propose such amendments thereto as two-thirds might agree upon. The proposed Constitution was then to be submitted to the Lodges, and if approved by a majority it should be adopted, and go into effect on the first day of the regular session succeeding that at which the result should be announced in the Grand Lodge.

The measure contemplating the call for a convention met with general approbation. We will here mention one material fact, which will show the strength of conviction upon the minds of city brethren as well as those in the country, of a necessity for a complete and radical change. The Editor of this paper, then a member and P.G. of Meridian Lodge, No. 42, previous to the August session 1846, offered a preamble setting forth the defects of the old Constitution, and appended thereto two resolutions—one recommending a call of a convention to adopt a Constitution suited to the exigencies of the Order in this State—the other, instructing the representatives of said Lodge to bring forward in the G.L. a resolution to this effect, and sustain it by their voice and vote. This preamble and these resolutions were unanimously adopted.

When the annual session was held the election for Grand officers turned upon the principles and pledges avowed by the candidates, and understood by the members in that light. Jos. R. Taylor, the reform candidate, was elected by the vote of 417 to 148 for his opponent. This vote made such a deep impression upon the minds of those opposed to a reform of their certain defeat, that they apparently shrunk from the contest, and many of them were absent on the second day of the session, when the proposed amendments were taken up. The amending clause of the old Constitution, that presented a formidable obstacle to all amendments being carried through, was stricken out by a vote of 129 to 15, and the clause calling the convention was passed by a vote of 129 to 13. The recreant Grand Master elect voted in the affirmative, and his opponent in the negative, on both these points. So far as the city vote was recorded, the call for a convention was as loud and emphatic almost as the country.

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Habits.—Character is the substance—reputation the shadow only, sometimes shorter. How important, then, is care in the growth and formation of habits, since character is but a "bundle of habits," that years have been picking up and combining; and when combined, you may annihilate the composition, but you cannot alter it. It is no easy matter to drop habits, even those that hang most loosely upon the outside. We have an attachment to them, or they have an attachment to us, which is not readily separated. They are like an old pair of shoes, which, though there are no advantages attending them, still they are easy, and we are loth to "cast them off." They are like an old hat, which, though it has become "seedy," and unsightly, still it is comfortable to our head, and we dread the breaking of a new one. How important it is that we form good habits.

ODD FELLOW'S SUPPER.

We take pleasure in complying with the request of our Pittsburgh brothers, in copying from the *Chronicle*, the following interesting account of a supper in that city on Monday evening, March 5th.

ANGERONA SUPPER.—The supper given by Angerona Lodge, I.O. of O.F., to the officers of the Grand Lodge, came off at Brown's Hotel on Monday night. All who were present will unite with us in saying that the supper prepared by Messrs. Brown & Connelly, for the occasion, was the most sumptuous repast that has been served up in this city for some time; all the delicacies and luxuries which would tend to tickle the palate of an epicure were strewn over the tables in superabundance, and the mahogany groaned under the weight of the "substantials."

After the company had done ample justice to the good things of "mine host," the cloth was removed, and the following gentlemen appointed officers of the evening: President, H. Michell, Esq; Vice Presidents, J. S. M. Young, W. B. Hunter, W. R. Morehead, and R. Connor; Secretary, L. A. Clarke, Esq.

The President, in a brief and neat speech, stated the object of the festivites, and thanked the company for the honor conferred on him, and closed by calling on the Secretary to read the regular toasts.

REGULAR TOASTS.

1st. Odd Fellowship: Founded upon the eternal principles of Friendship, Philanthropy and Beneficence.

2d. Our Order: Its objects is to inculcate a devotion to the cause of Friendship, Love and Truth.

3d. The Grand Sire of the Grand Lodge of the United States.

4th. The Grand Lodge of Pennsylvania, and her efficient officers.

5th. The President of the United States.

6th. Our Federal Government: Esto perpetua.

The following letter from Messrs. Curtis, Helm and Allen, was received and read:

PITTSBURGH, March 4, 1849.

J. H. SAWYER, Esq.

Dear Sir and Bro—Your kind favor of yesterday evening is at hand. We regret to say that circumstances beyond our control forces us to leave your city this evening. We had hoped to have spent a few hours with you last evening, but were detained one day longer than we had expected. It would have afforded us much pleasure to mingle with our Brothers of Angerona Lodge, No. 286, on the occasion you refer to, and can only say that stern necessity requires us to be at home on Tuesday next. Will you have the goodness to present our best respects to the Brothers of your Lodge, and allow us to suggest the following sentiment:

Angerona Lodge, No. 289: She stands as the proud advocate of our principles: may her course be onward, and may her members learn the lessons of love taught in our Lodge rooms, so that she may be pointed at only as an example for Lodges to imitate, and may ber members never weary in well-doing.

Truly, your Brothers,
WM. CURTIS,
THOS. HELM,
WM. M. ALLEN.

By Wm. Curtis—Angerona Lodge No. 289: The fond offspring of a kind parent, an ornament to the city of Pittsburgh; may peace and love be ever its guiding star, and may unity be always with her.

By Thos. Helm—The Lodges of the I.O. of O.F. in the city of Pittsburgh: We hail with pleasure the dawn of a new era in their existence; long may they go on to dispense the principles of our Institution, until sorrow shall know no want, and every good member of the community be united with them.

By W. M. Allen—Officers and members of Angerona Lodge, No. 289: A model to all who desire to perpetuate the eternal principles of our Order, Friendship, Love and Truth.

VOLUNTEER TOASTS.

By J. H. Sawyer—The members of our Order in this district: In the language of our ritual may they cultivate the true and fraternal relations designed by the great author of our being; and may all distinctions and dissentions be offered up on the altar of F., L. and T.

By a Member—R.W.D.G.M. Henry S. Patterson: A gentlemen and a scholar, whose sterling integrity eminently qualifies him for advancement in the Order.

By a Member—Mayor Herron: May his future carreer be as glorious and brilliant as his past been useful and meritorious.

To this toast Captain Herron responded in a neat and handsome manner.

By B. C. Sawyer, Jr.—The genuine Odd Fellow: Humane, courteous, upright and true; he is a shining light whose genial rays are constantly imparting joy and happiness to all that surrounds him.

By a member—D.D.G.M. Johns: An energetic Odd Fellow; may happiness crown his efficient acts.

Mr. Johns in an able manner responded to the toast, and concluded his remarks by offering the following sentiment:

By M. S. Johns—Friendship on marble—dissension on dust.

By A. Cammon—Odd Fellowship: A community of interests admirably calculated to enforce the duties of morality, and imprint on the memory some of the noblest principles that can enrich and adorn the human mind.

By a member—Our Philadelphia Brethren: Though absent in person yet not in remembrance.

By L. A. Clarke—Pittsburgh Lodges: May past difficulties be buried in oblivion, and the links which bind us in fellowship be more firmly riveted by this night's festivities.

J. H. Foster.—May he have a speedy and prosperous voyage to the Gold Diggins, unbounded success in gathering the "dust," and a safe return to his family and friends.

F., L. & T.—By the practice of the cardinal virtues of Faith, Hope and Charity—in Unity, Peace and Concord, we will set forth the wisdom, strength and beauty of Love, Purity and Fidelity.

By J. H. Sawyer—P.G.P. Fritz, of Philadelphia: A bright and worthy Odd Fellow and an honest man.

By J. H. Sawyer—R.W.D.G.M. H. S. Patterson: One of the brightest ornaments of our Order; higher honors await him. Those who know him regret his absence from this our festive board.

By Wm. C. Meredith—P.G. John H. Sawyer: Angerona has always found him one of her most faithful, energetic and efficient members: may he long live to promulgate the peculiar characteristics of our institution.

By J. B. Tebbetts—Angerona: May our little bark, taut and trim, with a prosperous gale, speed its course on its mission of love and good will, and safely reach its destined port, richly laden with the fruits of Friendship, Love and Truth.

By J. H. Sawyer—Bros. Allen and Helm: Faithful and tried advocates of F., L. and T; may we have many such Odd Fellows.

By F. E. Volz—The Ark, which sets sail monthly from the port of Columbus, Ohio, always ladened with the richest treasures of the mind, worthy the patronage of every Odd Fellow.

By J. H. Sawyer—The Press: The safeguard of the nation.

This sentiment was responded to on behalf of the Press, by both Mr. Dunn and Maj. Kaine.

By J. C. Dunn—Mayor Herron: Those who cannot go home, he will furnish with this night's lodgings.

By a Member—P.G.M. Jos. Langer: A worthy member of our mystic Brotherhood.

By a Guest—Good Intent Stage Company: If not better than any other, it certainly has MORESHEAD-ON.

By Wm. C. Meredith—Alex. E. Glenn: The Grand Master of Ohio; an Odd Fellow who will reflect honor upon the exalted station which he has recently been called to fill.

By M. N. Sloppy—The principles of our Institution: They sprung into existence at the creation of the world; they will survive until time shall be no longer.

By J. C. Dunn—Capt. Herron: May his administration of city affairs be as satisfactory as his conduct in Mexico was glorious.

The Grand Encampment of Pennsylvania: As tight a craft as has been launched upon the tide of charity, and bound never to wreck upon the shoals of bigotry while there is such a *Helms*-man at the wheel.

By L. A. Clarke—Our Order in the 7th District: May our actions to each other prove that we are not merely Odd Fellows in name.

By Thos. Dunn—Our Host and Hostess: None know them but to love them, as many weary travelers who have found repose beneath their hospitable roof, and enjoyed the delicious viands which grace their table, will ever testify.

There were a great many other sentiments read, but our limited space to-day will not permit us to publish the whole of them. The festivities were kept up and the party enlivened by the excellent songs of Murphy, until the short hours gave notice that it was time to depart. At three o'clock the company dispersed, the utmost harmony having prevailed with all during the evening.

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BE PUNCTUAL.—Be punctual and methodical in business, and never procrastinate. Numberless are the evils which proceed from delays. They prevent the accomplishment of half of the purposes of life, in the habit of putting off till to-morrow what might be done today. They beget, first, negligence, by familiarizing us with omissions of duty; secondly, falsehood, in order to conceal our faults; thirdly, dishonesty, with a view to amend it; and lastly, open crime, as the result of a gradual inducting process, begun with procrastination.

The Ark.

ALEX. E. GLENN, Editor.

BENEFITS.

Our Order provides for the payment of a certain sum weekly to its members, who are sick or disabled so that they cannot pursue their usual business avocations, provided such sickness or disability is not brought on by improper conduct. This is what is called *benefits*. Every Brother is entitled to the sum, no matter what his condition in life, whether rich or poor, and it is the duty of all to receive it. Our Order makes *no distinctions* in *any respect*, among its members, who are in good standing. But there are certain requirements in order to be entitled to the benefits, the principal one being that the Brother shall pay up his dues to the Lodge. If a Brother suffers himself to become indebted to the Lodge, he forfeits his right to benefits. Nor can a Brother while sick, pay his arrearages and claim benefits. This is a decision of the G.L.U.S. How important it is then that Brothers keep "clear of the books"—that is, pay up their dues. It is the duty of the relief committee to attend promptly to the payment of benefits to Brothers who are entitled to them, when within their reach; and never permit the claim to come before the Lodge, or be neglected, as is sometimes the case. This always creates unpleasant feelings; and such neglect, where it is culpable, ought to receive severe punishment. Nor should any Brother, through motives of delicacy, permit his just dues to remain unpaid. If he is entitled to benefits, and has been neglected, it is his duty to make the fact known. He can always find a Brother willing to attend to the matter for him; and bring it before the officers or the Lodge. Such things ought not to be permitted to pass along from time to time; but should always be attended to immediately. In order to induce Brothers to see to this, a limit should be fixed by Lodges after the expiration of which claims for benefits would not be entertained. Some Lodges have fixed such a limit, though it is not general.

We say the relief committee should always attend to the payment of benefits promptly, and no such thing as a *claim* for them ought to come before a Lodge. Yet if there is neglect, let no motive of delicacy induce a Brother to withhold his claim. The benefits are *his right*, and he should not fail to make it known. If a Brother resides at a distance from his Lodge, and becomes entitled to benefits, *he knows it*. He therefore should have no hesitation in complying with the Lodge rules in furnishing the evidence required, and establishing his claim. There is no necessity for any one finding fault with his Lodge for requiring a compliance with its laws.

The G.L.U.S. at its last session, made a decision in reference to the payment of dues and benefits, which are of some importance; and we copy the decision, embraced in a report of the committee on the state of the Order, as follows:—"That the dues to a Lodge accrue weekly, and only for the convenience of the Lodge are paid at stated periods. It is therefore at any time the right of a brother to pay his dues; but the committee are also of opinion that in case a brother has neglected to pay his dues for such length of time as to be debarred, by the rules of his own subordinate, from drawing benefits, while sick, he cannot be permitted, while he continues sick, to come in and pay his dues so as to entitle himself to benefits, since an injury would be thereby inflicted on such members of the Lodge as are regular in payment of their dues. The brother by his own act has committed wrong, and it would be improper to permit him to derive benefits from his own negligence."

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GRAND ENCAMPMENT OF OHIO.—This body held a stated meeting on the 21st of April. Among the business transacted was the election of P.G.M. THOMAS SPOONER Grand Representative to the Grand Lodge of the United States to fill the vacancy occasioned by the resignation of Bro. BROUGH. The election of Bro. SPOONER will be gratifying to his numerous friends, and may be regarded as an entire approval of his course at the late session of the G.L.U.S.

NEW LODGES.

Clement Lodge, No. 129, was instituted at Bridgeport, Belmont county, on the 23d of March, by the Grand Master, assisted by P.G. Brown of Mt. Pleasant Lodge, No. 63, and a number of Brothers from Wheeling, Va., to each of whom he returns his thanks. The following are the officers of the Lodge: Edw. Heatherington, NG; Elias Drew, VG; Abram C. Hogue, Sec'y; John D. Sterling, Treas. Two gentlemen were initiated. This Lodge is located in a good community, and with proper care, and due caution, it can be made a credit to the Order. Saturday is the night of meeting.

Cadiz Lodge, No. 130, was instituted at Cadiz, Harrison county, on the 31st of March, by P.G. Charles E. King, of Mt. Pleasant Lodge, No. 63, assisted by P.G. Geo. Brown, and other members of Mt. Pleasant Lodge, No. 63. The following are the officers: M. P. Brister, NG; Jesse H. Lacey, VG; John McCormack, Sec'y; J. S. Forbes, Per. Sec'y; William McKinnon, Treas. Eleven gentlemen were elected members, nine of whom were initiated. Friday is the night of meeting. P.G. King says—"There is a fine prospect for a good Lodge at Cadiz, as they have commenced with the best of men." He returns his thanks to the Brothers who assisted him at the institution.

Vesper Lodge, No. 131, was instituted at Neville, Clermont county, on the 11th of April, by the Grand Master, assisted by P.G's. Parker, Mellen, Fosdick and Lewis, and Brothers from Milford, Milton, New Richmond and Ripley, to all of whom we return thanks. The officers of the Lodge are W. P. Kinkaid, NG; Thomas H. McGuire, VG; D. McMillan, Sec'y; L. W. Fee, P. Sec'y; W. E. Davies, Treas. Nine gentlemen were initiated; and the Lodge commences with flattering prospects. Wednesday is the night of meeting. This is the fourth Lodge in Clermont county; and if the new Lodge follows the example set by the others, in initiating none but good men, and carrying out the true principles of the Order, it cannot fail to be an ornament to Odd Fellowship.

PROCEEDINGS OF THE GRAND LODGE OF OHIO.

The Grand Lodge of Ohio, at its session in July, 1848, adopted a resolution authorizing the Editor of The Ark to compile and publish, on his own account, the proceedings of that body from its organization in 1832 up to that time.

The labor of compiling, and the expense of publishing the proceedings, will be greater than many may suppose; but we are willing to undertake it provided the Order in the State subscribe liberally enough, that we may see our way clear. We cannot undertake it at any risk. A prospectus has been issued, and sent to many of the brothers; and if sufficient interest is felt in the matter to induce brothers to subscribe, and enough names obtained to justify commencing the work, it will be issued early in the coming year. We are well satisfied we shall make nothing in the undertaking, as the book will be a large one for the price proposed; and its sale will be limited to a particular class. Still in order to preserve our records and put them in form to be reached by all, we are willing to perform the labor if our time is paid for.

There are now not more than five or six full copies of the entire proceedings of our Grand Lodge to be found. It is important that our proceedings should be preserved; and a re-publication is the only way to preserve them. If the work is published it will include the proceedings of the July session, 1849.

The price will be $2,00 per copy, delivered. Those who obtain subscribers are requested to forward them to us at the July session of the Grand Lodge.

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Tennessee.—We have received from Bro. **Wilkinson** of Lafayette, the proceedings of the Grand Lodge of Tennessee, at its semi-annual communication in January. The business transacted was of a local nature. The Order in that State is moving on harmoniously and is prospering. Bro. W. will please accept our thanks for his kind attention; and we assure him that future favors of the kind will be gratefully received.

LECTURES IN LODGES.

Although we do not receive the Golden Rule in exchange, yet we are occasionally favored with a perusal of its pages. It will be remembered that for reasons best known to the conductors, that publication declined exchanging with The Ark. We have not *felt* the loss very sensibly, and of course have not mourned over it.

The Golden Rulé now purports to be "the organ of the Order, published under the auspices of the M.W. Grand Sire!" Whether this be the fact or not, we have no means of knowing, yet such it declares itself to be. We, however, cannot permit ourself to believe that the M.W. Grand Sire gives his sanction to many things which appear in its pages—matters sent forth as law which are any thing else but law—the mere *opinions* of the Editor, declared to be law, when he has never consulted the law on the subject!

For an instance, take the Golden Rule of March 24th. From an article headed "Lectures in Lodges," we copy as follows:——"an opinion has generally obtained, that the R.W. Grand Lodge of the United States prohibits all lectures, as well private as public, before the Lodges, unless permission is first asked and received from the State Grand Lodge. Now this is an error. There is no such prohibitory law. *Public* processions and lectures are forbidden, it is true, without special permission, but not so are private lectures. On the contrary, they are encouraged and invited, and come into the regular order of business. *Any Lodge in the United States has full liberty, at any time, to have a lecture 'for the good of the Order,' in private.* Such is the obvious intention of the G.L.U.S., and no State Grand Lodge we believe has ever attempted to establish a different law—with the exception of that of Ohio. In that jurisdiction we learn that all lectures are forbidden, but for what reason we have not been informed."

Now the individual who penned the above was either very ignorant, or else for selfish purposes, desired to misrepresent the law. Lectures in *private*, as well as public, *are forbidden* by the G.L.U.S. without permission from State authorities. For proof, we refer to the Digest, page 31, sec. 3; and also to page 51, sec. 38. The law was enacted in 1844, and is perfectly clear on the subject. We annex the report and resolution adopted at that time, as follows. (See proceedings G.L.U.S., vol. 2, pp.56, 57.)

"Rep. Moore, of District of Columbia, from the committee on the state of the Order, made the following report, which was read and accepted, and the resolution adopted:

To the R. W. Grand Lodge of the U. States:

The committee on the state of the Order, to whom the subject was referred, report herewith, in pursuance of the recommendation of the Grand Sire, a resolution restraining improper lectures on the subject of Odd Fellowship—a practice that is rapidly growing into a serious evil. It is not the wish of the committee to prevent free discussion among the members, so far as is consistent with their duty not to involve themselves in public controversies in relation to the Order. Satisfied of the correctness of the principles and doctrines inculcated in the lectures accompanying the degrees, the committee believe that they will bear the test of the severest scrutiny; but they protest against the propriety of individuals, *without authority*, and *often without experience*, attempting to expound to an assembly of brethren or citizens, the doctrines of the Order, according to their own peculiar views of religious sectarianism, or of temperance, or of any other subject which they may choose to introduce and discuss. The same objection applies in many cases to essays which profess to treat of things pertaining to the Order. They reccommend the adoption of the following resolution:

Resolved, That the delivery of lectures on Odd Fellowship, either in Lodges or in public, is not consistent with the duties of brethren of this Order, unless they be authorized to act in such a capacity by special enactment of Lodges or Encampments of the State or district within whose jurisdiction the lectures are delivered; and all enactments of Grand or subordinate Lodges having such an object in view should expire by limitation within some reasonable space of time."

Now, what can be more clear than this? Yet the Golden Rule editor very positively asserts that there is no such law; and he is himself perambulating the country, lecturing in Lodges, without permission!

In Ohio, that law, like all other laws, is enforced; and we find it a good one. It prevents individuals, *without authority* and *without experience*, from undertaking to *explain* the principles and work of our Order, and thus lead our Lodges astray. Some years since we experienced difficulty in this State in this respect from the fact that the Golden Rule editor attempted, and did in some instances succeed, in delivering lectures in Lodes, and undertook to change our mode of work. But he can do so no more. Whenever a Lodge desires to have a private lecture, it makes application; and if the Brother named is a proper one to explain the principles of the Order, permission is always granted.

Does the M.W. Grand Sire sanction the promulgation of such articles as the one we have copied? We cannot think it; and yet the paper purports to be published under his auspices! No one who has ever looked at the proceedings and law, can for a moment doubt that private lectures are not prohibited.

INDIANA.

We are much obliged to G.M. Brown and Grand Sec'y Noble, for copies of the proceedings of the semi-annual session of the Grand Lodge of Indiana in January last. As usual, we find many items of interest in the proceedings of this Grand body. The subject of the Wildey Fund was disposed of by declining to call on the subordinate Lodges to contribute, inasmuch as the Grand Sec'y of the G.L.U.S. had not complied with his instructions in the premises. A resolution was adopted recognizing the right of State Grand bodies to instruct their Representatives in the Grand Lodge of the Uuited States.

At the January session, there were fifty-seven Lodges in Indiana; and the reports of the D.D.G.M's. show them to be in a prosperous condition. If we are to judge from the proceedings of the Grand Lodge, great harmony and good feeling prevails in that jurisdiction, as there are few, very few *appeals* or *grievances* presented. The Grand Master in his report, says — "It is with feelings of gratitude and delight that I refer to the continued prosperity and the healthy increase of our beloved Order throughout this entire jurisdiction. Nothing has transpired, or come so my knowledge since our last communication, to disturb the general harmony. Peace and Brotherly Love prevail, and Odd Fellowship has taken a position among the benevolent associations of the age which is truly calculated to warm our hearts with gratitude to the Author of All Good, and to increase our zeal in the great cause in which we are engaged."

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Odd Fellows in Panama.—The true spirit of Odd Fellowship has shown itself conspicuously among the members of the Order on their way to California, who are detained at Panama. A meeting of the Brothers at the latter place, was held in March last, for the purpose of making arrangements to afford relief and render assistance to the sick and disabled Brothers then in the city. Contributions were raised, and a committee was appointed to attend to the wants of all Brothers and Americans who were sick in Panama; and it was made the duty of the committee to see that the sick and destitute should be properly cared for; and making it the duty of the committee to call upon members of the Order to sit up with, and aid in nursing the sick, when necessary. That this will be properly attended to, we have not a doubt; and thus one of the *great secrets* of the Order, (of which some pretend to have so much dread,) will be exposed, and the true principles of Odd Fellowship carried out and exemplified.

Among the Brothers present at the meeting we find the names of Bros. Wm. McElvaine and J. R. Welden of Mansfield Lodge, No. 19; W. Kelley, of Seneca Lodge, No. 35; and J. K. Glenn, of Croghan Lodge, No. 77. Our good wishes attend all of them; and we hope health and prosperity may attend every one; and that their fondest anticipations may be realized.

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☞ Our Pittsburgh correspondent must pardon us for the late appearance of his lettter. It was not received in time for the April No. We welcome him to our pages, and hope to hear from him often.

TO THE ORDER IN OHIO.

The Grand Master having necessarily to be absent much of his time from Columbus, takes this occasion to say to the Lodges and the Brotherhood in this jurisdiction, who may write him officially, or otherwise, that their communications will always receive his earliest attention on his return. This notice is deemed necessary in order that no one may suppose his communication has been neglected, or passed unheeded; and all may rest assured that a failure to receive prompt replies will arise either from the absence of the Grand Master, or from some other cause beyond his control.

As the correspondence of the office has been largely increased, the Grand Master begs to suggest to all writing him officially, that they make their communications as brief as the nature of the case may admit.

Wisconsin.—We are much obliged to Grand Secretary Lyman for the proceedings of the Grand Lodge of Wisconsin, at its semi-annual session last January. There were in that State, at that time, thirty-two Lodges, in a prosperous condition. No. of members, 1413; receipts $4808.

We are indebted to Bro. Holden, Grand Scribe of the Grand Encampment of Wisconsin, for the proceedings of the first session of that body. We are much gratified at the election of Bro. W. Duane Wilson to the G.L. U.S. The long and efficient labor of that distinguished Brother, in the cause of Odd Fellowship, entitles him to the honors of the Order.

New York.—We invite the attention of all our readers to an article in this number giving the cause of the origin, and the progress of the difficulties in the State of New York. The narrative is a truthful one, and is therefore interesting.

Fruit Trees, &c.— Persons who wish fruit trees, strawberries, shrubbery, &c., can find the very best and most approved varieties at the establishment of Bro. Adam Sites, adjoining this city. Read his advertisement on the cover.

Fire in Cincinnati.—We regret to learn that a fire occurred in Cincinnati, on the morning of the 22d of April, which, among other things totally destroyed the printing office of Messrs. Ernst & Hefley—the latter our respected Grand Secretary. We understand the office was insured. The Masonic Review was printed in that office; and the sheets of the first form of the May number, were destroyed. This will be a considerable loss to the proprietor, and the fraternity should make it up by sending him new subscribers, and paying their subscriptions. Mr. Moore is making every exertion to have the May No. issued in season, notwithstanding the loss.

☞ Bro. Wm. J. Kuhns, who is now traveling in Indiana, is authorized to receive subscriptions and money for The Ark.

MARRIED,

At Franklin, Warren county, Ohio, on the 26th of February, by the Rev. J. B. Mateer, Bro. Charles Myers, V.G. of Franklin Lodge, No. 11, to Euphemia Pitinger, both of that place.

At Germany, Hamilton county, Ohio, on the 25th of March, by the Rev. A. B. Stroud, Bro. Joseph B. Julen, of Clermont Lodge, No. 49, to Miss Matilda A. Deniston, of the former place.

At Columbus, on the 19th of April, by the Rev. Cyrus Brooks, Bro. William A. Fracker, of Central Lodge, No. 23. to Mrs. Sarah J. Middleton, both of Columbus.

OBITUARY.

Died, at Franklin, Ohio, on the 16th of March, after a lingering illness, borne with christian resignation, Margaret, wife of Bro. D. H. Clutch, P.G. of Warren Lodge. No. 11.

At Lancaster, Ohio, Bro. Henry Shultz, of Charity Lodge, No. 7.

At Columbus, Ohio, on the —th of March. Bro. John G. Altman, P.G. of Columbus Lodge, No. 9, after a lingering illness of consumption.

At Cheviot, Hamilton county, Ohio, on the 24th of April Bro. Benjamin F. Kelley, P.G. of Eagle Lodge, No. 100, aged 37 years, 3 months, and 29 days.

EXPULSION.

William Ogles has been expelled from Mt. Pleasant Lodge, No. 31, Mt. Pleasant, Tenn., for swindling and conduct unbecoming an Odd Fellow. Papers friendly to the Order are requested to notice this expulsion.

CAUTION.

We have received a letter from Mercer, Penn., advising us to caution the Order against a person named *W. M. Camp*, who represents himself as a *mute*, and an Odd Fellow. He is an *imposter*, and the Order are advised to be on their guard.

"THE STATE OF THE ORDER."

CORRESPONDENCE OF THE ARK.

TENNESSEE.

Extracts from a letter from Bro. Edward J. Aston, dated

ROGERSVILLE, April 17, 1849.

Hawkins Lodge, No. 41, was instituted in this place on the 16th day of September, 1848; and although the population of our village does not exceed 600 inhabitants, we have now a Lodge numbering 65 members, in good standing. Some 5 or 6 others have withdrawn for the purpose of opening a Lodge at Kingsport, Sullivan county, Tennessee — 27 miles east of this.

The officers of the Lodge at this place for the present term are as follows: Jas. K. Simpson, NG; Samuel Powell, VG; William Simpson, Treas; James H. Vance, R. Sec'y; James M. Hord, P. Sec'y.

We are now receiving proposals from builders for erecting a large Female Academy and Boarding House, which are to be built this year, and which it is calculated will cost fifteen thousand dollars. The whole to belong to Hawkins Lodge, No. 41, and under the control of the same.

A more particular description of the building and plan of our school I will give you in my next.

On the 1st day of March, Holston Lodge, No. 43, was instituted at Kingsport, Tenn., and is prospering finely, under the following named officers: James H. Vance, NG; O. H. P. Rogan, VG; L. H. Rogan, Treas; Jno. L. Gamble, R. Sec'y.

In East Tennessee the Order is progressing rapidly. Fifteen months ago there was not a Lodge of Odd Fellows east of the mountains; now there are six, and a prospect for several more soon. The opposition heretofore existing in the minds of the ignorant and uninformed, is fast disappearing, and those who have heretofore been violently opposed to all secret societies are becoming convinced that men cannot be Odd Fellows in spirit and in truth unless they speak and act like honest men. I think that the day is not far distant when we will have a Lodge of Odd Fellows in every county in East Tennessee; and may God speed the cause!

The Ark is just the thing we want, and I hope the day is not far off when your list of subscribers at this office will number at least twenty-five.

DEDICATION AT DUBLIN.

Bro. Glenn — According to previous arrangement, Evening Star Lodge, No. 104, had a public address and dedication of their new Lodge room on the 15th of March, 1849. The roads at that time being almost impassable, prevented the attendance of Brothers from adjoining Lodges, excepting Bros. Cherry and Brophy from Marysville Lodge. At 1 o'clock, P. M. a procession was formed at our Lodge room, and marched to the Christian Church, which was crowded with the citizens of our village and vicinity, anxious to hear what could be said in favor of Odd Fellowship. Rev. Bro. I. N. Walter, of Springfield, delivered us an address upon the occasion, which was listened to with great interest, and many who were in doubts before the address, were convinced that Odd Fellowship was not that "hideous monster" that some pious people think it is!

After the address the procession was remarched to our new Lodge room, where our citizens witnessed the Dedication of our new Hall by Rev. Bros. Walter and Bruner. Bro. Walter, in his address, removed much of the prejudice that heretofore existed in the minds of some of our best citizens, in regard to our Order.

Evening Star Lodge is in a prosperous condition, and the Brothers all seem to take great interest in the advancement of the work of our beloved Order, and we are carrying out in practice the principles that our Order teaches. Yours in F., L. & T.

ZENAS HUTCHINSON.

DEXTER, MICH., March 17, 1849.

Bro. Glenn — On the 15th of February last Bro. J. Movin, of Wyandott Lodge, No. 10, Special Deputy, accompanied by about twenty Brothers of our Lodge, (Huron, No. 30,) instituted Unadilla Lodge, No. 40, located at Unadilla, Livingston county; and the following Brothers were duly elected and installed officers for the present term: J. Fulner, NG; B. M. Palmar, VG; H. Hartsuff, Treas; W. W. Collins, Sec'y. Seven applications were received by card and four petitions presented, and all elected. A dispensation was granted and four were initiated. The rights and interests of our Order are duly appreciated by the Brothers of the Lodge, and I think are safely entrusted to their fostering care, and another pillar is added to the Independent Order of Odd Fellows. G.B.N.

PITTSBURGH, March 12, 1849.

Bro. Glenn— Before this reaches you, your old and faithful correspondent, "Pittsburgh," will be on his way to the golden regions of California. That he may have a safe journey, and all wished for success in his enterprise, is the sincere wish of his many friends, and particularly of myself, who has promised, as far as in me lies, to fill his place as a contributor to your valuable magazine. That I shall be able to give you as many interesting items I cannot hope, but whatever of interest to the Order transpires in this city, I shall take pleasure in furnishing for your readers.

Within the last two weeks we have had the pleasure of a visit from our excellent Grand Secretary CURTIS, accompanied by Brothers HELM and ALLEN of the Grand Lodge of this State. Their stay was not of long duration, yet I feel confident that it will be attended with beneficial results. The proceedings of a supper to which they were invited by Angerona Lodge, have been forwarded to you, therefore I need not refer to it more particularly.

Within a very short time two commodious Halls have been fitted up by some of our Lodges in magnificent style. We have now *four* Halls in the city besides one in Alleghany.

The Order here is in a flourishing condition and is rapidly drawing within its folds some of our most respectable citizens. With us the state of Odd Fellowship is in the ascendant, and the lustre of its zenith promises to exceed any thing heretofore known in this part of the country. We have now within the pale many who were at one time the bitter opposers of our Order, simply because they were not aware of, and could not be made to realize its adaptation to benefit our race.

Trusting that your agent may be successful in extending your sphere of usefulness by increasing the circulation of so valuable a periodical as "The Ark" among the fraternity of Alleghany county, I beg of you to overlook the many faults of this hastily written letter, and promising to devote more attention in future, I remain yours in F., L. & T.

BEACHER.

GREENSBURGH, KY., March 22, 1849.

Bro. Glenn—I have the pleasure of announcing to you the organization of Candida Lodge, No. 59, of the I. O. O. F., which was duly instituted by authority of the R.W.G.L. of the State of Kentucky, on the 17th of March, 1849. The following members were elected officers: William B. Allen, NG; R. M. Clayton, VG; W. A. Eastland, Sec'y; Robt. Marshall, Treas; John Moore, Host. Although the Sons and Masons have each a strong hold, the Order is greeted by both sexes, especially the ladies; and we hope that the strong arm of opposition which has so long held sway, is now beginning to yield to the influence of the Order.

R.M.C.

MILWAUKEE, March 13, 1849.

Bro. Glenn—The Grand Encampment of the I. O. O. F. of the State of Wisconsin, was instituted at Southport, on the 8th inst., by District Deputy Grand Sire, W. Duane Wilson, when the following officers were unanimously elected:

H. L. Page, Grand Patriarch.
Rev. A. C. Barry, Grand High Priest.
D. McDonald, Grand Senior Warden.
James B. Martin, Grand Junior Warden.
W. W. Holden, Grand Scribe.
F. W. Hatch, Grand Treasurer.
Wm. Duane Wilson, G. Rep. to G.L.U.S.

Four out of the five Encampments were represented, Wisconsin, Wilson, Rock River and Star Encampments. The greatest harmony prevailed, and a charter for another Encampment was granted to be located at Fond du Lac. The whole Order is in a very flourishing situation in this State, and we shall number in a few weeks between 36 and 40 Lodges.

Permit me to add that the general spirit with which your paper is conducted, as also its well digested selections, are generally approved of by the Order here.

SENEX.

Valparaiso, Ind.—Che-que-uk Lodge, No. 56, was instituted in this place on the first Saturday in last December, with five members. We have added seven since. This is rather *slow*, but it is the course we would rather pursue to be *sure* of permanent success. The officers for the present term are Joseph Lomax, NG; E. E. Campbell, VG; John Dunning, Sec'y; Robert G. Flint, Treasurer.

J.L.

Franklin, La.—We have a fine Lodge in this place, numbering ninety members, instituted in January, 1848; so you may perceive that the glorious principles of F., L. and T. are wending their onward course in the western world. Our Lodge is called St. Mary's No. 20. The present officers are J. H. Baldridge, NG; J. W. Lyman, VG; D. Edward Crosland, Sec'y; Isaac A. Tuttle, Per. Sec'y; J. V. Dartigues, Treas.

D.E.C.

THE ARK.

VOL. VI. JUNE, 1849. No. 6.

CHARACTER, OBJECTS, AND UTILITY OF ODD FELLOWSHIP.

BY BRO. F. A. TYLER.

The three general heads of duty, inculcated by Odd Fellowship, are, "the first to God, the second to our neighbor, and the third to ourselves." To God, in never mentioning His holy name, but with that reverential awe, which is due from the creature to the Creator; to look upon Him as the author of all our privileges and enjoyments, and invoke His favor upon all well-meant endeavors. To our neighbor, by acting upon that golden rule, laid down to us in the unerring standard of divine truth, in doing to him as we wish him to do to us. To ourselves, by avoiding all intemperance and excess, whereby we may be rendered incapable of following our daily avocations, or led into behaviour unbecoming our laudable profession, keeping within due bounds, and free from all offence against the laws and good order of society. In all our lessons the duties of honesty, morality, and temperance are inculcated, with the seductive influence calculated most efficiently to impress them on the mind and to enlist the affections. There is no law, lesson, nor obligation, known to our Order, which conflicts, or can conflict, with any duty we owe to God, our country, or ourselves; while all most emphatically sustain and enforce these duties.

The regulations and principles, then, upon which, as Odd Fellows, we are bound to act, being of the most pure and elevated character, we have only to look at the objects which the Order is instituted to accomplish in order to decide whether any of its features are obnoxious to censure. For, enjoined to do no evil that good may come, but to do good only, no objection can be taken to the regulations of the Order; and the objects must be bad indeed, and the means of their accomplishment ill-adapted to the end, if any objection can be taken at all. Most inconsistent would be our laws with each other, and most egregiously would they conflict with the objects of the Order, if those objects were not as pure and elevated as the laws themselves! To suspect a body of intelligent men of attempting, by such means, the accomplishment of any objectionable ends, would be to suspect an anomaly in nature. But what are the objects? They shall speak for themselves.

One of the first and most important objects of the Order, is the cultivation of the social feelings, and strengthening the ties which should bind individuals and communities alike. This is accomplished "by frequently meeting together as brethren of one great family," abandoning the formalities of worldly intercourse, and, all upon the level of true natural equality, without respect to persons, mingling together in community of feeling, interest and protection. Thus the seeds of friendship and brotherly love are sown in mutual and unrestrained kind offices; and, the precepts and practices of moral conduct being habitually inculcated, the passions of the heart are meliorated and its vices subdued, with equal advantage to community and ourselves, to the pure sway of the social virtues. Parties, sects, classes, ranks, titles and bitter feelings of life, all find a grave in the Odd Fellows' hall. The Order, bringing together men of so many different professions, pursuits, interests, nations and languages, and, united to the bond of brotherhood, by the golden links of "Friendship, Love and Truth," presents the spectacle of entire harmony and good-will among its members throughout the globe. Regarding our Lodges as our families, our strongest affections are there centred from the hollow-hearted smiles of the world; and the oneness of feeling, interest and enjoyment which we experience there, while it must endear us to each other, is calculated to soften the tempers of our hearts, and send us forth into community better men and better citizens.

The cultivation and improvement of the social condition of mankind has been a darling object of the wise and good in all ages. It is one, without the accomplishment of which, all benevolent schemes for the amelioration of the condition of men must fail; while, with it, they may be said to be already accomplished.

The other grand object of the institution is "mutual assistance, relief, and protection." And this is equally in harmony, with the first mentioned, with the "duties we owe to God, our country, or ourselves." This will be sufficiently seen in the presentation before you of some views of the utility and fruits of Odd Fellowship; in which, with some of the modes of accomplishing this object, will be enumerated some of the particular characteristics and duties which relate to it, and to which I will now proceed—appealing, moreover, not alone to what it has done, but also to what, it will be entirely obvious to you, the institution is calculated, and amply competent to accomplish. On the one hand, the regulations and principles of the Order will clearly show of what consistent Odd Fellowship is capable; and, on the other, the fruits which are derived from it will demonstrate the impossibility of its failure to be useful.

Relief to the sick and distressed, nightly visits to the couch of anguish, provision for the burials of brethren and the wives of brethren, the care and support of their widows, and education of their orphan children; as well as the penal law against intemperance, the pursuit of any unlawful calling, or any infringement of the laws of society, are cardinal points, fundamental and unalterable features of the Order, unsubjected to which, no Lodge can obtain a charter. Nor can any Lodge fail to execute them without forfeiting its charter to the Grand Lodge of the State from which that charter was derived; nor can any Grand Lodge of any State, fail to enforce them, within its jurisdiction, without a forfeiture of its charter to the Grand Lodge of the United States. Nay more, I hesitate not to say, they cannot be repealed by the Grand Lodge of the United States itself, but are as inalienable, to an Odd Fellow, as the rights of life, liberty, and property, are inalienable to the citizen.

By a series of lectures, suited to the different grades of advancement of the brethren, and comprising a complete and excellent code of moral duties, founded upon the golden rule, the vigilant discharge of these duties, as well as the duties of universal charity, are stimulated and encouraged; while, by particular laws and regulations, the means of their discharge is provided for.

In the first place, an initiation fee of ten dollars is paid upon entering the Order; then the several sums for the respective subordinate degrees, making eighteen dollars more; then twenty dollars for the higher encampment degrees; which, with fees for cards drawn and deposited, and a small sum paid weekly by each member into our "savings bank of charity," constitute the chief revenue of the Order. This, after defraying the necessary expenses, which attend the accomplishment, by social combinations, of all schemes of benevolence, is appropriated entirely to the objects of relief and protection; and none can share its benefits whose sickness or inability for business arises from intemperance or the pursuit of any unlawful calling. Believing that we can be true "Odd Fellows only when we speak and act like honest men," and, willing to convince the world, that, as honor constitutes the title to admission into our social sanctuary, so merit constitutes the only title to the privileges it confers, our laws are rigidly enforced in this particular; and, while no deserving brother ever "went away empty," the undeserving will find his time utterly wasted in knocking at the door of our temple of charity.

The officers of the several Lodges of the Order are required by its laws to inquire out sickness and distress, not only among members of the particular Lodge to which they may severally be attached, but also among strangers, brethren of other Lodges throughout the globe. Nightly the inquiry goes solemnly around—Does any brother know of a sick brother or a brother in distress? If one is known, his name is instantly communicated to the Lodge, and it is made the duty of the two highest officers, within twenty-four hours after they shall have thus ascertained, or shall have privately ascertained, the necessities of such brother, to call on him, tender him in the most delicate manner possible, six dollars a week from the funds of the Lodge, with which to defray his expenses, and see that he is comfortably lodged, and provided with medical aid. This, whether he is rich or poor, they repeat each week, so long as he is unable to provide by labor for himself; and, on each night on which he may require it, two brothers, taken alphabetically from the list of members, are notified by the secretary of the Lodge, and required, under a penalty of a fine of five dollars for each omission, to pay, at his couch of anguish, the kind offices and friendly vigils of the night. If the sick brother is a stranger, from a Lodge of the most distant part of the globe, he does not any more feel the disagreeable weight of obligation, than if he were a member of the Lodge which immediately relieves his distress; for, on the transmission of the account to the Lodge (in Paris, for instance,) of which he is a member, he knows that it will be instantly reimbursed. If he is a member of the Lodge from which he receives relief, it must, of course, be quite obvious that he can feel no weight of obligation arising from it, since he has but drawn his own from a common savings' fund, in which he has found it for his interest to deposit it. He has paid the insurance on his comfort and happiness, and has no compunctions in drawing what is but due on his bond, from an institution, which has never yet suspended its payments in specie, but has always performed them with equal cheerfulness and alacrity.

Though taken sick and in distress, in France or Holland, and unable to speak the French or Dutch languages, as an Odd Fellow, I have my secret but innocent means of recognition with my brethren: I should at once make myself known to them, and their character would belie that of Odd Fellowship, as I have seen it manifested universally in the United States, if they did not fly to my rescue in the true spirit of the brotherhood. They would know that I deserved their charities; else (such are the guards which are thrown around the institution,) I could not have made myself known to them as an Odd Fellow; and I should feel no weight of obligation in receiving those charities, since I know that they would feel equally well assured with myself that the amount of expenditure would be as promptly and cheerfully reimbursed by the Lodge at Grenada, as it had been incurred by them. Thus, my relief, to the gratification of my friends at home, would be rendered certain, by my possession of the means of proving that I deserved it; which could happen in the case of my alliance with no institution on the face of the earth not liable to the bugbear charge of being secret in its character.

Again: at the decease of a brother, or the wife of a brother, it becomes the duty of the several Lodges to provide for the funeral expenses; which is done by a special tax, levied on the members of the Lodge to which such brother is attached; who are also required to attend his funeral, and perform the last solemn duties. And in this case, no more than in the case of sickness, is the stranger brother deserted by the Order. Its guardian spirit of charity is spread over the world. No matter where he may happen to be, if a Lodge exists there, and he is known to its members, his last pangs are assuaged by the consciousness that the big heart of Odd Fellowship is there—that, though he must die among strangers, he is still among his brethren, who will provide him a grave in their own burial grounds, and sooth the wounded heart of a wife, a mother, a father, or a child, with the welcome intelligence, that, though he died in far-off lands, and away among strangers, from all the kind offices of his kindred, he did not die among barbarians—he was not pierced with the darts of the world's cold, reluctant charities; but, surrounded by a faithful circle of true brethren, his last anguish was soothed, his last solemn rites were kindly performed, and the tear of Odd Fellowship fell, with the evergreen, upon his sacred grave.

How many a tender heart, which had else been torn, as with the ruffian hand of a barbarian gladiator, to very fragments, has been soothed to calm endurance and christian resignation by the unostentatious charities of our benevolent Order! It was not that wife, that mother, or that sister, that father or brother, who objected to Odd Fellowship; and ought not your objections, fellow citizens, to vanish with theirs, when, in beholding the deeds of the Order, you can detect nothing but those charities, which, "dropping as the gentle dew from heaven," "bless alike the giver and receiver?"

But the usefulness of Odd Fellowship does not stop here. We provide for and support the widows and educate the orphans of our deceased brethren. Orphan asylums are established in all the principal cities of the Union, wherever the Order has attained sufficient maturity to justify it; and where this is not the case, the care and education of orphan children is confided, under the direction of the members, to private hands. The infancy of our institution is such in this country that but little, in comparison with what we hope to accomplish, has been done in this respect; and of that little, as well as of many other facts connected with the very recent history of the Order, my means of information are extremely limited. But I will point to you as a specimen, (with no small degree of pride, I confess,) the two hundred orphan children, who, in all the artless innocence of their infant hearts, followed the banner of Odd Fellowship, merrily in procession, on the anniversary of the Order in the city of Baltimore, in 1839. Had I the requisite means of information, I doubt not I could point you to similar scenes in other cities of the Union, as well as in Europe. It is stated that the members, in Leed's district, England, annually subscribe, for the relief of the sick, for funerals and the education of the orphans, £6000, or $26,640. The Odd Fellows of London alone, it is stated by the London Globe, have, within the last ten years, distributed £130,000, or $577,200, for the same purposes. In this country, when the institution numbered less than 20,000 members, it is estimated that upwards of $50,000 were annually expended for charitable purposes. If there are now in the United States 100,000 members, as is estimated by a writer in "The Covenant;" in other words, if the increase has been five-fold in three years, the amount now expended in this country is probably not less than $250,000 per annum. About one-fourth of all these sums is devoted to the education of orphan children.

But again: we have not yet done with the usefulness of our Order; nor is it practicable, at this time, fully to develope it. Having relieved each other in sickness and distress, having smoothed the passage to the tomb, and provided for the widow and the orphan, we succour the Odd Fellow in peril, watch over his lawful interests, defend his just reputation, and succour his wife and children. But, while we will not wrong him nor them, nor see either wronged, if in our power to avoid it, our protection ceases when he violates any law of God or society; it is limited within the strict rules of reason, justice and conscience. If you ever see a member of the Order neglect the rightful and lawful succour of a brother, or the wife, or widow, or child of a brother, or commit any wrong against such brother, his wife, widow, or child; or if, on the other hand, you see an Odd Fellew o'erstep the bounds of law and sound morality for the accomplishment of these duties, mark him as unworthy of his professions—say that he is false to all; he will be execrated by the brotherhood, and deserves the contempt of all mankind. But, (as was well remarked by a brother of the Masonic Order,) do not say that Odd Fellowship "made him so." And I may add here another thought from the same source. When you look upon the individual inconsistencies or vices of Odd Fellows, as men and as Christians, it would be well to recollect that no human institution is exempt from the same evils; nay, that the Christian church itself has numbered its hypocrites, and base traitors to all its spotless and sacred principles. So doing, you will not wrongfully charge those vices upon our Order, which are chargeable alone upon individual offenders, and for which they, and not the Order, must answer before the bar of conscience, their country, and their God.

No individual can stand alone in civilized, semi-barbarian, or even savage society. A thousand chains of obligation, interest, and duty, bind him to his fellows, in links of permanent and indissoluble dependence. He cannot break the chain, and stand before the blasts of adversity which would then break upon his head with the prodigious force of the devastating tornado. To seek, then, the social good will, and the aid, from those around him, which they severally find in the social union which exists, becomes not only his interest, but is absolutely enforced from him.

By such an association, every individual secures protection to his ordinary rights as a citizen; but by a union in the closer bonds of brotherhood, which Odd Fellowship presents, he does more—he is cordially taken by the hand, aided, cheered, and encouraged in all his laudable undertakings; and, measured by his merit, (the only qualifications of an Odd Fellow,) not by his reputation, possessions, rank, or title among men, he is stronger in his sphere of influence—a happier man, in the conciousness of the possession of many friends, who will be equally true to him in prosperity and adversity, and even amid distress and calumny—and a more efficient protector of his wife and children, and such as are dependent on him. He knows that, under no circumstances, will his brethren desert him; for the spirit of our charities goes beyond the mere dispensation of money—they are manifested in kindness and lenience to faults, and in those numerous deeds of good-will which fraternal feeling begets, and which his human frailties and hourly wants demand. We look even upon what palliates his crime; we search out the green spots in his memory, and drop a tear over his errors; we soothe the wounded spirit which is repentant, bind up the wounds of the broken heart, and bring him back to virtue; or, in his fall, feel the blow, and extend succour to his wife and children, that the innocent may not suffer with the guilty.

Who can bear to live unprotected by those closer and more endearing social relations? In civilized society, your rights will be protected, and, in distress, you may get the bread you ask; but does not the reception of the pittance gall, not cheer the heart? Stand in a crowded city, surrounded by your species, all possessing, with yourself, the uncultivated social feeling, but bound to them by none of the endearing ties of brotherhood, and are you not alone — do not your spirits sink within you — and must you not feel that you are a helpless, unprotected worm? You may be rich or great, and your philanthropy may take in all mankind; but must not your social feeling single out some as dearer than the rest? Or, if you dispense charities, must you not, in imitation of Odd Fellows, single out individuals, in accordance with the partialities of your own breast, or the dictate of your own judgment? I know and have a feeling for hundreds, whom, had it not been for Odd Fellowship, I should have never known, or knowing, never cared for, nor been befriended by.

The influence of the Order, through the education of youth, as well as from the fact of their constituting the majority of our members, is principally exerted among the working classes. The rich may learn in your academies, colleges, and seminaries of learning. But are not these shut to a majority of this class of the youth of our fellow citizens? Who shall educate and rear to virtue and happiness the orphan of the poor man, if the arm of benevolence is not outstretched? Is it outstretched by the world? No: but it is done by Odd Fellowship; and, while the poor man receives his daily moral and intellectual food within the inner veil of our sacred temple — while, with thousands of his brethren, who would else be doomed to comparative ignorance and want, he is receiving the boon of friendly brotherhood, his heart is glad with the recollection, that, when his own poor arm is paralyzed — when the pittance which he has to give to his children can no longer be afforded, they, too, may take refuge in the asylum reared by the guardian hand of benevolence and charity, which is so dear to him. Of the working classes, there have been many in other lands, and will be many thousands more there and here, who, in being compelled to daily labor, owe that intelligence almost exclusively to our benevolent Order, which makes that class so deservedly respected as the "bone and sinew," the true nobility of our privileged country. Can honest opposition ask for more?

The ancients, seizing on the imagination as a powerful means of improvement, by solemn ceremonies and mystic signs and rites, had the advantage of us in their social institutions, which were thus calculated to improve more readily and efficiently, by more thoroughly exciting interest and impressing ideas. While the mind was thus instructed and improved, the virtues of the heart also received new impulse.

On the other hand, we have the advantage of them, not only in the lights of science, but in our academies, colleges, and seminaries of learning. But are they not mere schools of intellect? Are not the virtues of the heart left to almost spontaneous growth, and subject to be checked by myriads of noxious weeds? In the social and intellectual capacities of Odd Fellowship, we have a remedy for this, adapted to all tempers, classes, and comprehensions; and, while the mind is cultivated, the moral virtues are not only strengthened and encouraged, but absolutely created. Honor being the criterion of admission to our privileges, there are no ranks nor grades of distinction, but those of merit, among us; and, religious and political discussions being by law excluded, every influence is centred on the great objects of the institution. We meet as brothers, to act as brothers, and the world has already attested that we do "act more than we talk." Though our Order is yet in its infancy, its fruits are already wide spread over the earth. Its moral, intellectual and social influences, and the results of its philanthropy, stand confessed before the world. To all who deserve it, the boon of Odd Fellowship is freely offered; but we urge no man to accept it.

I have now endeavored to answer some of the objections urged against Odd Fellowship, and to develop before you its character, principles, objects and utility; and I trust you are, ere this, satisfied that its principles are just and pure; that its objects, in consonance with its principles, are those of unalloyed charity, and good-will to men, and that its utility, now considerable, should be fostered, and may be rendered immeasurably valuable to mankind. And, when you look upon the social coldness, and the numerous scenes of suffering and distress, and deep anguish of heart, unalleviated, which the earth affords, and think of the intellectual ignorance and moral pollution, which has driven out the virtues, and settled like a pall of darkness around the avenues to individual happiness and national glory, may I not trust that your hearts will warm with the spirit of charity, and, swelling with the true philanthropy of Odd Fellowship, that you will, 'with us, pronounce it honorable,' and 'bid it God speed' by the efficient exercise of your influence and energies in its behalf.

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True beauty is that which is fair without striving to appear so.

SINCERITY AND PRINCIPLE.

BY F. A. G. A.

"Do not go so soon," said Mrs. Lewis to her friend Mrs. Morse, who had been making Mrs. L. a morning call, and now rose to depart. "Why need you be in so much haste?" continued Mrs. L., "I should be so happy to have you remain longer."

"Thank you," replied Mrs. M., "I have already made you a longer call than I intended; and I have an engagement which I cannot neglect. Indeed, I shall be now somewhat late, I fear, (glancing at her watch) and therefore must go at once."

Mrs. Lewis waited upon her visiter to the door, with many expressions of regret that she could not stop longer, and urgent invitations to come again very soon. But, no sooner was the door closed, than the bland smile vanished from Mrs. Lewis's countenance, and she exclaimed in a tone of petulance, "Dear me, how tiresome that Mrs. Morse always is; I really thought she would never go! I was in a perfect fidget, because, you know, I must have that dress finished to wear at the party this evening," said she, addressing her daughter Emma, an interesting girl of about eighteen years, who was busily engaged with her drawing.

"Why, mother," said Emma, looking up in surprise, "you certainly urged her to stay longer, and said you would be happy to have her do so."

"Well, how could I help it," answered Mrs. L., "one must say something; politeness requires it."

"I cannot conceive, mother, how true politeness can require us to make a sacrifice of principle, and utter sentiments to which our hearts do not respond. For one, I pray to be delivered from such politeness."

"Nonsense, child," said the mother; "when you have lived as long in the world as I have, you will be wiser than you now are, and you will find that your fine theory will do to talk about, but cannot be carried into practice. You will make enemies instead of friends, and be thought odd and singular. I see your long residence with your aunt Maurice has not been without its effect; you have imbibed some of her precise notions and cold-hearted sentiments."

"Oh, mother, do not accuse aunt Maurice of want of feeling," said Emma, "for she is as warm-hearted as she is sincere and generous. You would love her as I do, were you better acquainted with her. I grant, that her conduct is regulated by Christian principle, even in the minutiæ of daily life. But she is none the less beloved and respected by those who have discernment enough to appreciate her real excellence of character; for it is so delightful to know that we can place full confidence in those with whom we associate, and be convinced, that what they say, they also mean. But dear aunt Maurice has taught me to discriminate between sincerity and frankness, and that bluntness of speech and manner which some persons make use of, under the pretence that they 'always speak their minds,' as they term it, and thus often under the influence of passion, malice or envy, say many harsh and unkind things, calculated to wound the feelings of their associates. My kind and worthy aunt is never guilty of such conduct; Oh, that there were more people like her in the world, and less of deception and mere compliment."

"Why, Emma, you are growing quite enthusiastic," said Mrs. Lewis, smiling.

"I wish," replied Emma, smiling, in her turn, "I could impart some of it to you, dear mother. But, if you are not already too much wearied with my jabbering, I should like to call your attention to a case in point: You are aware that among my acquaintances there is one whose friendship I highly value, and whose character I esteem and love, principally because I have the fullest assurance of her perfect sincerity and truthfulness. I can always confide in her, for she never says any thing for the sake of compliment, that she does not really feel. Oh, what a treasure is such a friend! One such, in my view, outweighs a score of flattering and deceitful friends, or rather acquaintances. There is another, also, of my associates, who, though a very pleasing and agreeable girl, yet is so prone to make sarcastic remarks about people, that one can scarcely feel easy in her presence; for you are continually feeling that you shall be likely to share the same fate when not present. Do you not recollect, mother, the time that we had some little misunderstanding with these friends, owing to some carelessness, which was afterwards fully explained? But, at the time, they did seem to have good reasons for thinking themselves slighted. The one, who is always sincere and open in her feelings, did not attempt to conceal the impression that she felt injured; the other young lady appeared as pleasant as usual, and we thought her the most amiable of the two; but we afterwards learnt that she gave vent to her resentment behind our backs, and said some unkind and severe things concerning us. And then you fully agreed with me, when I said how much I would rather that people would say all they had against me to my face, that I might know what to depend upon, instead of going to others with their remarks, thus depriving me of the opportunity of explaining and defending myself. Will you not acknowledge, dear mother, that sincerity is very desirable and valuable ?"

"Certainly," replied Mrs. Lewis; "but this case you have been speaking of is quite another thing from what I said to Mrs. Morse this morning."

"Yes, mother, but the principle is the same in both cases."

"Well, well, child, we will not discuss the matter further now. What do you intend to wear to the party this evening ?"

"I thought of wearing my new black silk," replied Emma; "would you not ?"

"Yes," said Mrs. L., "it is very becoming to you; and I am anxious you should look well on this occasion."

Mrs. Lewis did not, at this time, give any reason why she particularly wished her daughter's appearance to be pleasing at this party. She was an amiable and kind-hearted woman; but had been educated by worldly-minded and fashionable relations. She had been taught to consider, and she did, that fashion, gentility, and the opinion of the world, were all-important. The daughter, on the contrary, high-minded and ingenuous, was not at all inclined to follow blindly and implicitly such imperious dictates. She had been named for her father's sister, a woman of superior abilities and high moral principles, which shed their gentle and subduing influences over all her actions. She was a widow, and had two sons, but no daughter, and being very fond of her niece, Emma was allowed to spend a great part of her time with her worthy aunt, which proved a great advantage to the gentle girl, who was not slow in learning those lessons of Christian wisdom which were inculcated and daily exemplified in the life of one to whom she was so devotedly attached.

Some few weeks after the conversation above alluded to, Mrs. Lewis and her daughter received invitations to another large and brilliant party, which they accepted. When the day arrived, Mrs. L., who was, as usual, solicitous about her daughter's toilette, entered her chamber to suggest some alterations in her dress for the occasion.

"Emma !" said she, while the latter was arranging her beautifully glossy ringlets, "you know Frank Morton will be at Mrs. Elwyn's to-night, and I hope you will not be so reserved towards him as you were at the last party we attended, for I understand he has quite fallen in love with you. He is a very elegant young man, and his family one of the wealthiest and most respectable in the community. Such a connexion is not to be met with every day, and is well worth taking a little pains to secure. Therefore I beg you will be a little more agreeable this evening."

"Oh, mother," answered Emma, "do not speak thus ! Do not ask me to receive with smiles and attentions, one who has so widely strayed from the paths of virtue ! Where is the poor heart-broken victim of his baseness, whose greatest fault consisted in loving him too well, and whom he has betrayed, ruined and deserted ? Shall I go to her, with affectionate sympathy and tenderness ? Oh, no, she is spurned, despised and neglected; while he, who has blasted all the bright visions of her youth, all that is dear and precious in life, and thrown a dark shadow over her whole existence — he, because he is rich and fashionable, must be received into the society of the virtuous and the pure, and caressed and flattered as though he were a perfect pattern of integrity and virtue, instead of being, as he often undoubtedly is, the companion of the most abandoned of our sex ? No, mother, though it grieves me to act contrary to your wishes — I can never, never so far depart from my principles as to receive the attention of such a man."

"You are quite too severe and particular," said Mrs. Lewis. "Frank Morton, recollect, is young yet; and situated as he is, we must expect some youthful indiscretions. He will reform as he grows older, and will doubtless make a kind and affectionate husband. As to the young girl you spoke of, we cannot alter the customs and opinions of society. She should never have thought of marrying one in his station in life. His friends would never have consented to it."

"Ah, mother, there was no excuse for *him*. She was young, artless and confiding, and it was the height of baseness in him to seek and win her affections, if he never meant to marry her. If intelligent and virtuous females would take the stand they ought, and refuse to associate with young men of immoral characters, how soon would there be a reform, and how much misery and suffering would be prevented ! For one, I am resolved, with God's help, to do all in my feeble power to bring about a state of things so desirable."

Mrs. Lewis seeing her daughter so resolute, forbore to urge her further on the subject; but she was evidently much disappointed.

Among the many lovely females who assembled that evening at the brilliant party of Mrs. Elwyn, Emma Lewis shone conspicuously. There was an intellectual beauty in her countenance, and a sprightliness and grace in her manners, that rendered her irresistably attractive. Her conversation was exceedingly interesting too; displaying the thoughtful intelligence of a cultivated mind, and fine taste. Frank Morton saw and heard all this; but when he drew near and attempted to converse with Emma Lewis, she assumed at once so much cold dignity and reserve, that he was obliged to withdraw, though with evident mortification. He then attached himself, for the remainder of the evening, principally to Isabel Graham, a young lady who was both handsome and agreeable, but rather superficial; she did not look so much at principles as Emma. She was pleased with Morton's attentions, because he was handsome and pleasing in his manners, and more than all, was rich and fashionable. There was another young man present, who appeared to be a stranger to most of the company; he was uncommonly good looking, and had a noble brow, and a manly bearing, but he seemed modest and unpretending. Mrs. Lewis observed, and so did Morton, that Emma was uncommonly animated in conversation with him; and those who were near enough to hear his remarks, could not fail to notice the intelligence and high toned principles manifested by his conversation. Emma was passionately fond of music, and possessed a rich and melodious voice, which had been highly cultivated. She was earnestly besought to perform on the piano, to which she at length consented. The young stranger sang with her; and his fine, deep toned voice blended so harmoniously with Emma's, and they sung with so much feeling and correct taste, that their auditors were fairly entranced. "Who is this young man?" whispered Mrs. Lewis to her daughter.

"I will tell you to-morrow, dear mother," said Emma.

Frank Morton was much chagrined at the repulse he had received from the interesting and beautiful Miss Lewis. His pride was wounded, for he had thought himself invincible before. But he soon forgot his disappointment, in the society of Isabel Graham, who lavished all her smiles on him.

The next morning Mrs. Lewis and her daughter were discussing the events of the preceding evening. Mrs. L. observed, "You have indeed succeeded in driving Frank Morton forever from your side. Isabel will probably obtain his hand and fine fortune."

"Well, dear mother, I certainly shall not envy her in the least; and you may live to see the day when you may rejoice that your Emma's destiny is not linked to Frank Morton's."

"Who was the young stranger that you seemed so much pleased with?" said the mother.

Emma blushed slightly, as she answered, "his name is James Wadleigh; I met him several times at my aunt's, and he is stopping a day or two with a friend of his in town."

"And do you know anything of his family?"

"Not much. I have heard my aunt speak of his mother and sisters in high terms; and his father is a very worthy man and much respected."

"What is his business?" inquired Mrs. L.

"He is a mechanic," replied Emma.

"Indeed! And does your aunt visit them?" said Mrs. L.

"Certainly she does."

"I might have known as much, for she never had any pride."

"Why, mother," said Emma, "I hope you do not think that Mr. Wadleigh's being a mechanic, is any disparagement to him or his friends! You know my grandfather was one also. And I have heard father say that, as a general thing, they are the noblest class of men in our country; intelligent, enterprising and sound in principle; they are the hope and the pride of the nation."

"I know your father has some strange notions," said Mrs. L. "But how is it with the son, is he also a mechanic?"

"Yes, he has served a regular apprenticeship at the printing business, and is now a journeyman."

"And is it possible," inquired Mrs. Lewis, with much emphasis, "that you would throw yourself away upon a journeyman printer, after all the pains that have been bestowed upon your education?"

Emma blushed as she answered, "James Wadleigh has never made any proposal to me of the kind, and I do not know as he ever thought of such a thing; but certainly I should not think of rejecting a young man of such high moral and intellectual worth as he possesses, simply because he was a journeyman printer."

"You are a strange girl," said her mother, somewhat sadly. I do think that a certain degree of pride is necessary and becoming to young ladies."

"I do not think I am entirely destitute of the commodity," said Emma, good humoredly; "but perhaps we have different interpretations of the term. I certainly have too much pride to throw myself away, as you term it, upon a young man of dissolute principles, merely because he is rich and genteel."

"Well, at least," said her mother, "I hope you will never engage your hand to any one without first consulting your parents on the subject."

"You may be assured, my dear mother, that I could never so far forget my filial duty as to be guilty of such conduct." And here the conversation ended.

In the course of the day, young Wadleigh called to see Emma, before leaving town. Fortunately Mr. Lewis was at home. He was a very sensible and discerning man, and knew how to appreciate real excellence of character, wherever it was found. He received the young man very politely, and soon became engaged in an animated and interesting conversation, in which Emma modestly bore her share.

After Mr. Wadleigh had taken his leave, Mr. Lewis inquired who he was, and when Emma had told him—"Ah yes," said he, "I knew his father well—a fine man, a very fine man he was, and this son is a promising fellow." Even Mrs. L. acknowledged that he was very agreeable—"but it was such a pity that he was not a lawyer or a doctor."

Time passed on. Frank Morton was married to Isabel Graham, and poor Mrs. Lewis could scarcely repress her tears, when she witnessed the splendor of their establishment or saw the handsome couple pass in their elegant carriage. For a time all went on smoothly with them, and Isabel was the gayest of the gay, and Morton seemed all devotion to his young and lovely bride. But at length the novelty began to wear away, and then it was whispered that he was becoming more dissipated, and that his poor young wife was often neglected for the society of a fascinating female who was lost to every principle of honor and virtue. Isabel tried to be as lively and cheerful as usual, but a close observer could plainly see that there was a secret sorrow within.

Meanwhile James Wadleigh was industriously and perseveringly pursuing his onward course. He was soon promoted to the office of foreman of the large establishment where he was employed; which situation he filled with great credit and success. He had frequent opportunities of seeing Emma, and tho' he made no formal offer of his hand, yet, it was very evident that he was deeply interested in the beautiful girl. But she was the daughter of a rich merchant, and Wadleigh was comparatively poor.

Emma herself refused several excellent offers, much to the surprise of her parents; but her father had so much confidence in her judgment, that he was willing to leave her unbiased in a step so important to her future happiness. Her mother fretted a little at her daughter's oddity, as she termed it; but Emma was ever so dutiful and affectionate, and assured her so earnestly that she had no wish to leave her, that Mrs. Lewis had not the heart to urge her on the subject; though she suspected that her partiality for James Wadleigh was the principal cause of her indifference for others.

It was not long before James was able, with some assistance from his father, to take an establishment of his own, finely located, with the editorial charge of a respectable journal which he conducted with great ability and success, secured the confidence and respect of all who knew him.

He now no longer hesitated to make the offer of his hand and heart to her who had been so long the "bright particular star" of his existence. Emma frankly acknowledged that she had long entertained a partiality for him, and assured him that she would be his, if he could obtain the consent of her parents. Mr. Lewis had kept his eye on the young man, and was well acquainted with his character and prospects; he therefore gave his full and hearty consent to their union. But Mrs. Lewis withheld hers at first. She could not so readily overcome her prejudices—she could not bear to think of her daughter being so closely connected with the family of a mechanic. When she saw, however, how much her daughter's happiness was involved, and heard the sensible argument of her husband and Emma's kind aunt, (who was visiting them at the time,) she at length yielded, comforting herself with the reflection, that at least Mr. Wadleigh was no longer a journeyman printer.

The happy pair were soon married, and experienced all that happiness in each other's society which sincere affection, elevated by Christian principle and cultivated tastes, is calculated to produce.

In a few years, Mr. Wadleigh was elected to a seat in the Legislature of his native State, where his talents and integrity procured him great respect and esteem. Subsequently he was chosen a member of Congress, which honorable station he now occupies, and where he is ever found the unflinching and manly defender of every great and noble principle.

But, what has become of the rich and fashionable Frank Morton all this time? Is he honored and respected, as James Wadleigh? Alas, no! his course has been downward. Several times he had been seen in a state of inebriation; and his excesses not only greatly injured his health, but seriously affected his once fine fortune. To repair this, he at last had recourse to the gambling table, which finally swallowed up the whole, and he was a beggar; and in a fit of desperation and madness he shot himself, leaving his poor heart-broken wife and several young children completely destitute. Ah, what a sad reverse to the once proud and happy Isabel!

Among the kind friends who interested themselves for her, none manifested more sympathy than Emma Wadleigh, and her kind-hearted husband. They did all in their power to alleviate her distress and provide for her wants. Mrs. Lewis was at last obliged to confess that she was indeed thankful that her daughter had escaped such a fate, that she had chosen a mechanic, and the son of a mechanic, rather than the gay and dissipated Frank Morton.

WATCHFULNESS.

We are not now about to exhort the brotherhood to keep a more diligent watch over each other, for that duty is strictly enjoined so often in the Lodge, that it would not seem necessary that they be publicly reminded of it, and it is believed that the injunction is in many instances obeyed, although perhaps, the watch is kept, more to discover the evil, than to see and encourage the good in the brother. But we would speak of that watchfulness which we should preserve over our ownselves. Without watchfulness the integrity of the heart is in danger of being violated. All its passions although in themselves innocent, and positively useful when confined to their appropriate objects, under the restraints of reason and religion, may, by excessive indulgence become so many sources of wretchedness to all associated with us. It is often the case, that the worst enemies we have, are those which are lurking about our own hearts. We should therefore endeavor to acquire a competent degree of self-knowledge. We should study ourselves so as to know our own weakness, and the assailable points in our moral citadel, that we can successfully guard them against the intrusion of vicious principles. As we profess a friendship and love for our brethren, we should watch over ourselves, and not allow the passion of anger to reign within us. Man is a frightful spectacle when transported with this passion. The storm which rages in his bosom is manifested in the infuriated eye, the distorted countenance, and in such excessive acts of violence, as usually describe the worst case of insanity. In fact, a man while under the dominion of this destructive passion exhibits the characteristics of the most unfortunate maniacs; the government of reason is overthrown — the harmony of his mind is destroyed, and anarchy and confusion reign within his soul.

It is necessary therefore that man should keep a rigid watchfulness over himself, and his various affections, lest he indulge this destructive and corrupting passion. It is particularly needful that he should do so, who has inherited an ardent, irritable temperament, because the provocations of life are of so frequent occurrence, arising from conflicting interests and pursuits, that unless he is particularly watchful of himself, he will assuredly fall a prey to this enemy of his peace. How much real injury is done among brethren by the indulgence of this passion? How much misery has it occasioned, and how many scalding tears of penitence has it caused to flow? It has rendered *him* who indulges it, wretched — it has aroused the same spirit in some others, while more have been filled with grief, that *he* should give loose rein to the hurtful passion. As we would live in the enjoyment of friends and friendship; as we would be respected by our brethren, respect ourselves and be virtuous and happy, let us institute a rigid watchfulness over our ownselves, that we may successfully resist the uprising of anger.

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THE BEAUTY OF WOMAN'S HEART.—Blessings upon woman's heart! for it is a beautiful thing; so unselfish, so devoted, so patient, so forbearing, and so loving; like a rill of the clearest water which fertilizes a whole plain, nourishing giant trees and young flowers together, giving all life and loveliness, heedless of itself, save serene in its own deep joy. Let women be as nature made them; and then Olympus itself holds no more glorious beings than they. Let them be simple, natural, and loving, and they pass through the cycle of their virtues, for all others depend on these.

ORIGINAL.

THEY ARE GONE.

Dedicated to Julia.

BY MISS M. E. WILSON.

Oh ! where are the flowers that grew by the stream,
That dipp'd their bright heads in the sun's laughing beam?
Oh ! where are the songs of the choristers bright,
That chas'd the dark cloud from the brow of dull night?
They are gone, where the dead ever tranquilly sleeps,
The willow and cypress in gloom ever weeps.

Oh ! where is the light zephyrs that once lov'd to blow
O'er the lilly's bosom of unrivall'd snow?
Oh ! where is the voice of the summer stream,
That laugh'd out so gaily in the sun's bright beam?
They are gone ! and rude hands have borne them away,
And no vestige is left but waste and decay.

Oh ! where are the kind friends that lov'd us so well,
And made our hearts bound with loves gentle spell?
Oh ! where is the sunshine of home, its bright scenes,
That once fill'd the heart with heavenly dreams?
Alas ! they have fled like a vision of night,
And their beauties no longer charm or delight.

Alas ! we resemble the rainbow of tears,
That glitters awhile in its own fairy spheres;
Then passes away as a vision, a dream,
Or meteor's shadow on the slumbering stream!
Like the hopes that garland the brow, sad and lone,
A moment, and then, they are gone, they are gone.

MAYSVILLE, KY.

MORAL INFLUENCES OF ODD FELLOWSHIP.

BY REV. BRO. I. D. WILLIAMSON.

The claims of Odd Fellowship, as an institution of a purely healthful and salutary moral influence, have been often asserted and sustained by the most clear and convincing arguments. The pledge of brotherly love, which is of itself the source of all true morality — the chaste and hallowed sentiments, that speak in all our lectures and charges, and breathe from all our emblems and ceremonies — are evidence that the institution can exert no other than a beneficial moral influence upon its members. There is, however, one view of this subject which I do not remember to have seen presented by any writer or speaker of the Order. I allude to the close and intimate relation that exists between the physical and moral condition of man, and the improvement of the *one* by meliorating the *other*. It may be doubted if moral teachers have been in the habit of properly estimating the powerful influence of outward circumstances in giving a direction to human conduct, and tone to the moral character. However much it may have escaped the observation of the world, there is a deep significance and a true philosophy in the prayer of Agur: "Give me neither poverty nor riches, lest I be full and deny thee — or lest I be poor and steal, and take the name of my God in vain." There are few who do not regard poverty as a great evil. Yet, it is presumed that the general dread of it arises rather from a view of its physical sufferings and privations than from a proper appreciation of its effects upon the moral character. It is granted that the pains of hunger — the fears of famine and absolute want — the cold and nakedness — the sickness and suffering attendant upon a state of abject poverty — are sore and dreadful evils. But great as they are, and much as they are to be dreaded, still, the effects upon the moral nature are far more detrimental to human happiness. The rich roll in affluence, and those in more moderate circumstances sit at ease in their houses: and when a poor fellow-mortal is brought before "his honor" for the crime of "petit larceny," they wonder that a man should be so lost to all sense of justice as to steal, or so wanting in self-respect as to degrade himself to the character of a thief for a trifle so small! In like manner, the teacher of religion reads the records of crime, and as its vast amount rises in all its aggravation before his vision, he often curses with bitterness, and denounces with strong invective, the *depravity* that leads to all this guilt. Could the one and the other know that there is a mighty power at work in outward circumstances — that the moral sense is not obliterated, but only overmastered by other influences — and that many, very many criminals, are made what they are by their destitution of physical comfort — they would often drop a tear where they now let fall a malediction, and pity and forgive where they most harshly censure and condemn.

Take an illustration: Here is a man who, by misfortune and the dishonesty of others, has been reduced to abject poverty. We must look at him now as a ruined man, and ruined, too, by his fellow-man. He goes out to look for the means of supplying the necessities of himself and family. He asks for the poor privilege of serving another. But he asks in vain. None will hire him. Meantime visions of suffering and want are floating before him. He returns to his house, and meets the dear ones in whom his affections are centered; and dark shadows cross his brow, and fearful thoughts grow up in his soul, as he sees in prospect poverty, rags, and hungry famine itself. Again he seeks the means of satisfying the wants of those around him; and again he fails. He applies to friends, but finds, alas! they are friends no longer. He knows that the coffers of the rich are full, and the garners overflowing with food, and yet his children cry in vain for bread. His confidence in the Divine care fails him. He curses his hard fate and blasphemes God. He becomes desperate, and swears that there is enough for all, and he will not suffer or starve. He steals! Then come the officers of the law, and take him to the court and the prison. And when after a period of suffering he emerges from that living tomb, he finds his children in the poor house, and his friends gone. No kind hand is extended for his relief—no voice whispers a word of encouragement or hope. But men shun him as a loathsome, leprous thing, and pass him by, as of another race. What shall he do? God help him, what *can* he do? One refuge is left. He seeks the society of the vicious and the profligate, and panders to their iniquity, because, (with shame be it confessed) they will give him what all the charities of a professedly christian people fail to supply—bread. Here, sick of the world, and mad with all his race, he becomes an apt pupil in the school of vice. Who does not see that poverty—abject, sinking poverty—was the cause of the first step in this downward course? Want pressed upon him, and thus strand after strand that bind to truth and duty was broken, until all was lost. And who does not perceive that a little melioration of the outward condition of the man in the outset might have saved him from moral ruin?

It may be that the father himself is sick. The arm that toiled so patiently and stoutly for the support of a family is weak and helpless. The usual supplies are cut off. The hungry wolf looks in upon that once happy family. The watch, the table, the cloak, the wedding ring itself, disappears for the means of satisfying the wants of that now wretched family. At length, all is gone; and that dear arm upon which a wife leaned so trustfully, and in which children hoped so confidently, is still nerveless and weak, and they must beg or starve. That wife, or that blooming daughter, go out to beg! She meets the rude gaze of the cold world's eye. She is cut to the heart by unfeeling refusals of her petition, or—what is worse—by suspicions of imposture. Shall we wonder if principle falters, and she steals? Alas! there are demons in human form who will seize this favorable moment to lead to a worse fate! True, there are trusting spirits that can endure all this. Confiding souls there are, worthy a diadem and a crown, who will bend before that dreadful tempest, and remain unbroken by its utmost fury. But there are others who . . . I pause—the reader knows the rest.

Ye prudes, who toss your heads so contemptuously, and pass so disdainfully, remember, that fallen one hath a *human soul*, like thine own: and hadst thou given but a tithe the cost of that gilded, useless bauble on thy breast, that SISTER of thine might have been saved! Spare thy harsh condemnation!—

"Ye high, exalted, virtuous dames,
Tied up in goodly laces,
Before ye gie poor Frailty names,
Suppose a change o' places!"

It is not contended, that all instances of crime originate in causes like these, but charity would at least hope, that the instances of moral degradation, without some pressing necessity, are comparatively few. And all who are acquainted with the world know, that the sun of heaven shines every day upon the reality of the picture above faintly sketched.

And what are the means in operation for preventing this moral desolation? Preventing!! Human institutions and human laws have been so busily employed in *punishing*, that they have had no thought to spare upon the means of *preventing* crimes. We have laws framed with nice regard to every form and grade of crime, measuring out punishment as by strictest weight and measure. We build our prisons and houses of correction, and send out our Argus-eyed officers to arrest and punish the offender. And what is the result?—Such is the omnipotence of wealth, that it usually manages to escape the penalty of its crimes; and as for the poor, they are cast into prison, and, having served their time, they come out again to the light of day. But how do they come? With the same poverty around them—the same want pressing upon them—with characters blasted—reputation gone—all hope of decent and respectable livelihood cut off; and however good their resolutions, all outward circumstances are against them, and they feel that they must steal or starve. What now is the power of all your laws? What your "act of assembly," or your "act to amend an act?" What are your prisons and fines, and officers and courts? The truth is, Nature's law, the irresistible law of NECESSITY, is stronger than all other laws, and it will defy them all. The whole vast machinery of government cannot penetrate below the skin, in an attempt to probe this ulcer upon the soul of man. It festers in poverty and abject want; and the cause must be removed, ere the effect will cease to flow.

By this law, also, the power of the church is defied; for, unhappily, the church has not yet sufficiently learned, that the *soul* can not be much improved while the body is starving. What avails it to preach to a man one day in seven, and leave him for the balance of the time to battle with cold, nakedness, and hunger? Or what success can attend the exhortations of a sabbath, when the week must be spent in an exposure to the hardening, faith-destroying influences of poverty and distress? The great truth should be known, that the body must be placed in a tolerable condition of physical comfort, as an indispensable prerequisite to moral improvement. And it is precisely here that the moral influences of Odd Fellowship exhibit themselves in their greatest perfection. Its laws and regulations are such, that extreme suffering, from poverty, can not befal any of its members. It goes to the house of sickness before the little store, laid up for the day of need, is exhausted, and by its timely aid keeps famine far from the door. It relieves from many anxieties in regard to future want, from sickness and distress. It makes the unfortunate feel that they have friends left, and that there is hope for them in the darkest hour of trial; so that necessity can never drive them to a yielding up of a fraction of their integrity for the sake of the means of subsistence. And when death comes, and the head of the husband and the father is laid low in the grave, it throws its protecting shield around the widow and orphans, and saves them from those grinding oppressions and wants that drive so many to vice and infamy. If it did no more than this — if it uttered no word of counsel or warning — if all its teachings were merely negative, its emblems, forms, and ceremonies, unmeaning shows, still it would be a powerful coadjutor of those who seek by religious influences to improve the morals of the world, for the reason that it places its members in the best physical condition for *moral* improvement. But when it is known that lectures of pure and sublime morality are rehearsed at every Lodge meeting, that every form and emblem points to the path of virtue, and, that thus a thousand voices are constantly sounding in the ear of every member, calling him to the performance of moral duty, and the cultivation of "Friendship, Love, and Truth," it is not claiming too much to say, that Odd Fellowship is powerful and salutary in its moral influences.

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Always think what you say, though you may not always say what you think.

LOVE.

BY CAROLINE F. ORNE.

A voice from the opening flowers,
  A voice from the dim old woods,
A tone from the murmuring streams,
  A shout from the sounding floods,
A whispering 'mid the leaves,
  Light from the spheres above,
And the voice of the flowers, and woods, and streams,
  Speaks evermore of love.

The song of the summer bird
  With its music glad and free,
The restless, wandering wind,
  And the ever-flowing sea,
All voices of delight
  Around us and above,
Pour out to the Highest forevermore
  One anthem strain of love.

There's never a sorrow sent,
  There's never a grief can come,
Or a cloud with its shadow deep,
  To darken a happy home,
There's never a joy denied
  But a blessing still may prove,
For they are all lessons, if read aright,
  From God, whose name is love.

Oh, that high and holy power,
  Should fill every human heart,
Never in thought, or word, or deed,
  From its spirit should we depart.
First should our heart be given
  To God who reigns above,
And it must follow, as light the sun,
  Our neighbor we shall love.

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THIS LIFE.—Life is beautiful compared to a fountain fed by a thousand streams, that perish if one be dried. It is a silver cord, twisted with a thousand strings that part asunder if it be broken. Frail and thoughtless mortals, are surrounded by innumerable dangers which make it much more strange that they escape so long, than that they sometimes perish suddenly at last. We are encompassed with accidents every day, to crush the mouldering tenement which we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and atmosphere whence we draw the breath of life are impregnated with death — health is made to operate its own destruction. The food that nourishes, contains the elements of decay; the soul that animates it by a revivifying fire tends to wear it out by its own action. Death lurks in ambush along our path. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart. We see our friends and neighbors perish among us, but how seldom does it occur in our thoughts, that our knell shall, perhaps give the next fruitless warning to the world.

ORIGINAL.

A DEFENCE AND EXPOSITION

OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER VI.

We inscribe our principles on our banners and unfurl it to the breeze.

We may boast loudly and long of our principles, and unless there is adaptation in those principles they are as valueless as the sandy beach would be for some mighty massive structure. It is well then that we present with as much perspicuity as we may the designs of our noble and Heaven-favored institution. We have two designs; and these are near of kin; and like the Siamese Twins, inseparable. The one cannot be secured without the other. Our designs are first "to aid each other in struggles and distresses incident to human life;" and second, to "improve and elevate the character of man; to imbue him with proper conceptions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true fraternal relation, designed by the Great Author of his being."

If our principles are adapted to the accomplishment of our designs, then our profession is true, and our application of principle is wisely made. Every system that is wisely appointed has some grand leading feature; some governing foundation principle to which all others are subordinates, subsidiary, from which all others spring and grow, around which all others cluster. The great principle which our forefathers in Odd Fellowship have made this leading, foundation principle, is FRATERNITY! —a *universal fraternity in the family of man.* The proper appreciation of this principle requires that we should trace its origin. It grows out of the fact that all men spring from the same source —are formed by the same glorious hand— the same great universal Creator. Hence, "to become a member of the Order, the applicant *must* believe in the existence of a Supreme Being, Creator, Preserver, and Governor of all things." Thus the leading feature of the Order of Odd Fellows has its origin in the great, essential truth, THERE IS A GOD; and from this truth it draws its vitality and authority. Every man who is made an Odd Fellow is early instructed that from this principle of fraternity he is taught to regard God as his Father, in whom we live and have our being —that all men are brothers, and that therefore they must be grateful to their Creator and fraternal to their fellowmen. That beautiful, devotional motto of the Order "IN GOD WE TRUST," teaches us that He is the Preserver and Benefactor of our suffering race. How beautifully and forcibly is the truth that God is the Governor of all things set forth when the sad memorials of man's frailty and mortality are so strikingly exhibited as they are in all our Lodges! How it humbles human pride —how it awakes the soul to a just sense of its responsibility to God, of duty to itself. Thus is the reflecting Odd Fellow taught by this principle, in looking back to its origin. It opens to him a door of happy and exultant feeling, as well as piercing a fountain of rich truth from which flows in quick succession the rich, beautiful gems of sentiment, of principle, of practice.

Our principle of Fraternity is not that narrow and debasing idea that it is our interest to fraternize; but that it is our duty to affiliate not that we may act like brothers but because *we are* brothers. We fraternize and discharge its duties because of the naturally existing fraternity, at the same time knowing that our best interest is thereby supremely secure, because God has established it as a fixed rule of his government that in the discharge of duty is to be found the result and benefit. No man who had a correct idea of the nature and true character of Odd Fellowship ever applied for membership in this Order to be benefitted in a selfish point of view; and if he did, he has long since been undeceived, for we do not fraternize that we may ourselves be benefitted in the cultivation of our sympathies and finer sensibilities in discharging those offices of human benefaction which our laws and usages require. All selfish and sordid motives, inducing union with the Order, and the discharge of its duties, are discarded, and are highly reprehensible. In order to preserve pure this principle of fraternity we have made it an essential that every one admitted to this Order should be free from any temptation to selfish or sordid motives, so far as we can judge; hence we require that no one shall be admitted who, according to our laws, would be a pecuniary beneficiary at the time of their admission. For this very act of self-preservation from impure motives, which would destroy the purity of our whole Order, we are by many called, "selfish, destitute of benevolence"— "benevolent like an insurance company."

Basing this fundamental principle upon naturally existing relations our fraternity teaches us that there are also great duties and reciprocities naturally growing out of that relation which must be performed in order to our present enjoyment. Knowing the truth of that wise saying "no two walk together except they be agreed," we have excluded from our fraternity every sentiment that could produce discord, and based upon certain principles which are alike axioms among all nations, kindreds and creeds, its sacred charity and tolerance forms a nucleus, which gathers within the orbit of its influence men of all religions, politics and nations, and controls the elements of discord that exists among them, soothes the spirit of their passions, and directs in harmony their united efforts to fraternize the world. In thus uniting on this broad platform, no sacrificing of other principles or affiliations is required, but simply that in our intercourse as brothers we act upon the broad principle of our brotherhood and toleration. In our Lodge meetings no political, sectarian or other improper sentiment is permitted or promulged, but we meet and mingle in sentiments and feelings of brotherly Friendship, Love and Truth.

It may be asked why do not you make your efforts to fraternize in the church? Because this would require the sacrifice of opinion. To illustrate: I being a Methodist could not fraternize with a Baptist unless one or the other of us should sacrifice an opinion. He must recede from his close baptism and close communion, or I must recede from my sentiments on baptism and open communion, or we could not meet on common ground. A recession without being convinced of the falsity of our position would be a sacrifice of opinion no honest man can make. But in Odd Fellowship no recession from either of these is required, nor necessary, for the principles and duties of the Order do not in any manner conflict with the embrace of either of these features of doctrine; and so it is with every other antagonistic sentiment which divides the body of Christ.

The first great practice growing out of this principle is association; united associated effort. The almost omnipotence of united associated effort is now too well understood and generally admitted to require any explanation or demonstration. The scriptural principle that "one can chase a thousand, and two put ten thousand to flight," has become perfectly familiar.

But there is something in our association that is peculiar to itself. We are associated the better to secure the cultivation of the social principle and its concomitant virtues. We do not affiliate in cold abstraction, but in warm, generous feeling of social love, intercourse and exhibition. And as we have said above we do not act because self-interest prompts, but because our generous natures have been warmed up under the influence of social enjoyment; we love to visit the sick, relieve the distressed, succour the widow, educate the orphan, and when death invades our social circle and takes away one that we regard as a brother, to bear him in respect and sadness to his last resting place in the bosom of the earth.

The great advantage we derive from this practice is that while as an Order we are accomplishing an astonishing amount of good in the world, no single member has been oppressed or felt that his obligations in Odd Fellowship were grievous to bear; thus while no member has been called upon to watch by the bed-side of our sick brothers more than two or three nights in the course of the year, yet the aggregate number of nights that our members have thus watched will amount to more than *three hundred years!* Thus while our members have not any of them paid less than three dollars, none have paid more than six dollars; yet the revenue arising from this source last year amounted to near *a million of dollars!* This attention has been bestowed upon more than sixteen thousand of our afflicted brothers. This, then, is one principle and practice of the Independent Order of Odd Fellows.

Our readers must excuse so short a chapter, on so interesting a subject. We will do better next month.

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ERRORS.—The little I have seen of the world and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsation of joy; the feverish inquietude of hope and fear; the tears of regret; the feebleness of purpose; the scorn of the world, that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone; I would fain leave the erring soul of my fellow man with Him from whose hands it come.

OUR EMBLEMS.

The following explanation of the Emblems of Odd Fellowship, is taken from an address delivered at Richmond, Va., by Rev. Bro. D. D. SMITH.

The EYE, enveloped in a blaze of light and glory, reminds us that the scrutinizing gaze of Omnipotence is ever upon us. That all our thoughts, words and actions are open to his survey. That Jehovah searcheth our hearts and trieth our reins; that we cannot hide ourselves from His view, even though we ascend to heaven, go down to hades, or seek a dwelling place in the "farthest verge of the green earth." It instructs us that, although to our clouded minds, thick darkness is round about him, yet he dwells in unapproachable light, and looketh kindly down upon man, providing for his wants; and in the minuteness of his care, numbers all the hairs of our heads. It is therefore our duty to live and act, as under the eye of an All-seeing Judge, who will bring us into judgment for all our proceedings. Nor do we forget the important implication from this emblem, that from him whose eye is ever upon us, we receive every mercy, and are bound to render him our warmest thanks, and confide in his future munificence. Hence the motto written beneath the eye—"IN GOD WE TRUST."

The HEART AND HAND imply, that when the Odd Fellow greets his brother, the welcome proceeds from the heart. He extends not the right hand of fellowship, while the left hand holds the assassin's dagger! His salutation is not followed by a thrust at the vitals of his kinsman; but his heart is with his hand; and what the one in love dictates, the other with alacrity performs. And when he greets his fellow, he virtually says, this is the welcome and language of an honest and generous soul.

The HOUR GLASS reminds us of the speedy passage of time, and admonishes us to improve the moments as they fly, in a manner that shall redound to the glory of God and our own and neighbor's good; while it also brings before us the great contrast between time and eternity.

The THREE PILLARS represent Faith, Hope and Charity. They direct the Odd Fellow to cultivate an enlightened and saving faith in God the Father, in Christ the Son, and in the sublime truths of Divine Revelation. They remind him that a well grounded hope alone can cheer the soul when the taper of life is flickering in the socket of mortality, and light up the countenance with joy amid the sorrows of time, and give serenity and peace in the last moments of dissolution. They emphatically declare, that although we may possess every other qualification, if we are destitute of charity, we are but as the sounding brass and tinkling cymbal. And they impress us with the importance of wearing the robe of brotherly affection, and living under the constant guidance of Charity.

The SCYTHE reminds us of the solemn truth, that as the grass falls before the mower's scythe, so man, being as the grass and flower of the field, must wither before the touch of time, and fall before the King of Terrors.

The SCALES AND SWORD, held forth by *Justice*, instruct us, that however much of partiality may exist in the world, yet, among Odd Fellows, both justice and mercy are administered without regard to the idle distinctions of men. That, in the Lodge room, the rich and poor, high and low, learned and unlearned, meet as brethren, and unitedly engage in promoting the work of benevolence and truth.

The LAMB suggests to us the importance of personal innocence and purity, and forcibly reminds us of the paschal lamb under the law, and of Christ, the Lamb of God, who taketh away the sin of the world. It reminds us, also, that we are the sheep of God's pasture, and are the objects of his peculiar regard.

The DOVE calls to mind the salvation vouchsafed to righteous Noah, and the faithfulness of God in relieving the anxiety of his soul, by sending a harmless messenger with an emblem of continued favor; and it assures us that if we run in God's commands we shall behold, amid all the storms and tempests of life, tokens of the Divine approbation, and receive the visits of the celestial messenger, the Holy Spirit.

The TENTS discourse to us of the ancient Patriarchs, who abode in tents, and at the same time admonish us that in this world we have no continuing city; that this earth is not our home; that, like them, we are travelling towards a country which lies beyond Jordon—the Jordon of death; and they exort us to prepare to cross its waters in peace.

The ARROWS refer to the plan adopted by Jonathan to apprise David, whom he loved with a fondness more than woman's, of his good or ill fortune from the hand of Saul. And they teach us that every laudable effort should be put forth to save a brother from the wrath of an enemy.

The SERPENT is intended to represent the brazen serpent erected by Moses, according to God's direction, to heal the Israelites when bitten by the fiery serpents sent among them to chastise them for their sins; and to use it as emblematical of our Saviour, who was lifted up, and hung on the cross, "that whosoever believeth on him shall not perish but have everlasting life." And it instructs us to imitate his example, and go about doing good.

The Bible is placed among our emblems, because it is the fountain from whence we draw instruction; the store-house from whence our doctrines are derived: our emblems are found in its sacred pages. It is our guide both in faith and practice: its promises cheer; its doctrines instruct, and its precepts guide us.

The Bundle of Rods shows us the importance of union in our benevolent endeavors. As one of the bundle could be easily broken, so one member of our Fraternity could be easily dissuaded and disheartened in the work of mercy; and as the *bundle* of rods cannot be easily broken, so our members, united, may surmount great obstacles—rise superior to all difficulties, and prosper in their efforts to do good; and having done all, stand firm and unmoved amid opposition.

The Three Links remind us that the only chain by which we are bound together, is that of "*Friendship, Love and Truth;*" and that we are obligated by the most sacred considerations, to violate neither of these principles.

The Axe conveys to our minds the wholesome truth, that as the trees of the forest must be cut down and fall before the progress of civilization, with a view to convert the wilderness into a fruitful field, so must the axe of Divine Truth, which is laid at the root of the tree, cut down every evil plant and poisonous tree, before our fellow-men can be brought under the influence of pure benevolence. And it admonishes us to labor for the completion of this work; to lay the axe at the root of every tree that bringeth forth not good fruit, and cut it down.

The Shining Sun reminds us of the command of Joshua, which arrested the onward course of the Orb of Day; and it also points to the Sun of Righteousness, whose beams illumine and bless the nations, and instructs us to employ every laudable effort to make the nations welcome his beams.

The Horn of Plenty teaches us, that if we are faithful in the discharge of our duty, we shall ever find, in the resources of our Institution, an ample supply for our wants. And it assures us, that "when the fig-tree refuses its blossom, and the olive yields no oil, and the flocks are cut off, and no herd are found in the stall," then shall the result of our well doing be realized unto us, in the possession of requisite comfort. When poverty, like an armed man, threatens us with destruction, and the garments of wretchedness are prepared for our beloved offspring, then shall the horn of plenty, from the funds of our institution, empty its stores at the door of our abode.

The Globe instructs us that the world is the field of our benevolent enterprise—that our brethren are scattered over the face of the earth, and that from whatever nation they come, if misfortune visit them, they must not solicit our aid in vain.

The Ark reminds us of the disposition made of the two tables of stone, on which the decalogue was written. And as the prosperity of ancient Israel depended on the respect, devotion and obedience paid by them to the Ark of the Covenant and its sacred deposites, so will our peace and prosperity be graduated by our obedience to the requisitions of the Most High.

The Bee-Hive admonishes us to avoid indolence, and wisely improve our time. It teaches us the important lesson, that if we would pass the winter of age in comfort and cheerful abundance, we must improve the summer of our being, under the guidance of economical and well directed industry.

The Ram's Horns remind us of the safety connected with the horns of the ancient Altar of God—the success which followed the blowing of ram's horns, when the priests of old walked around the city of Jerico, carrying with them the Ark of God, and moving by the direction of Heaven. And they admonish us to beware of every departure from God's service, and illustrate the important doctrine, that the prosperity of our Order can be perpetuated only while we support the institutions of Religion.

The Altar of Incense suggests to us the manner in which God was worshipped by his ancient people; and it instructs us that he now requires his people to offer unto him the incense of prayer and praise, of gratitude and thanksgiving, and will only accept the sacrifice of a broken and contrite heart.

The Seven Stars remind us of the seven pillars in the house of wisdom—the seven stars, and seven churches of Asia; and they caution us to beware lest, by a neglect of duty, we are blotted from the horizon of moral goodness, and wander starless in the night of destitution. They also represent the seven spirits of God, and gladden our hearts with the assurance, that if we are wise, and turn many to righteousness, we shall shine as the stars of the firmament, forever and ever.

The MOON, reflecting the light of the sun, represents to us the welcome smiles of Friendship, Love and Truth, shining in the night of misfortune; and teaches us that, as her rays are only reflected from a greater luminary, so all the glory and beauty of this earth—all the wisdom and goodness man can exhibit, are but reflections caught from Jehovah, the great source of life, light, beauty, wisdom, and love.

The BUDDING ROD reminds us of the favor showed Aaron in his elevation to the office of High Priest, Num. xvii. 8—and of the kindly interposition of God in behalf of his ancient people—while it teaches us to look unto him in the day of our oppression and trouble, assuring us that He, who made the rod of Aaron to bud, will protect, cheer, and support those who trust in him, by his rod and staff.

The CROOK reminds us that the patriarchal shepherds were Odd Fellows—that God is our Shepherd—that Christ is the good Shepherd who laid down his life for his sheep—and that as the good shepherd protects, defends, and supplies the wants of his flock, so will the great Shepherd of souls defend his sheep from harm, and lead them into the green pasture of his love and beside the still waters of his grace.

The BOW reminds us of the ancient mode of warfare—of the conquest of the patriarch Jacob with his bow—and the friendship of David and Jonathan; and calls upon us to trust in Him who caused the bow of Joseph to abide in strength. Its name reminds us of the covenant ratified with Noah—of the rainbow round about the throne; and tends to awake in our bosoms emotions of confidence and joy.

The COFFIN reminds us of the certain approach of death, and that our duties to our fellow-creatures will not terminate, until our bodies are prepared for the tomb. And it admonishes us so to live, that we can meet death with composure, and close our eyes upon earth in the assurance and hope of being received into the mansions of endless rest.

The SKULL AND BONES remind us of the desire of Jacob and Joseph to have their bones removed from Egypt to Canaan; and they teach us, that we are obligated to commit the mortal remains of a departed brother carefully to the tomb; that we are bound to cherish a lively recollection of his virtues, and to bury his imperfections with his body beneath the clods of the valley.

The CROSS reminds us of the labors and dying love of the immaculate Son of God, on whom are founded all hopes of pardon and redemption from the bondage of corruption; through whom we hope for acceptance with God, and reception to the mansions of light and glory on high.

The colors of our regalia are significant of our advancement in the Order, and emblematic of the principles by which we profess to be governed. The white apron denotes purity; the blue trimming friendship; the scarlet binding a love which in a just cause would lead us to shed our blood and to die in defence of our principles, as Jesus died for man. The green, that our virtues should ever be fresh and fragrant. The purple and black, that we should be kings and priests unto God—kings to rule our own spirits, and priests to offer the incense of gratitude and love, in the name of the great High Priest, who died for our sins.

TRUTH.

"Truth is His body, and light His shadow."

Truth is the basis of practical goodness; without it all virtues are merely representations wanting the reality; and having no foundation, they quickly prove their evanescent nature, and disappear as the "morning dew."

Whatever brilliant abilities we may possess, if the dark spot of falsehood exist in our hearts, it defaces their splendor and destroys their efficacy. If Truth be not our guiding spirit, we shall stumble upon the "dark mountains," the clouds of Error will surround us, and we shall wander in a labyrinth, the intricacy of which will increase as we proceed in it. No art can unravel the web that Falsehood weaves, which is more tangled than the knot of the Phrygian king.

Falsehood is ever fearful, and shrinks beneath the steadfast, piercing eye of Truth. It is ever restless in racking the invention to form some fresh subterfuge to escape detection. Its atmosphere is darkness and mystery; it lures but to betray, and leads its followers into the depths of misery.

Truth is the spirit of light and beauty, and seeks no disguise; its noble features are always unveiled, and shed a radiance upon every object within their influence. It is robed in spotless white, and, conscious of its purity, is fearless and undaunted; it never fails its votaries, but conducts them through evil report and goo report, wtthout spot or blemish;

it breathes of heaven and happiness, and is ever in harmony with the Great Centre.

The consciousness of truth nerves the timid and imparts dignity and firmness to their actions. It is an internal principle of honor which renders the possessor superior to fear; it is always consistent with itself, and needs no ally. Its influence will remain when the "lustre of all that once sparkled and dazzled has passed away."

Deceit and chicanery are mean and contemptible. The double-minded are "unstable in their ways," and generally fail in attaining their wishes: whilst those who cultivate singleness of heart and aim, with sincerity of purpose, have energy for an attribute, and success a frequent reward.

There is no pleasure comparable to the standing upon the vantage ground of truth — a hill not to be commanded, and where the air is always clear and serene. Certainly it is heaven upon earth to have the mind moving in charity resting in Providence, and turning upon the poles of truth.

The Athenians were remarkable for their reverence of this noble virtue. Euripides introduced a person in a play who, on reference being made to an oath he had taken, said, "I swore with my mouth, but not with my heart." The perfidy of this sentiment highly incensed the audience, and induced Socrates, who was the bosom friend of the great tragic poet, to quit the theatre. Euripides was publicly accused and tried as one guilty of breaking the most sacred bond of society.

Montaigne says, "If a man lieth, he is brave toward God and a coward towards men; for a lie faces God, and shrinks from man."

There is nothing more beautiful than a character in which there is no guile. Many who would be shocked at an actual breach of truth, are yet much wanting in sincerity of manner or conversation; this is a specimen of deceit which cannot be too strongly guarded against.

Unswerving truth should be the guide of youth. It is not sufficient to *speak* the truth, but our whole conduct to them should be sincere, upright, and without artifice. Children easily discern between truth and deceit, and if once they detect the latter in those to whose charge they are committed, confidence is forever banished, and on the first opportunity the same baneful duplicity which they have observed in others will be practised by them. Childhood catches and reflects every thing around it, and an untruth told by one to whom it is accustomed to look withdeference, may act upon the young heart like a "careless spray of water thrown on polished steel, staining with rust which no after efforts can efface."

Truth is the basis of love; where we cannot trust, we cannot love. Wherever falsehood exists, it destroys happiness, paralyses energy, and debases the mind; no superiority of intellect can longer associate with this fearful vice.

"The study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its origin from truth; as, on the contrary, there is no vice which has not its beginning in a lie. Truth is the foundation of all knowledge, and the cement of all societies."

◆

FRIENDSHIP.—In young minds there is commonly a strong propensity to particular intimacies and friendship. Youth, indeed, is the season when friendships are sometimes formed, which not only continues through succeeding life, but which glow to the last, with a tenderness unknown to the connections begun in cooler days. The propriety, therefore, is not to be discouraged, though at the same time it must be regulated with much circumspection and care.

Too many of the pretended friendships of youth are mere combinations in pleasure. They are often founded on capricious tidings, suddenly contracted, and as suddenly dissolved. Sometimes they are the effect of intrusted complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connections should be avoided, lest they aftewards load us with dishonor.

We should ever have it fixed in our memories, that by the character of those whom we choose for our friends, our own is likely to be formed, and will certainly be judged of by the world. We ought, therefore, to be slow and cautious in contracting intimacy; but when a virtuous friendship is once established, we must ever consider it as a sacred engagement.

◆

Young men choose good company. You are in general but little aware how much your reputation is affected in view of the public by the company you keep. The character of your associates is soon regarded as your own. If you seek the society of the worthy, it elevates you in the public estimation, as it is an evidence that you respect others. On the contrary intimacy with persons of bad character links you in the eyes of the public.

THE NEW YORK CONTROVERSY.

VOICE OF VIRGINIA.

The following able report, on the subject of the New York difficulty, was adopted by the Grand Lodge of Virginia, at its session in April last :

The committee to whom this subject has been referred, after a careful investigation, and much deliberation on the facts and the law arising in it, beg leave to report:

That they have undertaken the duty assigned them with a full consciousness both of its importance and the delicacy of reviewing the acts of the high official characters connected with the case. But while the committee have approached it with an anxious desire to manifest towards all concerned the respect which is due to them, they have expressed their opinions with that independence which as a free institution we ought to do, when our common rights and privileges are involved.

It is deemed unnecessary to refer to the difficulties in New York prior to the session of the Grand Lodge of the United States of 1847. After that period, it assumed an importance that attracted the attention of other jurisdictions, to grave questions in which all other State Grand Lodges were deeply interested. After the close of the session, just referred to, our attention is called in the regular order of events, first to the November session, 1847, of the Grand Lodge of New York. That body, in pursuance of certain resolutions and proceedings which had been adopted by the Grand Lodge of the United States at its session, 1847, proceeded to consider and adopt a Constitution. It is unnecessary here to go into a detailed account of the legislation of the Grand Lodge of New York, in the premises. The result was, the adoption of a form of Constitution, differing, in some particulars, from that submitted to it by the Grand Lodge of the United States, but containing the general feature of that instrument, by the decided vote of 202 against 77. On the 5th of November, 1847, that session of the Grand Lodge of New York was closed. On the 17th of the same month, Joseph R. Taylor, Esq., then Grand Master of New York, addressed a letter to the M.W. Grand Sire of the Grand Lodge of the United States, in which, after giving a history of the action of his Grand Lodge in adopting a new Constitution, and stating the existence of much doubt as to the legality of its adoption, he calls upon the Grand Sire for his official advice and instruction on three several points, specified in as many interrogatories. On the 27th of the same month, the Grand Sire replied to the communication, and in it he decides, among other things, that from the facts stated by the Grand Master, the Constitution had been legally adopted, but that was it necessary for the Grand Lodge of the United States to approve the same, before it could go into operation; and that when it should be so approved, it would be binding as the Constitution of the Grand Lodge of New York, but not before such approval should be had. On the 1st of December following, Grand Master Taylor issued a proclamation in which, after reciting among other things that under a general resolution an amended Constitution operates at once upon the body adopting it and continues in force subject only to the veto power of the Grand Lodge of the United States, yet in consequence of the special legislation, in that particular case it was necessary to have the approval of that body anterior to its becoming binding and operative. He declared that the Constitution which was in force on the first Wednesday of August, 1846, was then, and would remain in full force until the Constitution, as voted to be adopted at the November session of 1847, should be approved by the Grand Lodge of the United States.

A large majority of the Lodges in New York disregarded this proclamation and recognized the latter as the only binding and operating organic law of that jurisdiction, while a number of them obeyed it and adhered to the constitution in force in August, 1846.

On the 29th of December, 1847, the Grand Sire issued a Commission, directed to five Brethren, directing them to examine into and report the facts and the law arising on the same questions, which had been submitted to him by G.M. Taylor, on which he had already advised and instructed that officer, and which in fact formed the basis of his proclamation.

The Commissioners met on the 17th of January, 1848, and submitted their report on the 9th of March following. The result of their examination was that the Grand Sire had the power to decide the question and acted correctly in interfering as he did, and that it was his prerogative, as well as his duty, to do so; that the convention Constitution was not legally adopted; but that if it had been legally adopted, it would have been provisionally in force in that jurisdiction — overruling the Grand Sire in both of the positions he had taken on those points.

At the last session of the Grand Lodge of the United States the whole subject came before that body, and the result is familiar to the Order.

The action of the Grand Sire and the Grand Master of New York on this subject presents several questions which demand our serious consideration. The latter officer, within a few days after the adjournment of his Grand Lodge, possibly discontented with the action of that body in the premises, and giving too much weight to the complaints of a disaffected minority, felt himself constrained to invoke the official advice and instruction of the Grand Sire. Forgetting, apparently, that the Constitution and Laws of the Grand Lodge of the United States had provided a tribunal to which the minority could resort if aggrieved, and a remedy as full as their wants demanded; and that an overwhelming majority of his own Grand Lodge had just voted to adopt a Constitution, which, however objectionable in his judgment it might be, it became his solemn duty as their Executive honesty to enforce. But this view of duty had so little influence with him, that we find him taking the extraordinary step of proclaiming this Constitution inoperative and assuming the power of annulling the solemn and deliberate acts of his superior. The consequences which a perversion of the law from its legitimate channel inevitably produces, naturally followed. The subordinate Lodges found themselves in a position in which they were liable to be subjected to the forfeiture of their charters and the confiscation of their effects, pursue what course they might. On the one hand their own Grand Lodge had adopted a Constitution, and required obedience to it, while on the other the Grand Master's proclamation required obedience to another. The course of the Grand Master of New York is happily without a precedent in the annals of the Order. And the committee think that the State Grand bodies cannot be too prompt in denouncing a principle which makes them subordinate to an officer of their own creation, and in checking in the bud the exercise of so dangerous a power.

This proclamation was based upon the "official advice and instruction" of the M.W. Grand Sire of the Grand Lodge of the United States. The language of the proclamation, making the approval of that body a prerequisite to the operation of the Constitution, is nearly identical with that of the Grand Sire in his letter to G.M. Taylor of the 27th of November, 1847. And we find the Grand Sire in his annual communication, commending the step thus taken by Grand Master Taylor in issuing the proclamation, in conformity to his official communication, and still adhering to the opinion, that the view he entertained of the law of the case was correct. An opinion so hopelessly untenable, and so palpably in violation of a resolution of the Grand Lodge of the United States, adopted in 1847, on this very point, that both the majority committee of that body, and the commissioners in their several reports, (the former of which was adopted by the Grand Lodge of the United States) virtually overrule it.

Before discussing the question of the power of the Grand Sire to interfere in such a case, the committee beg leave briefly to advert to the time and circumstances under which this Commission was formed. We have seen that the Grand Sire approved of the issuing of the proclamation, and of course had full confidence in its being a valid and legal instrument. In his opinion it was binding on the subordinate Lodges in New York. And it carried out to the full extent his views both as to the facts and the law, particularly the latter. Yet twenty-nine days after that document had been promulged; after the Subordinates had been officially notified, and while it was in full force and effect, so far as it possessed any legal efficacy, the Grand Sire, without suspending its operation, but leaving the New York Lodges subject to all its penalties, determined to call to his assistance a Commission, to advise him of the very facts and of the very law, on which he had already given his opinion, and on which this identical proclamation was founded. The decision, so far as the New York Lodges were concerned, was not only final in its character, but execution had gone forth. Why then should this expedient be resorted to, when it could have resulted in no practical good? Suppose the "Commission" had reported that the Constitution had been legally adopted, and adhered to the opinion that if it was so, it was provisionally in force, would our brethren in New York have been relieved while the proclamation was still in force? The committee are constrained to express the opinion, that it was necessary even to preserve the forms of justice, that the proclamation should have been suspended until the enquiries into the law and facts had been completed.

The committee think that the Grand Sire had no authority to appoint such a Commission. The precedent quoted by him, we think, does not sustain him. The Commission alluded to in his annual communication, was to investigate the accounts of an officer of the Grand Lodge of the United States—a Subordinate appointed by the Grand Sire himself. The rights of the State Grand bodies were not affected by it. Unless, therefore, the Grand Sire concludes that the lonely precedent he has quoted, authorizes him to appoint a Commission without regard to the purposes for which it was assigned, this fails to sustain him. The committee conclude that it does not follow, that because the Grand Sire has the right to appoint a Commission to investigate the accounts of one of his own subordinate officers, that therefore he has the power to appoint a Commission, however inquisitorial in its character it may be, to investigate the action of a State Grand Lodge.

To justify the action of the Grand Sire in the premises it must be conceded that he possesses in its fullness all of the powers of the Grand Lodge of the United States during the interval between the sessions. The Commission, in their argument, make this claim, and that the Grand Sire acted under this conviction is justly inferable from his last annual report.

We trust the committee will not be considered as trespassing on the prerogatives of that high officer if we undertake to question his title to such powers.

In Article IV. of the Constitution of the Grand Lodge of the United States, and in Art. III., pages 13 and 14 of the Digest, we find an enumeration of his powers, but no where in the Constitution, nor in the laws nor in the precedents can we find any sanction for such a claim. We find in the first Article of the Constitution that the Grand Lodge of the United States is the supreme and ultimate tribunal to which controversies and disputes in the Order may be referred. But no where do we see the Grand Sire authorized to decide such questions. We find in the Digest, Sec. 2, page 10, a provision declaring that a minority of a State Grand Lodge can appeal from the decision of a majority thereof, on any question of general importance, to the Grand Lodge of the United States—not to the Grand Sire. We have searched in vain for any law or precedent making that officer the arbiter or judge in such cases.

The committee believe there is no intermediate power between the State Grand Lodges and the Grand Lodge of the United States. In that body we recognise a superior to whom we pay a ready and cheerful obedience in all constitutional requirements. We acknowledge and can recognise no other power over us. To do so would be to divide the allegiance we owe to her alone, while at the same time we would subvert our chartered rights and privileges.

We form a part of the Grand Lodge of the United States. Our voice is heard in her hall, our influence felt in her counsels. In every question involving our rights or privileges, or the common rights and interests of the Order, we can be heard and participate in the judgment given. The very element of our claim to be a free institution is the right to have a voice in the Grand Lodge of the United States in passing upon the laws which govern us, and in deciding questions which arise under those laws. Can we then, without depriving ourselves of every vestige of freedom, commit this great power to the hands of a single man for fifty-one out of the fifty-two weeks of the year? Was it ever supposed before, that we as well as every other State Grand Lodge, stripped ourselves of these conservative powers, and confided them to an officer who is at once Executive and Judiciary?—who alone has the power to convoke special meetings, and refusing to do so may in the interim exercise the most arbitrary powers and violate the most sacred rights? Yet this is the practical result, if such powers are vested in the Grand Sire. It is a claim we feel convinced this Grand Lodge is unprepared to concede. We regard the Grand Sire as the Chief Executive of the Order. The Constitution and the laws have made him nothing more. In the legitimate sphere of his duties as such we are ready at all times to sustain him. When he steps beyond them and attempts the exercise of powers never confided to him, it is our duty to raise our voice against him and resist in every lawful and honorable way. To war against the encroachments of Executive power is a sacred right. It gave birth to Magna Charta at Runnymede and to the Petition of Right in 1628. It is too late to expect that men will cease to do so now with the spirit and the lights of the 19th century around and about them.

Edw. H. Fitzhugh,
Jno. D. Graff.

Entertaining these views the committee recommend the adoption of the following resolutions:

1. *Resolved*, That this Grand body recognizes no superior save the Grand Lodge of the United States.

2. *Resolved*, That under the Constitution and Laws the Grand Sire of the Grand Lodge of

the United States is strictly an Executive officer; and that any interference on his part to restrict, annul, or in any wise invalidate the action of a State Grand Lodge is an invasion of rights, it is our first and most sacred duty to maintain, support and defend.

MAN, SOCIETY, AND LARGE CITIES.

BY REV. BRO. E. H. CHAPIN.

Much has been said of man in the state of nature, and many, perhaps, have imbibed the idea that this state of nature is that in which he ranges the woods and swims the streams, free from all human restraints. But this, while it may be *a* state of nature, is not, exclusively, *the* state of nature. Nay, if living in accordance with nature, means living according to our best capacities, then this savage roaming and foraging is *contrary* to nature. For, we affirm, man has in him the capacity for society, and, and in proportion as he becomes educated—in proportion as his faculties are drawn out, and become active—that capacity for society manifests itself.

Man is capable of being considered by himself, separate from society, but society cannot be considered as distinct from man. Society grows out of man, not man out of society. He is not *forced* into society by laws from *without*—but he *goes* into society from an *inherent* impulse. Laws, institutions, customs, are but transcripts of the characters of the *men*, who framed, or who support them.

What, then, do philosophers mean, who speak of the savage, the isolated state, or the *natural* state of man? If they mean that this is his *primitive* state, the first stage in which humanity is developed—there are some who will dispute their premises even here, and contend that the savage state is but a wreck, a marred and disjointed fragment of a better fabric, that *preceded* it. But we will not pause to discuss this point. We repeat, if these philosophers mean only, that the savage, or isolated state is the primitive state of man, we shall not dispute with them. But, if they mean that it is the only state in which the true nature of man is developed, we pronounce their doctrine an error, and point *to the very fact that society exists*, as a refutation of their assertion. How comes there to be any society at all, if it is an unnatural state of things? It is not pertinent to say, that this mode of argument would prove that all things that are in existence are not merely natural, but right, and, of course, all the errors and wrongs that afflict humanity—it avails nothing, I say, to-mark this, for, if their evils are natural they are but the over-growth, or excrescence of true principles. But society is itself a principle inherent and fundamental in human nature. We have shown that society is no abstract thing, but may exist independently—that without man there would be no society—no busy towns, no lofty palaces, no white sails dotting the sea, no rail-cars rushing over the land, no halls of science, no seminaries of learning, no churches. All these have grown out of an inherent principle in man—and that is the SOCIAL PRINCIPLE. Laws and institutions do not form and develope themselves—they are made, unmade and altered by men. Good laws and customs prove that good men exist. The rejection of defective institutions and the establishment of better ones evince the fact that *humanity* is improving, since the fact of human progress, and when a revolution comes, in storm and fire, and sweeps away the rubbish of old ages, we trace that revolution not to any new life agitating in those ancient relics, but to a new impulse in men. Again we say, society is more developed, and its very existence proves that we are naturally social beings.

Yes, we are so. To all men are we drawn by invisible chords within us, strong to all sympathies, to all joys and sorrows—by which we rejoice with our brother of Japan, or weep with the red Indian by his hundred streams, as spontaneously as with our relative, or our friend. "In vain thou deniest it," says Carlyle, "thou *art* my brother. Thy very hatred, thy very envy, those foolish lies thou tellest of me in thy splenetic humour: what is all this but an inverted sympathy? Were I *a steam-engine*, wouldst thou take the trouble to tell lies of me? Not thou! I should grind all unheeded, whether badly or well."

Here, then, are these two facts — man and society; or, rather, this one fact, that as a primary principle in the nature of every man, there are relations between him and other men. But, we proceed to remark, circumstances affect these relations. The relations themselves are not *altered*, any more than the relations between parent and child, brother and sister, are altered. But the relations are *affected* — we acknowledge their impulses more or less spontaneously, *according to the position in which we are placed as it regards the great mass of our fellow-creatures.* Now, if one were shut down in a dungeon deep in the earth, with no music of the human voice to greet the ear — no sound of human footsteps

— if for three years, two, one, that prisoner should thus be separated from his race, with what a thrill of rapture would he greet the sight of a man! We can scarcely conceive it. He would be ready to clasp him to his bosom — he would part from him in bitter agony. And his emotion would rise *spontaneously*, before that prisoner knew whether his fellow was friend or foe, gentle or cruel. But in the *street* — in the busy, crowded thoroughfare, a man passes us, and how little do we heed him! — how little do we care for his coming, or his going! Yet, in neither of the instances specified are the relations between us and our fellow-men *changed* — in both instances man is our neighbor; but *circumstances affect that relation*, and our feelings in the one case have far more depth and intensity than in the other.

Having considered this truth, that the social relations are affected by the positions of men, let us illustrate the fact by considering what influence large cities have upon those relarelations. It is plain, then, that there is less opportunity for general intimacy, and true-hearted sympathy with our fellows in the city, than elsewhere. In a country-town, or village, the inhabitants are, for the most part, acquainted with one another — know each other's character, circumstances, history. We do not say that all the results of this state of things are to be desired — the gossip and scandal so rife under such circumstances — the officiousness and prying curiosity. Still, in a country-village you will observe true sympathy and intimacy much more prevalent than in a large city. If a neighbor is sick or suffers, the rest know it and seek to relieve him. If he dies, the whole village, as it were, follow his remains, respectfully and sorrowfully to the grave. But the state of things must ever be somewhat contrary to this, where multitudes congregate. If rightly regarded, it is right that it should be so. The circles of individual sorrow must necessarily be narrow, or the whole mass would, at the same time, be incapacitated by grief from the ordinary avocations of life. If all were equally affected by the same grief, there would be nothing but one continual wail and mourning. But it is not the right or the wrong of this state of feeling that we are discussing, but the fact that this state of feeling exists. From the nature of things, there cannot be so general an intimacy or sympathy in the community of a city, as elsewhere. Enter some back street, and perhaps each story of every house in that street will be occupied by a separate family, who know no more of the history, the wants or the woes of the other families beneath their roof, than if they were in another land, and spoke another tongue. And in the streets, they meet like waves and part again, scattered wide asunder — new faces continually succeeding — for days one will see nothing but strange forms, meet no warm grasp, no smile. All are bent on something, all are brought together by some impulse, yet few know, and fewer care for one another.

Again there is naturally much selfishness incident to the living in a large city. We will not say that there is, in proportion, more meanness, or avarice, or misanthropy; but that the objects that call men together in a city, the circumstances by which they are surrounded, are more calculated to engender a feeling of self-interest and prudential action, than is the case elsewhere. For, what builds up and populates a city? Trade, business, barter and sale. And what is the object of trade, of barter and sale? Self-interest, certainly — gain, competency. This is chiefly thought of by those who toil and traffic in the city. This sends out the laborer with his tools so early in the morning. This keeps up the ceaseless hum of many wheels. This is the cause of the clangor that resounds from forge and loom, from shop and wharf. And, then, the means of living are to be bought with money — the rent and food and clothing are high — a more expensive living seems called for, a greater pride of equippage and dress is fostered. Now these things affect the relations between man and man in a city. The fact already stated, that there is less intimacy between men, increases this selfish spirit. Where the afflicted are known to us, our sympathies are roused, and our prudential and calculating sentiments are not so strong.

Once more; we would observe that there is more opportunity for fraud and imposition in a large city than elsewhere. Not being acquainted with most who dwell with us in the bosom of the city, absorbed in our own pursuits, and losing sight of thousands in the vast community, we may often be deluded by the garb and outward appearance of wo. The supplicant comes we cannot tell whence — he goes we know not whither. He may take our pittance to some cellar of debauch, some den of vice, some accumulative hoard of robbery, laughing at our credulity — and amid that great multitude what shall we know of it? Thus, instead of relieving affliction, in such a case, we are, innocently, pandering to vice and crime.

And, moreover, the vices and crimes that induce to these frauds, are more prevalent in large cities than elsewhere. Reduced to beggary at the gaming-table — driven to despair by some almost detected defalcation — or urged by a guilty avarice — men don the weeds of beggary, and shamelessly go out to deceive the benevolent and generous, with a face of well dissembled wo, and forced, unnatural tears. A large city swarms with vagrants like these, and this fact affects the relations between man and man, for it begets suspicion, indignation, and an honest distrust, that otherwise would not exist, and that too often refuses even real affliction for the fear of imposture.

Thus while we have the fact that tender and universal relations between man and man do exist, we have this other fact, that these relations are peculiarly affected in large cities. While many fraudulently live upon good-natured charity, and indulge in the gross enjoyments of vice purchased by their bounty, we must also remember that a still larger class live, toil and suffer almost alone — their tears never oozing through those high brick walls that force life in, their groans never reaching those densely-packed hearts that hurry forever by. We must remember, at least, that this would be the result, if no specific measures were taken to kindle a social spirit and to minister needed relief. But still there can be no change of principle. The relations between man and man are the same in the vast, full city, as in the less-peopled place. That man, so mean in his garb, pale and almost crushed beneath his burden, is verily thy neighbor, thy brother — and that shivering, haggard form, crouching in corners and searching the very kennels for food, enshrines an immortal soul. If this were not so, if change of place involved a change of nature — then duty might be changed too. If we could shut out from reason and conscience the truth that the sufferer is a *man* — that every wound humanity feels quivers upon fine-strung nerves, and sears a beating heart — that man, born for social delights, yearns for those delights wherever he may be — that men will hunger and thirst in London or New York as much as in Sahara, or on the desert peaks of Himmaleh, that cold waits not alone on the shrinking moss and the mountain herb, but enters the crannies of the poor man's hut in the midst of the crowd — that sickness needs relief for its fevered lips and its burning brain, stretched out in view of the dusk sunlight lingering on the dial of St. Paul's, as much as in the leafy recess of the forest — if, I say, we could hide these facts that shew us nature does not change, but that the relations grow out of it are everywhere and eternally binding — then, the different circumstances of a city, altering the relations of men, would of course, alter their mutual obligations. But it is not so, and hence arises another truth — that *to extraordinary circumstances must be adapted extraordinary means.* If the cultivation of the social spirit, and the relief of the needy, is in a city specially difficult, we are still bound to discharge those duties, and must, therefore use special agents.

Thus, then, by a consideration of Man, Society, and Large Cities, we arrived at the legitimate reason for the existence of Benevolent Societies, Relief Institutions — for the existence of ODD FELLOWSHIP. Having shewn thus the grounds upon which it rests, I shall not proceed further at this time, to dwell upon Odd-Fellowship in this aspect. Suffice it to say, love is the true object of its symbols and insignia, its signs and tokens, its pass-words and Lodge rooms. This must not be forgotten — neither must its members, most of whom live in cities, forget that in proportion to the social spirit cultivated, the relief administered, the good performed for the suffering and the needy, in that proportion will they act out the great social idea, and the spirit of ODD FELLOWSHIP.

This we understand to be the chief idea of that system whose main pillars are FRIENDSHIP, LOVE AND TRUTH. These are not unmeaning names. They are *realities.* We would have them go abroad in the person of every true Odd Fellow, not limited merely to kind deeds in behalf of the brethren of our Order, but cherished and manifested for all men, for the suffering and the needy. Shall the *clasped hands* and the *naked heart*, shall the *triple links* of chain and the *united arrows*, be mere empty symbols? Or shall they speak of a social spirit, that is the *essence* of which they are the *form.* Let our hands be ever ready to clasp the hand of our suffering, sorrowing brother, let our hearts be ever naked in sincerity and truth, let our affections go out to others a triple chain more vital than iron or gold, and let us show by our *united sympathies* that we have turned the pointed arrows of warfare and hate to a peaceful symbol of chageless love.

The Ark.

ALEX. E. GLENN, Editor.

TO THE ORDER IN OHIO.

Information having been communicated to me that certain persons have been visiting Lodges in this State, and offering for sale a form of "Diploma" or "Certificate of Membership;" and also offering for sale Odes to be used in Lodges, set to music, I deem it my duty to call the attention of officers of Lodges and members individually to the matter, as it is a palpable and direct violation of law, and to require their aid and co-operation in discountenancing and suppressing either the purchase or sale of any Diplomas or Odes.

The Grand Lodge of the United States has enacted that the right to publish the lectures, charges, or odes, or any form of diploma now used by that body, belongs exclusively to that body. [See Digest of the laws of the G.L.U.S. page 51, sec. 37. Also, proceedings G.L.U.S. vol. 2, page 352.]

The Grand Lodge of Ohio has declared that "Members, Lodges, and officers of Lodges, cannot give countenance to *any form* of Diploma, or Certificate of Membership other than those furnished by the Grand Lodge of the United States, through the Grand Lodge of Ohio. Neither can a Lodge or its officers legalize any other form by affixing the Lodge seal or signing them." [See proceedings of 1847, page 89.

Subordinate Lodges in this jurisdiction are instructed not to admit for the purpose of sale, or exhibition into any Lodge room or ante-rooms attached thereto, any books, papers, pamphlets, diplomas, or regalia whatsoever. [See proceedings of 1847, page 27.

The undersigned cannot believe that any member of the Order in this jurisdiction has been guilty of a violation of the above laws; and earnestly hopes that no countenance or favor will be shown to any one who attempts their violation. And it is hereby required of all District Deputy Grand Masters, and the officers of Lodges to use their authority in preventing a violation of these laws. And it is also earnestly requested that members individually will discountenance any traffic in diplomas, or certificates of membership, or odes, or any other matter, forbidden by the laws.

Given under my hand at Columbus the 22d day of May, 1849.

ALEX. E. GLENN,
Grand Master.

ENCAMPMENT MATTERS.—The terms of subordinate Encampments commence and terminate the same as the Lodges—at the first meetings in January and July, and the last meetings in June and December. This is a regulation made by the G.L.U.S. The Grand Encampment of Ohio has shaped its laws to comply with this regulation; but it seems not to be so understood by the Encampments. The Grand Scribe, in February last, transmitted a circular to all the Encampments in this State, with two copies of the Constitution and General Laws to each, and from each of which he received an acknowledgement; so if there is any fault in the matter it is in the subordinate Encampments. It sometimes occurs that officers do not examine documents sent them as carefully as they should.

THE TRUE SPIRIT.—We are much gratified to learn that the Lodges in Cincinnati have appointed committees in different portions of the city, to act in concert with, and aid the officers and relief committees in rendering assistance to members of the Order during the prevalence of the Cholera. Such conduct is worthy of all commendation; and is carrying out the true spirit and objects of our Order. We hope this example may be followed in all the towns and cities, where we have Lodges, if the Cholera should make its appearance.

☞ The Editor expects to be absent, through all the month of June, on an official tour to the Lodges in the Northeastern and Northern counties of the State, reaching Ravenna about the 12th, and Cleveland perhaps about the 20th. This absence will account for a failure to receive replies to communications, official or otherwise; and will delay the appearance of the July No. for a few days.

VIRGINIA.

The Grand Lodge of Virginia held its annual session at Richmond, in April last. Much important business was transacted, and an able report on the New York case was adopted, which we have transferred to our pages; and to which we invite special attention. The following are the officers chosen for the present year:

Edwin S. Hough, M. W. Grand Master.

Edward H. Fitzhugh, R. W. Deputy Grand Master.

John H. Smith, R. W. Grand Warden.

David H. Reed, R. W. Grand Secretary.

George W. Toler, R. W. Grand Treasurer.

W. T. Phillips, R. W. Grand Representative.

W. W. Crump, R. W. Grand Representative in place of W. L. Boak, resigned.

The Order in Virginia is in a prosperous condition, as will be seen by the following extracts, which we take from the report of the M. W. Grand Master, ISRAEL ROBINSON:

'When we look back to the time when the banner of Odd Fellowship was first unfurled on our shores, and reflect for a moment upon the difficulties which it had to encounter, not only in the opposition which met its progress at every step and from almost every quarter, but also the seeming want of proper spirits to carry it on against the fearful odds with which it had to contend, and then compare it with its present giant strength, we cannot but be struck with wonder and admiration at the advances which it has made. Every State in this glorious Union has a Grand Lodge, with its Subordinates in almost every town and village, teaching the sublime lessons of "Friendship, Love and Truth;" and in our own State, under the jurisdiction of this Grand Lodge, we have Subordinates scattered in the different sections, teaching the same doctrines — speaking the same language, and advocating the same truths.

Odd Fellowship has taken a deep root in our soil. Branches from the original vine have sprung up in every quarter of our land, and sprouts from the branches, until this continent has felt its genial influences everywhere. The operations of this Institution in diffusing the pure principles of benevolence and charity far and wide — relieving the distressed, educating the orphan, and making man what he should be in all the relations of life, has won for it the admiration of the wise and vituous wherever its influences have been felt.

In this jurisdiction, so far as I have been able to ascertain, if prejudice ever existed against our Order, it has long since given way before the intelligence of our people. And whilst we cannot boast, with some of our sister State Grand Lodges of a long list of Subordinate Lodges and members, yet a gradual and healthy increase of both has been going on, and in point of character and respectability we will acknowledge no superiority.

Our Lodges, in every section of the State, as will be seen by reference to their reports, are in a healthy and flourishing condition. And whilst the past year has been one of great prosperity for the Order in Virginia, judging from information received from the different sections of the State, we may anticipate a large addition to the number of Lodges in the course of the present year.

The number of Lodges at the commencement of the year was sixty-three; since which time eleven new Lodges have been added — making in all, seventy-four.'

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CELEBRATION AT WHEELING. — The several Lodges at Wheeling, Va., celebrated the 30th anniversary of the establishment of the Order in the United States, on the 26th of April, in an appropriate manner. Visiting brethren were present from Pittsburgh, Steubenville, Warrenton, Mt. Pleasant, Bridgeport, and other places. The address was delivered by Rev. Bro. JAMES D. MCCABE, Grand Chaplain of the G.L.U.S., and was of course an able production. We understand it is to be published. We had hoped some one would have furnished us an extended notice of the celebration, but it has not been done.

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POSTAGE. — We have frequently had occasion to complain of the heavy tax laid upon us in the way of paying postage on matters of no interest to us. We are always willing, and deem it our duty, to pay postage on all letters having any reference to our own affairs; but on other matters we have a right to complain. Very frequently we receive notices of marriages, deaths, expulsions, &c., &c., on which we are compelled to pay postage. Now this is unjust, and we hope we may not have to allude to it again.

COMMITTEES OF INVESTIGATION.

As much as has been written in regard to the duties of Committees of Investigation, still we find those duties oftentimes neglected. Members are often too apt to look upon their appointment as a common-place matter, and never think of their duties until they come up to the Lodge at the next meeting after their appointment, prepared to sign the report, *if* the chairman has ever *thought* to write it out. Even the chairman of a committee will neglect this matter until the Lodge meets.

These things ought not to be so. There is not a more important duty to perform, nor a more responsible position assigned a brother, than that of the committee appointed to investigate the character of an applicant for membership. That this duty has been too often totally neglected is manifest from the fact that too many have gained admittance into our Order who ought never to have been admitted. This is saying much, yet it is too true. We are pleased to discover that a different feeling is beginning to pervade our Lodges, and that among all good and right minded Odd Fellows there is a determination springing up to elevate the standard of the Order; and not to initiate any unless it be those who will give character to the institution. This is right; and while such views are the order of the day, we feel disposed to aid it all we can, and to call attention to the great importance of the investigating committees, upon whom, in this respect, so much depends. To strengthen our views on this matter, we append a few remarks from the pen of an able and intelligent Odd Fellow:

'There is no duty more important in its character, and which is so often wholly neglected, or so frequently but half performed, as that devolving upon committees on application for admission within our Lodges. That provision of our economy, requiring all applicants for our fellowship to be subjected to the scrutiny of an investigation, means what it enjoins; and no committee should ever suffer a report to pass from its hands, without having *faithfully* discharged the duty with which it is entrusted. The mere fact that an individual has been *proposed*, by even a truly worthy and tried brother, is not of itself a sufficient reason why he should be *accepted.* Some trait of character may exist, or habit indulged, unknown or excused by the brother who makes the proposition, which renders the candidate unfit or unworthy of admission, and which a proper inquiry would disclose to those who, less partial as a friend, would be more discriminating in judgment. Many a Lodge would be saved from internal trouble, or open mortification, were the *first* duty well performed, and due precaution taken on the initiatory ballot. 'Prevention is easier than cure,' is a maxim, the truth of which much sad experience in our Order has fully established, and which, in the present high tide of prosperity and numerical acquisitions, is likely to be still more frequently exemplified.

'While a wholsome caution should never be neglected towards the propositions of the old and approved members, it ought particularly to be exercised in those of the younger and less experienced class. These latter, pleased with their new associates, and gratified at their connection with an Order so beneficial and respected, are naturally desirous to bring within it those with whom they associate without. A laudable ambition, too, to be known as working and useful members, may lead to efforts to introduce to the same fellowship which they themselves enjoy, those whom a longer experience in the business of a Lodge, and a better estimate of the necessary qualifications for good membership, would induce less anxiety to obtain. An unwillingness to wound the feelings of a young and respected member, by the rejection of his proposition, has frequently permitted the reception of those who would have been refused admittance if proposed by others, whose age or honor in the Order would have removed all considerations other than the merit of the candidate himself. This ought not to be, but is nevertheless so; and improper men are perhaps as frequently admitted from this cause, as from a too great confidence in the simple recommendation of those who have acquired a good name and standing in the Order by faithful and active service. The place of a committee man is by no means intended as a mere compliment, to be acknowledged by signing a name to a report, without *knowing* from personal or other reliable knowledge, the truth of the fact it states; but is always a responsible, and frequently a delicate and difficult trust, to be discharged conscientiously and fearlessly. When this is invariably done, we shall hear less complaints of bad members, and have less occasion to regret a misplaced confidence.'

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MISSOURI.—The Grand bodies of Missouri held their annual sessions in St. Louis in April last. The session of the Grand Lodge was laborious and interesting, occupying three days. An increased number of Representatives from the Lodges were in attendance, and the deliberations of the body were as usual of a very harmonious character. We are indebted to our attentive and excellent friend, Bro. Veitch, for a list of the officers elected, as follows:

Henry Holmes, M.W. Grand Master.
E. K. Woodward, R.W.D. Grand Master.
John Jennings, R.W. Grand Warden.
Isaac M. Veitch, R.W. Grand Secretary.
John S. Watson, R.W. Grand Treasurer.
Rev. John Libby, R.R. Grand Chaplain.
Albert G. Leary, W. Grand Conductor.
Luther Perkins, W. Grand Marshal.
Benj. Bryson, W. Grand Guardian.
W. A. Moffitt, Grand Rep. 1 year.
Isaiah Forbes, Grand Rep. 2 years.

The following are the officers of the Grand Encampment of Missouri for the present year:

Isaiah Forbes, M.W. Grand Patriarch.
E. K. Woodward, M.E. Grand High Priest.
V. J. Peers, R.W. Grand Senior Warden.
Alex. Peterson, Jr., R.W. Grand Scribe.
Wm. C. Remington, R.W. Grand Treas.
M. Osborn, R.W. Grand Junior Warden.
Benj. F. Crane, Grand Sentinel.
Gerard B. Allen, Grand Representative.

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☞ A new Lodge, called Cerro Gordo Lodge, No. 46, has been instituted at Totten's Wells, Obion county, Tennessee.

PAST GRAND MASTERS IN OHIO.

The following are the names of the Past Grand Masters of Ohio, now members of the Order in this State, in the order of seniority, with the Lodges to which they belong:

Samuel Cobb, Ohio Lodge, No. 1.
Samuel Peel, William Penn, No. 56.
Matthew R. Southard, Cincinnati, No. 3.
William H. Ross, Franklin, No. 4.
David Churchill, Cincinnati, No. 3.
Isaac Hefley, Ohio, No. 1.
John Frazer, Ohio, No. 1.
Charles Thomas, Ohio, No. 1.
Thomas Sherlock, Ohio, No. 1.
H. Nelson Clark, Eagle, No. 100.
David T. Snelbaker, Cincinnati, No. 3.
Albert G. Day, Franklin, No. 4.
Thomas Spooner, Eagle, No. 100.
Edson B. Olds, Columbia, No. 32.

There are others who have occupied the Grand Master's chair, not now members of the Order in Ohio. Among them are R. G. Chivens, D. C. Stewart, Hiram Marks, Samuel Yorke At Lee and Rupert R. Andrews. Samuel W. Corwin was elected Grand Master in 1843, and afterwards resigned. H. N. Clark was chosen to fill the vacancy.

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☞ Some time last year, on representations made to us by Brothers residing at Mt. Carmel, Ill., who had confidence in his trust-worthiness, we were induced to authorize Bro. *Charles S. Harrison*, of that place, to procure subscribers for The Ark. Bro. *Harrison* disappeared from that place, and not having been heard of, the Lodge has revoked his Card. He has obtained subscribers for The Ark and other publications of which he has made no report. So far as The Ark is concerned the agency is revoked, we never having heard from him.

A letter from Peoria. Ill., dated May 10th, says Bro. Harrison "has passed through this place. He is getting all the subscribers he can for you." Perhaps Bro. H. can explain his conduct.

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☞ We should be pleased to hear from Bro. Calvin Townsend, of Manchester, Michigan.

FROM THE FRONTIER!

It is not many years since a caption like the above to an article in the newspapers, would attract great attention, and the reader would expect to find some horrid tale of Indian massacres, or of a sanguinary battle with the savages. But now, where a few years ago, these scenes were enacted, the Indians have departed, and the towns of the white man, active with business, have sprung up, and the then wilderness is now blooming with the fruits of the husbandman's toil. And there, too, following in the wake of civilization, is the Odd Fellow's Lodge and Encampment!

We have received a letter from our old "Pittsburgh" friend and correspondent, dated at St. Joseph, Missouri, April 24th. After recounting his numerous engagements, connected with the California expedition, he says—

"I have not, however, forgot to attend the meeting of the Lodge, and for the information of our brethren at home I will give you a brief history of the Order in St. Joseph.

King Hill Lodge, No. 19, was instituted at St. Joseph on the 15th of October, 1846, with six members, and notwithstanding the situation of the place, on the frontier, where there is a constant changing of residence, it numbers at present twenty-nine members, and is in a flourishing condition. Whole number of members from its organization to the present time, seventy. The following are the present elective officers: J. H. Crane, NG; S. J. Morrow, VG; E. Livermore, Sec'y; S. Kercheval, Treasurer. Lodge meets every Monday evening.

There is also an Encampment at this place, called Hesperian Encampment, No. 8, instituted March 12, 1849. There have been initiated and admitted by Card, ten members. The officers are E. Livermore, CP; J. H. Crane, HP; S. Kercheval, SW; E. Barmenen, JW; A. J. Morrow, Scribe; S. Knudson, Treas. The room in which the meetings are held is small, yet sufficiently large for the place, and is fitted up very tastefully. The Masons and the Sons of Temperance meet in the same room.

I have been here sufficiently long to make the acquaintance of several Brothers—among whom are Brothers Livermore, Crane and Reeves. Bro. Livermore is Editor of the Advertiser, a paper published here. Bro. Crane is a Physician, and one of the best in the place. Bro. Reeves is Pastor of the Presbyterian Church—a clever man and good Christian.

There is a large number of the brethren here on their way to the Gold Diggins. Ohio is pretty well represented."

Celebration at Adelphi.—Our brethren of Adelphi Lodge, No. 114, will have a public procession and address on Friday the 15th of June. They expect a large attendance from Lancaster, Chillicothe, Circleville, and other Lodges. Rev. Bro. Nelson Doolittle, of Columbus, will deliver the address. A new Hall, now being fitted up by the Lodge, will be dedicated on that day. Adelphi is in Ross county, 16 miles from Chillicothe, 14 from Circleville, and about 20 from Lancaster. The Lodge is composed of good men, who practice the principles of Odd Fellowship; and are desirous of having those principles explained to the people of that community. We hope they will be favored with a large attendance of visiting brethren.

☞ Plymouth Lodge, No. 93, at Plymouth, Huron county, is to have a public procession and address on the 4th of July. Rev. Bro. Samuel L. Adams has been selected to deliver the address. Plymouth is in Huron county, and Lodges and Odd Fellows cluster in all that region round about. There will be a large procession. The name of the speaker will attract a crowd.

☞ Poston Lodge, No. 47, was instituted at Alexandria, De Kalb county, Tennessee, on the 9th of March last, by D.D.G.M. Martin. The officers elected are Joseph E. Foust. NG; Joseph S. Barber, VG; John F. Goodner, Sec'y; John S. Reese, Treasurer. This Lodge has made a fair beginning numbering twenty members on the first of May.

☞ We take pleasure in calling the attention of the traveling public to the card of Bro. Hamilton, on the cover of The Ark. Bro. Hamilton has opened a public house at Wellsville, Ohio, and we will guarantee that all who call on him will find themselves at home—good fare and kind attention. The Brotherhood will remember him.

☞ The semi-annual session of the Grand Lodge of Ohio will be held on the 18th of July, being the third Wednesday of the month. There is much important business to come before the session, and it is very desirable that there should be a full representation present. The constitution for Subordinate Lodges will be acted upon — a motion to make the sessions of the Grand Lodge annual, and other amendments to the Constitution of that body, will come up. Numerous applications will be made for Charters. These, with other subjects, will make the session an interesting one.

There seems to be fears entertained that the Cholera may be in Cincinnati at the time the Grand Lodge meets; and if so, the session will not of course be largely attended. It would be but acting the part of prudence for strangers to stay away from the city at such a time. In the event of the cholera being in Cincinnati, we would suggest that the Grand Lodge meet and adjourn to some future day.

Pennsylvania.—The Grand Lodge of Pennsylvania held its annual session in Philadelphia in April last. The Grand officers elect are

Henry S. Patterson, M.W. Grand Master.
George S. Morris, R.W.D. Grand Master.
Wm. H. Witter, R.W. Grand Warden.
William Curtis, R.W. Grand Secretary.
F. K. Morton, R.W. Grand Treasurer.
Wm. A. Wells, Grand Representative.

We are pleased to see one so worthy and capable as Bro. Patterson, elected to the office of Grand Master. Bro. Morris, too, is among the best Odd Fellows in that old Commonwealth.

☞ We have it from good authority that an Agent for the *Golden Rule* has been offering for sale in this State, Odes to be used in Lodges, set to music. The publication of the Odes by any anthority other than the G.L.U.S. is positively forbidden — nor can other Odes be used in Lodges than those found in the charge books. Yet the Golden Rule, purporting to be published under the auspices of the Grand Sire, sends out its Agents with Odes, and publicly advertises Certificates of Membership for sale! Does the M.W. Grand Sire countenance these things?

New Subscribers.—During the past month we have had a large accession of new subscribers to The Ark. They come principally from Hartsville, Dixon's Springs, Stilesville, Rogersville, Alexandria, and Commerce, in Tennessee; Cadiz, Wellsville and South Charleston, Ohio; Pennville, Ind., &c., &c. All these have been procured without any exertion whatever on our part, and have come of their own free will. We prize them the more highly on this account. We return our grateful thanks to the Brothers who forwarded the names, and the advance payment, and sincerely hope all may be pleased with The Ark.

Illinois. — Bro. James M. Logan, of Palestine, writes us that "Palestine Lodge, No. 42, was instituted last summer, with five members, and now numbers eighteen, all well pleased with the Order, and work of the Lodge.

Our Emblems. — At the request of several Brothers we re-publish in the present number, an explanation of various Emblems of our Order. This beautiful and truthful exposition of the Emblems, has been universally admired, as it deserves to be.

The semi-official Organ.—A correspondent of the Symbol very pointedly hits off the Gazette of the Union and Golden Rule for its rather bold assumptions of a *semi*official character. We think Bro. Arnold had better haul in that flag and keep it out of sight hereafter, lest some of the old cruisers sailing across his track mistake him for a pirate and pour a full broadside into his hull. We believe it is pretty generally understood by Odd Fellows that the Order has no newspaper organs, official or semi-official. The periodicals devoted to the Order are individual enterprises dependent upon their talents and faithfulness for their support. Unless an Odd Fellows' paper were true to its principles, it could not commend itself to the patronage of Odd Fellows, and its standing would be appreciated by the extent of its circulation, the same as all other periodicals. It is expected of any of the journals which claim to be devoted to Odd Fellowship, to publish circulars, and all important documents emanating from the Grand Lodge of the United States, or any of the State or Subordinate Lodges, and they are very glad to get them to publish. Our paper is just as much an official organ of Odd Fellowship as the Gazette of the Union, and no more.—*Boston Odd Fellow.*

NEW LODGES.

MANSFIELD, May 10, 1849.

Bro. Glenn—On the 8th inst., I visited Lexington, Richland county, for the purpose of instituting a Lodge of I. O. O. F. at that place, for which a Charter was granted at the meeting of the Grand Lodge in January last. I am happy to inform yon that I found them on hand, and anxious to be put in motion.

You are avare of the delay and disappointment that thepetitioners have been subjected to in not being instituted sooner. The delay has been all explained to them.

At the appointed time I met with nine of the petitioners, and instituted Wyanooske Lodge, No. 132, in accordance with the rules of the Order. The election was then had for officers, which resulted in the following: Chas. McClung, NG; Miles Spaulding, VG; Isaac Baughman, Sec'y; James A. Boggs, Treas. The third, fourth and fifth degrees were conferred on Bro. Isaac Baughman to entitle him to fill the Secretary's office. The officers elect were then installed into their offices in regular form.

One Brother was admitted on card, and ten by initiation. All appeared to be much pleased with the new character they had assumed.

We had the pleasure of the company of a large number of Brothers of Mansfield Lodge, No. 19, andPlymouth Lodge, No. 93. To one and all of the visiting Brothers, I return my thanks for the assistance rendered on this interesting occasion. The meeting night is Saturday.

I cannot close this communication without congratulating the Order at large on the accession of this our one hundred and thirty-second sister to the great family of Odd Fellowship in Ohio.

I have nofears that the Order will ever regret the chartering of this Lodge, and from the character of the members that this trust is reposed in, I have the fullest confidence and hope they will ever remember the name they have chosen—"Go a-head!" and that in the right way. Yours in F., L. & T.

T. C. MCEWEN,
R.W.D. Grand Master.

NEW CASTLE, PA., May 14, 1849.

Bro. Glenn—I write to inform you that I, in accordance with previous arrangement, instituted Sharon Lodge, No. 347, on Thursday, May 10th, assisted by Charles R. Hunt, D.D. G.M., James D. Watson, and Charles Pease, P.D.D.G.M's. of Mahoning Lodge, No. 29, Warren, Ohio; also, P.G. Breaden of Hebron Lodge, No. 55, Youngstown, Ohio; P.G. Peebles of Shenango Lodge, No. 195, New Castle; P.G. Henderson, of Mercer Lodge, No. 323, Pennsylvania. There was a very good attendance of Brothers, which gave greater interest to the proceedings. The officers are Charles E. Curtis, NG; Robert McFarland, VG; J. J. Spearman, Sec'y; James Hazelton, Ass't. Sec'y; Milton Hull, Treasurer. Six gentlemen were initiated, making with the petitioners, 12 members. Friday is the night of meeting. Yours in F., L. & T.

ED. THOMAS, D.D.G.M.

MARRIED,

At Bucyrus, Ohio, on the 25th of April, 1846, by the Rev. Mr. Inglis, Bro. WILLIAM M. SCROGGS, N. G. of La Salle Lodge, No. 51, to Miss MARGARET A. BYRON, both of Bucyrus.

For the very generous supply of bridal cake sent us with the above notice, we return our thanks to the bride; and wish the happy couple many years of happiness and prosperity.

At Marysville, Ohio, on the 24th of April, 1849, by the Rev. P. F. Haltzinger, Bro. MARSHALL CLARK, of Marysville Lodge, No. 87, to Miss JANE A. CAVIS, both of Marysville.

At Urbana, Ohio, on the 16th of May, by the Rev. Mr. Mallory, Bro. NYBLE MILLER, of Liberty Lodge, No. 96, to Miss MARY J. SWEET, of Urbana.

At Navarre, Ohio, on the 17th of May, 1849, by Rev. Bro. J. Hamilton, Bro. ISAAC RUDY, of Heber Lodge, No. 91, to sister SARAH ANN GROFF, of Miriam Lodge of the Order of Philozatheans at Navarre, and daughter of Hon. D. Groff, all of that place.

DIED,

At Vevay, Indiana, on the 16th of April, after an illness of four months, Bro. EDWARD PATTON, P.G. of Vevay Lodge, No. 6, aged 62 years and 4 days.

At Cincinnati, on the 11th of May, after a few hours illness of Cholera, Bro. CHARLES H. BROUGH, P.G. of Cincinnati Lodge, No. 3.

At Chillicothe, Ohio, on the 1st of May, Mrs. MARY ELY, consort of Bro. Seneca W. Ely, Editor of the Scioto Gazette.

At New Lisbon, Ohio, on the 26th of April, Mrs. MARGARET B., wife of Bro. Joseph Hartman, and daughter of Fisher A. Blocksom, Esq.

On board the steamboat Bay State, on the Missouri river, on his way to California, on the 16th of April, Bro. HENRY W. MOORE, of Hebron Lodge, No. 19, Equality, Ill. [We have received the proceedings of the Lodge, on receiving intelligence of the above melancholy event, which, for reasons several times given, we have to omit. They speak in the highest terms of the deceased, express their sorrow at his loss, and offer their condolence to his relatives.]

EXPULSIONS.

H. C. Scott and *J. E. Filson* have been expelled from Heber Lodge, No. 91, at Navarre, Ohio, for conduct unbecoming Odd Fellows. *Scott* has a Traveling Card, which has been revoked.

Wabash Lodge, No. 35, at Mt. Carmel, Ill., has revoked the Traveling Card given to Bro. *Charles S. Harrison*. Papers friendly to the Order are requested to notice. *Harrison* has had an Agency for several periodicals, and we presume they are also *revoked*.

THE ARK.

VOL. VI. JULY, 1849. No. 7.

ORIGINAL.

MINDING ONE'S OWN BUSINESS.

BY CLARE.

"No one phrase stands more in the way of the Philanthropist," said Aunt Nabby, "than that so often quoted, 'mind your own business.'"

Here the old lady drew a checked linen handkerchief from her pocket, and wiped the sweat from her ample brow. You might know at a glance that Aunt Nabby was a thinker, and more than all, that she thought generously. It is true her exterior was what most persons would call plain; but you should hear her tell a story, and our word for it, Aunt Nabby would be ever after recorded as a beauty.

When Aunt Nabby made the above speech, and accompanied it by the use of her checkered handkerchief, the same that she spun and wove in her young days, for she had sometime since passed the years of juvenility, we understood that there was a story forthcoming, and accordingly drew a stool to her feet, and seated ourself so that we could rest an elbow on her lap, and look right up into her twinkling gray eyes. They must have been brilliant once, those same faded orbs, that even now shone like twin diamonds, notwithstanding the folios they had scanned, and the many vigils they had kept by the sick-bed.

"I say," repeated Aunt Nabby, in answer to our inquiring look, for had we asked her in words, she would not have answered us, "I say that no one phrase stands more in the way of the Philanthropist than that so often quoted, 'mind your own business.'"

"And how do you make that out, Aunt Nabby?" we ventured to inquire. "Is it not right for every person to mind their own business?"

"Certainly, certainly," returned she, "if the phrase was only taken literally. But it is made to mean a very different thing. It is a sort of iron bedstead, that stretches one out till every joint is dislocated, and amputates another at the knees. If you find your neighbor going to destruction as fast as rum and cider-brandy will carry him, you must not interfere, because — why? 'O, you better mind your own business.' If you have a sick friend, and chanced, like myself, to belong to the singular number, feminine gender, let me tell you, if he were dying from the want of care, no matter — 'you better mind your own business.' If, after you have run the gauntlet of the world, and know a little how a lash from every body feels, you are so unwise as to try by a little kind advice, to save a young, inexperienced wight from the same, you will, for your pains, be kindly reminded, 'you might better mind your own business.' For my part, I am tired to death of hearing the phrase, and I have been looking the world over to see if there could be found a spot as large as a garden, redeemed from the curse."

"Well, have you found it Aunt Nabby?" we inquired.

"I am almost inclined to think I have," returned she; but it is guarded like the entrance to Paradise, so that I can only see it on the outside. But I don't mind that, so long as so much of the fruit drops over the wall. Men often call women despicably curious, and I admit that some of us are so; but it is for want of proper cultivation. The mind is literally starved; and who wonders that it should be seeking after something to fill it. Give us something to think about worthy of immortal natures, and we shall no more be curious about trifles than the lordly sex. But pardon my digression. You would know in what region of the globe I have found this rare exemption."

"Some secret society, I'll venture, Aunt Nabby," chimed in Carlos, one of Aunt Nabby's favorite nephews.

"Exactly so," replied the spinster.

"They do good by rule. Instead of its being accounted a *crime* to look after the woes and wants of others, it's a *fine* if they neglect it. Why, there was poor John Sterling, when he went away out West to the Ohio, and took that dreadful chill fever, that, thank Providence, cannot find a foothold on the mountains — bless the pure mountain air and crystal streams — why, he told me that his own wife and mother could not have taken better care of him than those stranger brothers did. Their voices were as soft and gentle as a woman's, the moment they came into his room, and they were as attentive, gentle nurses as though they had been bred to it from childhood. Every night, without a thought or care on his part, watchers came to attend upon him; and instead of picking his pockets of the little cash he had left, they gave him the means of coming home. No wonder they are called Odd Fellows."

"That was doing as one would like to be done by, was it not, Aunty?" added Carlos; "what a noble fraternity."

"Take care not to praise it too much. In my estimation it is only what we all ought to do. It is the true way of minding our own business; and it is a shame to the world that we have got to be peering into the annals of some private society for the records of Christian humanity. If a person is sick, it looks reasonable that, according to the injunction, 'Bear ye one another's burdens and so fulfil the law of Christ,' his neighbors should voluntarily render assistance; and when we find the poor bereft of earthly friends, we should stand ready to provide them the means of a decent burial, so that their hearts may not be more deeply lacerated by those outward circumstances that have so much power over the wretched. We should make it our duty to look after their wants, and should consider their interest one with our own. No, no, Carly, they deserve no praise, for they even perform no work of supererogation. It is only the common duty that is binding upon all."

"And there are a thousand other cases, where a true heart would love to do good, if it were not for that eternal barrier, 'mind your own business,'" continued Aunt Nabby musingly. "It's a shame that in this wretched world, we may not be allowed to contribute a reasonable share towards the happiness of others."

We saw that something more than the subjects to which Aunt Nabby had alluded, was weighing on her mind, and determined to draw her out.

"Pardon our interruption, good Aunty," said we, "but surely your experience must have been extremely rich. Would that we could draw out a few of its hoarded treasures."

This was like getting hold of a silken clue. How easily, and how gracefully it unwound from those practiced lips. Would that our pen could do it justice. Alas! it will look like a cold engraving by the side of living beauty, should Carlos ever glance over it, but even he will pardon this poor tribute to the gifts of Aunt Nabby.

"Thank you, child," was her generous response. "I have just been looking over an old journal, and the sight has called up a thousand close linked memories.

"Perhaps you are not aware that for many years I was engaged as teacher in the Academy at Ashgrove. It was none of your modern seminaries, giving only exterior accomplishments, rendering the body thin to deformity by tight dressing and a scanty table; but a school where a thorough course of English education was acquired by the young ladies, and a commencement, at least, of the classics made by the young gentlemen.

"Pure air, with freedom to inhale it in the midst of the beautiful groves that surrounded the Academy, was another of the peculiar blessings of this school. A lovelier scene cannot well be imagined than that presented by the Academy and its environs. It was situated on a small eminence, commanding a full view of the adjacent village, with extensive grounds, laid out with such taste as I have never seen rivalled. The tall, spire shaped poplar, the graceful elm, the silver leaved aspen, the drooping willow, the deep green maple, the pine, the hemlock, and a great variety of flowering shrubs, were so gracefully intermingled, that you forgot that the hand of art had directed where this should flourish, or that should strike its roots in the soil. Seen through the leafy screen, the moss-covered building looked like some ancient castle; at least so my fancy said, and so perhaps you will admit when you see the sketch that I made of it some twenty years ago."

Here Aunt Nabby desired Carlos to bring her portfolio from the secretary that she might exhibit to us a view of the spot she had so enthusiastically described. We gazed at this specimen of Aunt Nabby's skill as an artist with mingled wonder and admiration, and could hardly refrain from thinking that her romantic genius had added a few lines of beauty that the scene itself would not have realized. How beautiful in perspective was that long row of poplars that shaded the avenue leading from the highway to the main building, while here a drooping willow, and there a graceful shrub, seemed bending in obeisance to their towering majesty. Through them you caught an occasional glimpse of youthful beauty, so artfully sketched that your fancy would fill up the outline, and really impress you with the feeling that life and beauty were floating in a dreamy maze before you.

"How elaborate, Carly," remarked I, "Aunt Nabby must have spent weeks in its execution."

"And how gracefully touched!" mused Carlos, as with an artist's eye he scanned every line.

Aunt Nabby never loved flattery — indeed, a proper consciousness that the tribute often paid to female genius was but a covert expression of their general inferiority, had rendered her more than stoical in regard to adulation. So in answer to our involuntary commendation she only dryly remarked, "Of course it was not done in a day. I never used '*Theorems*.'"

We understood the last as a doubtful compliment to our attainments, and took the hint to remain silent.

"You see, my young friends, the outward beauty of that spot where I, more a student of the human soul than even of nature's charms, acquired some of the most profitable lessons that in the course of many eventful years I have ever received. If the memories of the outward scene are like treasured jewels, how mournfully precious are the recollections of all that the heart enjoyed or suffered during a period of life, when the rose-tinted morning is expanding into the strong light of mid-day.

"It is not with those loving, graceful pupils, whose tones of love still ring like music through my heart, and whose warm parting kisses still burn upon my cheek, that my memory is now busy. It is with the venerable preceptor and his family.

"Horace Wentworth was a true descendant from the Pilgrim stock. His personal appearance was rather prepossessing. His figure, full and fresh in youth, had, at fifty years, become a little corpulent; his black locks were slightly tinged with silver, and his keen dark eye, a little softened by years, still lighted up with gleams of mirth, or suffused at thoughts of woe. Nature had placed on his brow the stamp of true nobility, and yet had left a little want of boldness, and a childlike docility of spirit, amiable in some positions, yet proving a slight defect in others. I am sure that in all my acquaintance with the world, I have never met with a man of such composition of character. His powers of accomplishment were almost incalculable, his command over others great, his perseverance without limit, his generosity such as every noble heart would commend; and yet — but no matter. 'His very failings leaned to virtue's side.'

"His wife, the true spring to many of his actions, was by no means cast in a similar mould. I have often, in scanning their conduct with a philosophic eye, reflected, that it is of little account to attempt to decide upon a man's character, without knowing something of the other half. Horace Wentworth, in the days of his first wife, scarcely exhibited a defect. Where she found a natural weakness, there her strength quietly appeared to succor, not expose him. If care was likely to ruffle his spirit, her love made all light and peaceful. Her winning, but unobtrusive nature, was like an atmosphere of light, and it was only by its withdrawal that he learned that it was this influence that had made his path so radiant.

"His second connexion was with a woman whose rare fascinations were only surpassed by her dark, ungenial nature. Brilliant and apparently gladsome in the midst of society, when alone, her spirit seemed to dwell in the midst of clouds and tempests. She was not a beauty, yet there were times when her sallow countenance shone with a radiance that might have enchained more penetrating hearts than his to whom she became allied. Her wit would hardly have done discredit to Swift himself, and when her pointed satire was aroused by the slightest pique, woe to the poor offender!

"In the course of my life I have met with few persons who possessed such power over the happiness of others, or who, possessing it, used it with so little mercy. An overweening ambition seemed to be her tormenting demon, and it pursued her with its scorpion scourges, through every track of life. With her own sex she seldom formed anything like a generous friendship, though its semblance was often assumed. Still, though artful in the extreme, she was seldom capable of long concealing her real character. In fact, the very magnitude of the cover she attempted to spread over it was its own betrayal.

"And yet, perhaps," added Aunt Nabby musingly, "I am the last person that should speak freely of her faults, for she was to me one of the most profitable teachers that I have ever found. How often, though stung to the quick by her pointed satire have I been taught the most important of all lessons, a thorough self control, by the very twinkle of her eye, that like a lioness' gleamed on her prey.

"I had long loved to study the varied expressions of the countenance as indicative of the designs and emotions of the heart, and hers became to me a source of the most intense interest, from the very depth of the art with which she sought to conceal her motives. I soon learned to distinguish, through this gauzy veil, every feature of her intentions.

"How often, through an assumed carelessness, have I detected the most earnest intention, and in a seeming accident, the result of a plot that had been maturing for weeks. Her generosity, I always looked upon with the most jealous eye, for well she knew the force of the adage, 'a gift blindeth the eye;' and often was I led to remark that her victim was first pampered, then made a sacrifice. I had found it such a source of mental profit, that I became almost unconsciously strongly attached to her society, less from the interest she was really capable of inspiring, than from the love of experimenting upon so singular a nature.

"She, trusting to my simple, country-like habits, oftener exposed her real defects than she would have done, had she trusted less to my ignorance of general society. How quietly I received a *real, an intended insult*, and truly enjoyed it, because it opened to me some new vein in her character, while she imagined me too ignorant of etiquette to know that I was wronged.

"And yet, it was painful to see such abilites used to so little purpose. I often thought with myself, what a diplomatist she might have made, had nature not accidentally enshrined her spirit in the wrong body, and how truly great might those capacities have seemed, had their energies been permitted a wider scope, than the intrigues of society in a little village, and exhausted their power in a sphere where tact would have been the greatest of talents. Horace Wentworth never dreamed that he was clasping to his bosom such a nature, when he offered to become her husband, and a parent to her fatherless child.

"I will not say that she was actuated by no generous affection in her acceptance of his proffered hand and heart. I love too well to think generously of the world. But from the hour that he made her his wife, to the time when death broke the bond, I do know that her own aggrandizement and that of her child, while she remained, seemed the great object for which she lived.

"Albina Clifton was, indeed, a girl of uncommon genius. Though strongly resembling her mother in form and heart, there were some unsullied leaves in her half developed nature, and you found it impossible to come in daily contact with her without feeling a deep interest in her character. How I loved, and yet trembled to look into the depths of that young heart, and from its wild throbbing, bode the future for this strange child of genius. I dreaded her contact with the world, for there was a depth of feeling, an intensity of passion combined with an uncontrollable wilfulness, that too surely intimated that it would take a skillful pilot to guide her bark among the shoals and quicksands of early life.

"Among other gifts, nature had bestowed upon her a voice, tuned to the most bewitching melody, and her fingers touched the keys of the piano or the deep-toned organ with a master's skill. Never—never, shall I forget those wild gushes of song that would burst from her lips while her fingers swept over the keys of the piano, when one bent a listening ear, and at times joined the deep bass of his voice to the melting harmony. The higher the gift, the more dangerous its possession. Conscious of her power, there was a strange desire that it should be felt and acknowledged by all; and Albina Clifton felt the pleasure of a triumph nearly undisputed.

"Not wholly undisputed after all, and it must be so to make her in the least self-satisfied—for the accomplished singer and the eloquent lawyer of the village, Adolphus West, Esq., even though he paid many tributes to her skill, still ventured to criticise some of her performances.

"But you should know more of this Adolphus West, Esq., to comprehend his influence. He was a man of brilliant talent, of rare discrimination, and the only individual in Ashgrove whose pointed sarcasm was more than a match for the intrigueing Mrs. Wentworth. Had he possessed one qualification more, he would have been received as an undoubted favorite. But of that he was destitute. He was actually poor.

"Had he been wealthy, no pains would have been spared to secure his attention to Albina. As it was, there was an outward semblance of cordiality, that could not disguise from him the fact that his society was far less agreeable than it might have been under *golden auspices*. West was not a man who would submit to have his standing weighed in golden scales. Indeed, I often thought he took pride in living down that despicable theory, that a man's wealth and not his worth, should be the standard of his respectability.

"He was piqued at many things that transpired, and determined to be avenged. He knew his power over the female heart, and resolved that Albina should bow to his attractions in spite of herself and her mother's deep sagacity. I shall never forget the mingled happiness and torture that he inflicted on that proud girl. How coldly would his words of half praise fall upon her ear at times, and again his eye would seem to light up almost with admiration, while he kept at such a distance that you knew not whether it meant disgust or deep respect. Albina's heart became like a bird charmed by a serpent. It fluttered and tried to escape, and yet momentarily turned back to look at the glittering coil that held it spell bound. I believe that I was the only person that comprehended the nature of things, and I was induced to remain a silent, though deeply pained spectator, by the constant hints that Mrs. Wentworth threw out, that people might always better mind their own business.

"Dissatisfied with her musical attainments, while West was bold to criticise them, Albina persuaded her mother to induce Mr. Wentworth to send her to a celebrated musical Academy in Boston, that she might become a proficient in the art.

"Before she left, she inadvertently confirmed my own suspicion that her heart was deeply interested in West; yet she added bitterly, 'Thirty years old, perhaps, and without a fortune. I will not love him. No—no! It would be throwing myself away. Yet Jenny Dean says he will be a distinguished man yet.' She stood for a moment balancing on her toe, and then whirled away with a contemptuous expression.

"Do not too severely blame the weakness of woman for regarding wealth as in some measure essential to the happiness of married life. While society is so organized that her labors are scarcely sufficient to sustain herself, and almost entirely preclude the idea of her acquiring an independence, she is forced to look at outward circumstances. Poverty, though it takes nothing from the intrinsic worth of the heart, must nevertheless be acknowledged a bitter ingredient in the cup of life, where a loving heart finds those dependant on his exertions for whom he would willingly coin his life-blood, yet cannot, even at that cost secure their happiness. And a generous woman should at least think before she suffers herself to become dependant upon one whose heart may yet sink under its generous exertions for her sake.

"I am not aware how far these thoughts influenced Albina, but a strong determination not to love West because of his poverty, was certainly formed in her mind, though it found little place in her heart.

"On her return to spend the summer vacation, West, of course, was among the first to call and compliment her proficiency. Day after day, he lingered for hours over her piano, as though spell-bound, yet to me, evidently with design of annoying the mother, and seriously troubling Mr. Wentworth. Albina still vascillated between her strong predilection in his behalf, and her disgust at his poverty. I trembled at the vortex before her, and half resolved at all risks, to make known my sentiments to them, or else entreat West to desist from his purpose. At last a crisis came. Overcome with disgust, and fearful that Albina would countenance him, Mr. Wentworth spoke severely of West, and censured Albina for countenancing his society. It was ill-timed. Albina came to my room in tears, and gave vent in no gentle spirit to her feelings of indignation. I felt bound to speak in defence of Mr. Wentworth, and at the same time I could but admit that he had spoken too hastily.

"I told her that it was only his love for her and his earnest desire for her prosperity that had led him to speak with too much warmth, and to blame her without sufficient investigation.

"The next day I sought an opportunity to explain Albina's conduct to her mother in the most favorable light, and begged that they would not too much blame her for an unintentional infringement of what they deemed desirable; and ventured to suggest that it would do more to influence her in West's favor, than all he could have done for months. And what thanks did I get for this, do you think? A few months after, I learned through a friend, that I had been guilty of a most heinous breach of delicacy, in officiously meddling with their domestic concerns, and had even tried to set Albina against her step-father.

"I was astounded. My first impulse was to demand an immediate discharge from their employment, and then give them to understand that I could not be regarded in the light of an officious meddler. This I could not do without betraying the friend who had made known to me the aspersion. Consequently, I remained a silent spectator of the finale of the tragedy.

"When Albina returned from Boston, accredited as a proficient in music, West was the last to do her the homage that she had anticipated. There was a dignified, self possessed air that he had never before so thoroughly assumed, and his looks of cold contempt fell like a mildew upon her heart. She would have willingly bartered worlds had she possessed them, for one look of approval from that piercing eye. It was no new passion, but one she had long vainly sought to master, that was already sapping the foundations of her life. Still, she laughed and sung, and seemed the happiest of the happy to all but the few who saw her daily.

"As if to add to her torture, West was often in her society and his voice, deep-toned and thrilling, ever mingled its cadence with hers when she sung the master compositions of the old artists, or warbled some witching lay of modern song.

"I knew full well that my own happiness had been wrecked through the artifice of the mother, yet I did not ask to be avenged, though I daily felt that it was to be accomplished.

"Rather would I have offered up my own wrecked life to save that gifted child from the bitter lot she bore."

Here Aunt Nabby hid her face in her handkerchief, and for a few moments her frame shook convulsively.

"Pardon me," she again resumed, "I should not thus have adverted to myself.

"As if to add a still more bitter ingredient to her cup, West was left a large legacy by a foreign relative, and his claims to noble extraction were even hinted. How welcome, how more than welcome, this Adolphus West, Esq. to the enchantingly agreeable Mrs. Wentworth!

"A large party, the largest ever made in Ashgrove, was soon given by Mrs. Wentworth, and Esqr. West was now the acknowledged favorite. Albina, dressed in the most exquisite taste, drew around her a crowd of admirers, but West stood aloof, cold and abstracted, save when the merry Jenny Dean flitted by him in childlike glee, and seemed less attentive to him than when he was only a poor, but talented man. I watched Albina, as the group of flatterers whirled around her, but not one smile of real happiness illumined her features. West had not even sung with her.

"At last, a call for a favorite song with the accompaniment of his voice, brought him to her side. I marked the wild throbbing of her heart as her robe rose and fell in unison. I saw the deep flush that overspread her features for a moment, and the pallor that succeeded it, and fearing that she might faint from the excitement, I drew near, though without her remarking it. As West carelessly turned over the leaves of the music, I heard him say in an undertone, "This is the last song that we shall sing together. The poor lawyer is not welcome; it is only his gold."

"He might have spared her, but his pride had been too deeply wounded to readily forgive.

"Albina played and sung, and never have I heard such melody as trembled on her lips, while the voice of West seemed richer and deeper far than it had ever been before, the last, but sweetest notes of accord they were ever to utter in unison. A wild burst of applause from the assembled guests told how it had touched their inmost souls. Albina bent her head forward as if to rest a moment, and when I offered her a glass of water, I found her incapable of motion. She was borne from the room in a state of insensibility, and in a week more, brain-fever had finished the work that sorrow and pride had commenced.

"In the solitude of my chamber, I recalled the incidents of her history, and felt that had I dared to make known to her the convictions of my own mind, her life might have been prolonged, and her gifts, so truly noble, might have gladdened many a heart.

"When the stricken Mrs. Wentworth almost sank beneath her sorrows, I found it far sweeter to comfort her with words of kindness, than to recall to her mind that I too was a sufferer. With them it was the beginning of sorrows that came in thick succession till their earth by pilgrimage was darkly closed.

"Pardon me, dear children, but really, I have ever since felt that these old maxims should be received with great caution."

Aspenwold, 1849.

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Charity.—Is any man fallen into disgrace? Charity doth hold down its head, is abashed, and out of countenance, partaking of his shame. Is any man disappointed of his hopes or endeavors? Charity crieth out, alas! as if it were itself defeated. Is any man afflicted with pain or sickness? Charity looketh sadly, it sieth and groaneth, it fainteth and languisheth with him. Is any pinched with hard want? Charity, if it cannot succor it will condole. Doth ill news arrive? Charity doth hear it with an unwilling ear and sad heart, although not particularly concerned in it. The sight of a wreck at sea, of a field spread with carcasses, of a country desolate, and all calamities incident to mankind, affect the heart of Charity.

TO THE UNINITIATED.

We are sometimes asked why, if ours is an institution which inculcates charity and good-will, we confine our charities and our good-will to the members of the fraternity? The question itself, is sufficient to convince every intelligent Odd Fellow that the man who propounds it, knows little, if any thing, of our principles and customs. But in answer to the interrogatory we reply, that our charities, or our benevolence and good-will are not confined to the fraternity. True charity, or love and benevolence, is not confined to the few — it goes out all abroad and exerts its power. In suffering, in helplessness and distress, wherever either is found, there its sympathies, its labors and its munificence are felt, and enjoyed. The inculcation of the principle of benevolence in the mind of an individual, toward a small circle, will lead that mind to be benevolent beyond that few, wherever the individual sees an object which demands his sympathies, or his charities.

Odd Fellowship may be said to inculcate *universal love and benevolence*, while at the same time, it disposes the heart to particular acts of sympathy and kindness. A brother possessed of this amiable disposition is shocked at misery, let it be presented in whatever form or appearance it may. His pity is not only excited, but he is prompted, as far as is consistent with the rules of honor and prudence, to alleviate the pain of the sufferer, and cheerfully to contribute to his relief. But to the end that this may ever be done for a brother, we raise a particular fund, and establish that and our benefits on the purest foundation. When a brother is in distress, we sympathise with him. When he is hungry we provide him food. We minister to his necessities, and fly to his relief when he is in any trouble, if he be one that proves himself deserving our particular benefits. Thus do we evince the propriety of the title we assume, and demonstrate to the world that the term brother, among Odd Fellows, is not merely nominal.

If these acts are not sufficient to recommend so great and generous a plan as that we have adopted — such a wise and good association, bound together by great and salutary principles, happy in themselves and equally happy in the possession of every social and humane virtue, nothing which is truly good can be recommended and supported. The individual who resists arguments drawn from such facts must be callous to noble principle, and lost to a proper sense of honor.

Nor will the man of mind and heart denounce our Institution, on account of its *particular benefits*. For he will readily know that *the principle* which prompts to these, will not be confined — but will reach far beyond the circle of covenanted brothers, and endeavor by its sympathies and its charities to alleviate the woes of humanity. And when this is taken into the account, in connection with the fact, that we inculcate the kind and social and humane faculties in all the brotherhood, it can but be acknowledged that Odd Fellowship is one of the most successful among all human institutions, in promoting that spirit which was so fully manifested by the Saviour — which he enjoined upon his followers to cherish; and in prompting to deeds of excellence toward all men, as well as to the household of the faithful. We say to those who ask of us "why we confine our charities and our good-will to the brotherhood?" that we do no such thing. The very reverse of this is the fact. We have *particular benefits*, but we do heartily enjoin upon all brothers the cultivation, and the exercise of that generous and God-like principle of charity which knows no other limits, save those which encircle the vast family of man.—*Covenant.*

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Friendship.—That desecrated name belongs only to the attachments of the finer spirits — the rare and excellent among our race. A combination of qualities, on both sides, is necessary to produce that precious and inestimable sentiment. Of real, sincere affection, many men are not capable; they have, indeed, a sort of attachment to the things they live among, the people who fill the house and family; that is, they do not very well like to do without them, when they have been accustomed to their presence, but that is all. Take them away, and replace them by something, or some person else, and you soon learn to measure the strength of attachment in the ordinary human heart. As for confidence, that is not the attribute of a little mind, especially if tinged with jealousy of a mind more enlarged and noble than itself; it loves to keep its own frivolous plans and ideas a secret, for there seems, indeed, a sort of instinctive dread on the part of folly to come in contact with wisdom. Rely upon it, that the man who loves those higher in the scale of intellect than himself, is a hero undisclosed by circumstances. Folly hates wisdom, even the gentlest wisdom.

OBSERVATIONS ON ODD FELLOWSHIP.

More particularly addressed to new members.

I shall, in the first place, direct the attention of the minor branches of the Fraternity to what I conceive to be the *Principles of Odd Fellowship.*

Secondly — *Its maintenance of discipline.*

Thirdly — *The duty of one member towards another.*

First — *The Principles of Odd Fellowship.* One of the fundamental rules of life laid down by our Great Master is, "to do unto others as ye would that others should do unto you." An injunction emanating from so divine a source cannot fail to inspire every rational being with that sense of social fellowship which is due from one created individual to another; and must, therefore, elevate his mind to a perfection of purity, far above the common feelings of life. This, I apprehend, was the chief intention of our ancestors, in guiding them to the attainment and general spread of Odd Fellowship throughout the universe. The ordinary obligations of Odd Fellowship are attached to the members of Lodges in their collective character, but there are some positive and negative duties arising therefrom, which specially belong to such members; every brother is required to have faith, and all the virtues therein composed are to be evinced by him. Before entering on this topic, it may be useful to notice, generally, the purposes of Odd Fellowship, because those who are any ways ignorant of such purposes, their real virtue must to them be involved in clouded doubt and mystic oblivion; this, I conceive, repels many from pursuing it with the required avidity, and naturally tends to confuse and perplex them. Odd Fellowship is the exercise of the social principle in matters of common life — the junction of men who agree in views, and tastes, and purposes for their joint assistance and united endeavors for providing relief in the hour of need. It is not confined to one particular occasion, or limited to one transaction; it extends its advantages to all who recognize each other as members, who rank under one common head; every expression of fraternal regard, every participation in the enjoyments of friendship, every act of sympathy and benevolence, as truly belongs to the principles of Odd Fellowship as the celebration of a natal day. Such ought to be the predominant feature displayed in the conduct of all who enter a Lodge-room. "In truth," says the late Rev. R. Hall, "if we are strangers to communion with our fellow Christians on other occasions, it is impossible for us to enjoy it there, for the mind is not a piece of mechanism which can be set a going at pleasure, whose movements are obedient to the call of time and place. Nothing short of habitual sympathy, springing from the cultivation of benevolent feeling and the interchange of kind offices will secure that reciprocal delight, that social pleasure, which is the soul of Christian communion." By this you will perceive that our frequent flow of benevolence should not be limited to those who belong to the Order alone, but to all our fellow-creatures, when time and circumstance give occasion, in order that we may more cheerfully perform kind intentions to those who have a more immediate claim upon our liberality in the Order; as, if such sentiments do not sway our bosoms upon ordinary occasions, how can we voluntarily, and without a struggle, perform an act of good-will to our individual Lodge members? And when a moiety is contributed with a turbulent spirit, the recipient had much rather remain in his penurious state than seek relief from such a donor. Thus Odd Fellowship requires its votaries to manifest a feeling of benevolence in public as well as private; the one will naturally lead us to perform good deeds towards the other; therefore, if we fail on the one hand, a total neglect and indifference will arise on the other. To advance the principles of Odd Fellowship it is necessary to cultivate and entertain its foremost purpose, the benign spirit of philanthropy, as regards the welfare of others. Can we, without compunction, exercise benevolence to our individual relatives, if we exhibit a dereliction of that principle for a stranger? Can we imitate the timely compassion of a Samaritan, if we foster the detestable feelings of vicious pride and contempt of a Levite? "When," asks Cowper,

> "When was public virtue found
> Where private was not? Can he love the whole
> Who loves no part? He be a nation's friend
> Who is in truth the friend of no man there?
> Can he be strenuous in his country's cause
> Who slights the charities for whose dear sake
> That country, if at all, must be beloved?"

Thus, then, we may conclude that the principles of Odd Fellowship as much depend upon our general conduct out of the Order as our character in common life depends upon our energetic fulfilment of discipleship in the Order.

A constant provision (which is the great object of Odd Fellowship) against the needs of brethren is an operation and display of principle far more exalted in the eyes of all good men than the incidental manifestation of charity, under the impulse of a momentary sympathy. To lay by a store of bounty for suffering and needy brethren is to treasure up love and happiness in the heart—is a work of principle far surpassing the acts of a temporary compassion; it is the foundation stone on which the sublime structure of Odd Fellowship was raised, and finally became the formidable edifice we now behold. Nor could a more suitable plan be brought into operation for expressing our filial attachment to that portion of mankind whose reciprocity of feelings demand our aid. Whatever plan might be adopted, we arrive but to one conclusion; we are bound, not only by the law of nature, but by the law of Christ, "not to see any Christian brother have need, and shut up our bowels of compassion from him." Odd Fellowship is constructed upon as divine principles as those which sway other institutions. Every votary at its shrine is expected to love and exalt its precepts—to love them for the sake of their Christianity—to love them for the sake of those benefits which we all in common enjoy—to love them in this life for the sake of that heavenly communion in which we hope to dwell hereafter. Odd Fellowship is loud in prohibiting all jealousies—all rejoicings in the evils of another—all encouragement to vice, irregularities and vicious propensities; it encourageth all good deeds, and condemns all frail habits; it advanceth man in the social scale of life, and retards, by avoidance, him whose absolute viciousness requireth admonition; it requires us to cherish love towards all mankind, though not immediately connected with them; not that it requires us to neglect the officers and brothers of a Lodge, with whom we are directly allied—no, this would be to destroy our membership in a particular coterie, and lose our social privileges, and the peculiar advantages therewith attended, in a vague generality of communion. The very fact of our entering one particular Lodge intimates our preference for that Lodge in distinction from the rest, and requires our participation and exertions in its services; still, while such does not merge our membership in a vagrant indifference to its privileges, we are not to lose our feeling of catholicity in the restrictiveness of a general communion. Here Odd Fellows maintain a *visible* bond of union in the world. An individual unites himself to a Lodge, that Lodge is united to other similar bodies, and thus has arisen universal association, whose praiseworthy efforts to do good is augmented by each individual putting "his shoulder to the wheel." It must be remembered that an union with one particular society does not dissociate us from the general body; we are members of a *community*, though immediately connected with a *particular family;* we belong to a kingdom, as well as a city within it, and are not allowed to lose either our patriotism in our citizenship, or our citizenship in our patriotism. All Lodges are to be regarded with the same benevolent feelings which characterize its uniformity, notwithstanding our intimate connection with one of them in particular. In an army are many companies, yet one great fraternity, "distinct as the billows, yet one as the ocean." So with Odd Fellowship; we belong to a Lodge, yet are accountable to the Order for our actions; and it appears but reasonable that one Lodge should recognize as a sister Lodge similarly consisting of individuals acting under the same cause. In this spirit Lodges are allowed to visit each other as brethren, and even receive each other's members as brethren—they *cooperate* for the good of the Order, and thus recognize each other—they reciprocally seek and render advice—they contribute to each other's necessities, and in various ways are esteem and confidence exhibited and expressed. The principles of Odd Fellowship emphatically hold forth, that, however useful, and delightful legitimate, and it may be to hold communion with other Lodges, *regular* attention to our own is obligatory—is indispensable.

In a word, "universal love to all mankind," and a mutual sympathy with the wants of our fraternal brethren, are the two great pillars that support the laudable capital of Odd Fellowship. Long may they stand—long may they remain an impenetrable barrier to rebut the attacks of the prejudiced and the unprincipled—long may they flourish in the refined sculpture that now decks them—long may they serve as a beacon-light to guide the hesitating and the waverer unto where true felicity may be experienced—and long may they prove a source of relief to the afflicted, the needy, and the oppressed!

Secondly—*Its maintenance of discipline.* Human nature is formed of a material so frail in texture, that, unless bound by an adamantine chain of resolution—however plausible may be its tenor for a time—temptation soon makes an inroad upon its territories, and wantonly destroys all its barriers—all its good intentions. It cannot, therefore, be surprising that in a fraternity of twenty-five thousand or so, let their designs be ever so pure, some means must be taken to exercise a spirit of consistency among them, having for its object the perpetuity of the cause and the benefit of each individual. Every human institution provides against departure from the purpose and spirit of its establishment. We see the Society of Friends—a fraternity whose apathy to form is proverbial, where it can in the slightest case be dispensed with—even they have rules framed so as to protect its principles against the possibility of perversion. Every bill for the enclosure of a waste or the construction of a railway is marked by the suspicious prudence of mankind in dealing with brethren. Now in scarce any other case is there so great danger of innovation as in the case of Odd Fellowship—a tender plant in an ungenial soil. Hence our General Laws—hence our By-Laws—how they operate the increasing prosperity of the Order tells aloud. To prevent a general decay we must put forcible restrictions upon a defaulter. We must have control somewhere. It is nothing but reasonable, therefore, that a government be formed, at some particular spot, for the guidance of the whole, and the preserving a general and perpetual spirit of uniformity. If we are to remain a company of unflinching advocates in the cause of philanthropy, we must exact an unrelaxing discipline from all. The object to be kept in view is the purity of the Order and the good of all who oppose its interest by a base perversion of its principles. Still we are to avoid all rashness—all hasty conclusions. Reproof should be administered where a disposition is shown to infringe upon a law, and that in a serious manner—"with great meekness and pity"—and with *perfect impartiality.* Admonition will often bring an erring brother to contrition. St. Paul treats admirably on this point, when writing to the church at Thessalonica: "Note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." In every case of infraction the object should be to "*restore*" an offender, rather than to punish or expel him. We see, then, the necessity of not entirely abandoning those who err—they should be warned, and, if possible, convinced of their departure from rule, that they may be "restored in the spirit of meekness." I consider persons are placed in a very delicate situation who incur the censure of a Lodge, and ought to feel and know the dishonor and danger that not only fall upon themselves, but upon the Order in particular; for the prejudice of the world is strong, and many who "lie in wait for our halting" would rejoice at the prospect of our downfall.

You will immediately perceive how requisite an earnest adherence to rule is necessary to Odd Fellowship. Hence the importance of never allowing discipline for a time to be relaxed, as the number of cases which must by such means require it becomes increased, and the Order must contain many who are indisposed to employ the goodly resoluteness.—Hence, too, none but such as entertain a strict desire for the prosperity of the Order can be expected to maintain a real discipline. Many "roots of bitterness" will spring up in Lodges, and we cannot expect to arrive at so desired a state of perfectness but some will be "found wanting;" for whereunto is the palace that foul things sometimes intrude not?

Brethren, I do not hesitate to assert, and that deliberately, my decided opinion that *on us who are young depend the future prospects and welfare of the Order;* the time must eventually arrive when our elder brethren will be "gathered to their fathers," and the guidance of the Order devolve upon us. If then, we indulge in odious petty differences now, we must bid farewell to the tranquility, content, and peace exhibited and enjoyed to-day, and dread the anarchy, confusion, and turbulence that will assuredly prevail to-morrow. "Can such things be, and overcome us, like a summer's cloud, without our special wonder?" To obviate so dire an aspect in the perspective, so bitterly repugnant to the feelings of every true Odd Fellow, so utterly at variance with the purposes for which our praiseworthy Institution was founded, let us by our uniform adherence to its principles—by our united attachment to those who form our directing council—by our firm decision in supporting such council in all the endeavors to promote our mutual happiness—and by a *rigorous exertion of discipline*—let, us, I say, by such resolves evince our determination to secure unviolated, unsullied, without stain, and without alloy, the purity of Odd Fellowship in our own day.

Another circumstance I would point out, wherein a decided enforcement of discipline is necessary, is the promotion of unity among us, without which we may, as the numerous sands on a sea-beach, lie in accidental proximity—in a seeming connectedness with each other; but, upon a more superficial observance, our manifold and important parts are wofully disjointed. We must exhibit a solidity of purpose and principle entirely connected. We must, like a mass of gold, uniformly allow all our parts and particles to adhere and combine; and so evince an ardent desire of resolution to fulfil the important duties we are called upon to perform in a manner that will reflect credit to the Order, and convey satisfaction to ourselves. We must, by unity, not only constitute a great number, but a great *one.* We must be united both in common interests and reciprocal esteem.

In the third place I purposed to express my ideas of *the duty of one member towards another.* It will occur to you, that every one should feel and display a deep interest in the prosperity of the Society in which he has a part. Its interests are his interests—he, too, is a professed supporter of its objects—he is, as far as his abilities go, responsible for its proceedings; he will actively concern himself for the faithful preservation of its tenets—he will rejoice in its peaceful state of activity. This only is to be accomplished by a continued affability and familiarity of manner towards those among whom we associate; austerity, pride, and pedantry, are the three great enemies to such a consummation; do not, therefore, by exercising an undue degree of the baneful tendency of self-opinion, destroy that fellow-feeling, so requisite among all who enter a Lodge room. Let no degree of slight originate between us, because the individual who sits next you has, by his ordinary avocation, a more grimsy dye upon his features, or the shallowness of his purse causes his coat to be made of a coarser material than your own; his interests in the Lodge are conjointly formed with yours, consequently, so long as the principles of the Order are held in deference and esteem by him, he deserves the same mark of respect from you, which, perchance, is due from you to others of a higher *caste.* Again, let not the latter party imagine a slight where none is meant. His fellow-member's carriage and deportment in common life may seem to rank nigh to pedantry, or his style of language and general comportment seem like affection; still, however dissonant it may be to your own feelings, he may hold good the principles of Odd Fellowship, and condemnation of his demeanor is not justifiable without sufficient proof to his prejudice. On either hand we must withhold judgment until experience has bade "look for Othello's visage in his mind." Particularities should have very little to do with the Order, which is noble and plastic, is meant for the world, and is adapted for man in all his diversified circumstances; equality and brotherhood should be our greatest aim.

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Towards those who are elected our officers let us exercise a beseeming degree of respect and deference, that they may find we do not set an idle value upon the offices they fill. By our own voice they preside over us, and, consequently, we virtually engage to accept their instruction in all that pertaineth to the good of the Order. Hence members of the Order are expected to welcome official admonition, reproof, and advice. I mean no slavish, mental, or bodily fear or adulation—no sacrifice of conscience or judgment; but I mean a readiness to hear the inculcation of the different principles of the Order; I mean an uniform obedience to his laws, however apparently disagreeable. This is a duty we solemnly promise when we enter a Lodge, and to swerve from such duty is a gross violation of honor as a man, and throws contempt upon the Order as an Odd Fellow.

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As the light of intellect improves, Odd Fellowship will acquire adherents and keep pace with it. Already, with a gigantic stride, has it crossed the Atlantic; and among the shrewd and perceptible inhabitants of the New World it meets with a hearty and enthusiastic welcome. Wherever it once becomes known, its benign influences are embraced, and no excitement is needed to blazon forth its precepts to accumulate disciples. Opposition has been made to it—is likely to be made, by the base, the self-sufficient, and unworthy; but its purity has ever stood the fiery ordeal, and come forth in more vivid colors—its pristine brightness untarnished, unsullied. Let us, then, persist in the glorious work we have commenced with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of fellowship, be guided by the compass of justice; and, if I may continue the metaphor, let us perseveringly pursue the tract its needle indicates; that, when arrived at our destined haven, we may, with a pure consciousness of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the aspiring hope that when summoned from this sublunary sphere we may meet with an eternal welcome in that "angel land" where "sorrow intrudes not"—where "the weary are at rest, and the wicked cease from troubling."—*English Magazine.*

FRIENDSHIP.

BY MISS M. L. GARDINER.

True Friendship! O, how blessed her name,
How pure her charms, how sweet her breath!
She is the bright, undying flame
That beams in life, and shines in death.

Though mountains rise, and seas divide
Her lovers far, on distant shores,
She stands an angel by their side,
And in their bosoms comfort pours.

In dark affliction's stormy night,
Her lambent beams abroad she throws,
And shines more lustrous to the sight
'Mid dreariest scenes of human woes.

When sickness, pain, and ill, invade,
And scarce one star of hope appears,
Friendship stands ready with her aid,
To wipe away the falling tears.

With mystic bands she binds the soul
In ties that change can never break;
And when the waves of trouble roll,
Her children she will ne'er forsake.

She watches o'er the sleepless bed,
In sweetest accents whispers peace —
Holds up the sick and fainting head,
Until the trembling pulses cease.

She hears the weeping widow's groan,
And lisps the hapless orphan's sigh —
Relieves their want, soothes every moan,
And points them to a brighter sky.

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ORIGINAL.

MONASTIC ORDERS.

BY BRO. S. D. HARRIS.

Not unlike the beginnings of Odd Fellowship were the early organizations of the "Solitaires," or Monks of olden time; an organization which for twelve hundred years exerted a controlling influence over a large part of our race.

A rapid view of the causes and ultimation of the Monastic Orders I propose to present in this paper.

When heathen persecution had lifted its bloody axe against the unoffending follower of the despised Nazarene, that disciple betook himself to the caves and fastnesses of the earth, to enjoy among wild beasts that devotion and liberty which was denied him among his own kind. Here, meeting with companions in suffering and disfranchisement, was formed a band of union, growing out of a like condition and fortune. The first Monastic Lodge was the mountain cave, and the initiatory rites were the baptism of fire and blood, which each had received at the hands of his cruel persecutors. Already was he furnished with a password and and sign by which he gained his admission to the mountain fastness, and by virtue of which he was hailed a Brother!

Associations formed amid scenes like these grew with the increase of that tyranny which had driven them together, and ties thus ratified were of no light or frail tenure. Thus passed the terrible days of the later Cæsars, of whom we can record nothing but crime and outrage. Treacherous and cruel, they were fast filling up the measure of Rome's infamy. The fiendish cruelty of Tiberias and Caligula, and afterwards the monstrous tyranny of Nero, Domitian, and Commodus, served but to strengthen the invisible bond by which the oppressed and defenceless were leagued together.

Then arose Constantine the Great, in whose character ambition was tempered with justice and mercy. The Imperial Palace was removevd from Rome to Byzantium, and the new city of Constantine became the bulwark of Christianity, and himself its champion. Now it was that monacism, which was at first resorted to as a necessity, was fostered as a virtue, and under the favor of the Emperor struck deep its roots into a genial soil, and spread wide its branches as a covert from the tempest.

Towards the close of the third century Monasteries were established in Egypt by St. Anthony, wherein the former dwells of the cave and the forest might find a more secure abode, and furnish readier succor to a Brother in distress. St. Basil, following the example of his worthy brother, commenced the establishment of monasteries in the East, while about the same time they were introduced into Italy. From Italy they spread their influence westward, and by St. Martin, in the fifth century, they were established in all parts of Gaul. Spreading thence to Switzerland, Spain, Germany, Normandy, till finally in Britain the cloister was reared on the very spot where the mystic Druids had so long swayed a spiritual tyranny over a noble but superstitious people.

Scarcely had this been accomplished when that great moral night of the world closed in upon the nations, and men were left to grope in midnight shades. The light of learning was extinguished in the common abodes of men, and genius, if it shone at all, was like the meteor shooting athwart the darkened heavens, and all was hushed again.

Constantine was no more. The eastern empire had passed into the hands of men notorious for their guilt. In the West the sword of the stern Alaric and the terrible Atilla spread devastation throughout Italy, and the barbarians of the North, casting off the iron yoke of Rome, poured down upon the "eternal city," a torrent of fire and blood. Weak and unworthy were the hands that held the scepter of the Cæsars, from Pertinax, the most worthy Prince since the days of Augustus, to Augustulus, the last of the Roman Emperors of the West, a period of 282 years, fifty-six persons successively assumed the Imperial purple, but they no longer bore rule over Romans. She had sacrificed the noblest of her sons on the shrine of her ambition, or in the nets of her treachery, and the Dacian and the Goth sat unchallenged at the patrician hearth!

Then it was that the cloister became the almoner of blessings, the depository of learning, and the abode of art. Within its walls was an alter whose fires never went out; and from the followers of St. Dominic and St. Francis, to the hermit monk of St. Augustine, were discussed the subtle ties of scholastic love, and imparted the ethics of the ancient schools, till Scotus, and Aristottle, and Bonaventura, and Thomas Aquinas became tantamount in authority to the Word of God. Benevolence too dwelt in the bosoms of the holy brotherhood, and charity flowed in streams broad and full. Many an orphan lived to bless the hand that extended succor in the hour of direst peril; and the weary pilgrim as he saw arise before him the gray walls of a convent, quickened his faltering step in confident hope of rest and refreshment; nor was he disappointed. The massy gates opened at the talismanic sign, and the wanderer hailed as a brother. Not yet had subsided the spirit of religious devotion. Many an ardent and sincere devotee yet bowed the knee in the oratory, and told a faithful tale in the confessional.

Thus far monacism had lived to bless the world; but a fearful change was destined soon to come over its objects and purposes. The rich and powerful had poured into its lap the pride and luxury of the world around. Hitherto, the Monastic Orders had been independent of each other, with no federal head, embodying thus individually a vast amount of the power of the church, yet owing allegiance to none. This ill-suited the ambition of the Bishop of Rome, who, from a simple pastor on the banks of the Tiber, had already risen to the power of Sovereign Pontiff.

Accordingly, at the council of Lateran, Pope Innocent III. caused an edict to be promulgated prohibiting the further establishment of Monasteries throughout the Holy See. The monks were as yet but laymen, and not admitted to the priestly dignity. A power had been fostered within the church which the ecclesiastics had not the ability to control or overawe. But at length the crafty policy of Gregory VII. accomplished by subtlety what his predecessors had failed to obtain by violence. The monks were chosen to offices of profit in the church, and ecclesiastical dignity and Roman gold told with powerful effect upon the virtue of the Monastic Orders. Then Eremites and Franciscans and Dominicans and Augustines vied with each other in acts of fulsome servility, and chanted praises to him who, sitting in the chair of St. Peter, had assumed the prerogative of God!

Thus was formed the first and most perfect affiliation the world has ever seen. From Calabria to the Hebrides was extended an unbroken chain of fraternity alive to every pulsation emanating from the great head of the Latin church, thus uniting in common cause the broken nations of Western Europe, and exercising at once a controlling influence over their habits and language, and laying a foundation for one grand stride in the world's progress.

Now it was that Institution which had been formed for purposes of benevolence and charity, was perverted to oppression, subservient to the bidding of a power whose anathema was the sure precensor of a direful destiny. The vast revenue of the church was but a corruption fund from which the remaining virtue of the people was bought at a price. The cowl and the tonsure were badges of honor, and furnished their bearers with a ready passport to the presence of Kings and Emperors. The discipline of the Monastic Orders, which at first was strict and austere, came at length to be so relaxed that a life of monkdom was a life of sloth and luxury, and the vast revenues of the convents were to small to minister to the pampered lusts of the depraved. Then was exhibited the shameless expedient of raising a revenue by a license to sin! First by the Franciscans, and often by the Dominicans, was this unholy traffic carried on by express injunction from the Sovereign Pontiff.

Many saw this wicked perversion, but had not the hardihood to rebuke it, till JOHN HUSS raised the voice of remonstrance, which was soon hushed by the strong arm of Rome; and for nearly a century the tide of corruption flowed on again unreproved. Then arose MARTIN LUTHER, an Augustine monk of the convent of Erfurth, and dealt such giant blows upon the citadel of superstition and error that ere long the world awoke, and shaking off the slumber of ages, rekindled the extinguished light of science, and art, and learning, before whose bright effulgence the clouds of darkness vanished, and the destiny of mynastic pride and perversion is written upon the shapeless ruins where the comorant and the owl meet together.

Warren, O., May, 1849.

OBJECTIONS ANSWERED — A WORD TO MEMBERS.

BY REV. BRO. A. B. CHAPIN.

I. The first objection to which I shall allude, is, that *it it is a secret society.* This is true in one sense of the word, but not in the proper sense of the term. The *existence of the society* is certainly not a secret, as its attendance here this day, and its operations from time to time, must show. Nor are *the times and places of its meetings* secret, as these are settled by the by-laws, which all can have access to that desire, and are also frequently advertised in the papers. Nor are *the objects of the society* secret, as these are detailed in the constitution and by-laws, and in hundreds of discourses and addresses in every part of the country. Nor are the *names of the members*, nor *the names of the officers*, secret, as the former appear frequently before you, wearing the badge of their membership, and the latter are annually published in the doings of the society. What, then, is the extent of secrecy attached to this society? The existence and objects of the society are known, its constitution and by-laws are public, the times and places of its meetings, and the names of its officers and members, are known. The only things, therefore, which are not known, are *the mode of initiation, and the signs and tokens by which members recognize each other.* And these are kept secret, simply because the security of the Order requires it. It must have some safeguard against imposition and fraud, and no other arrangement would answer the end so effectually, as this. The objections, therefore, against this institution, *as a secret society* are without foundation.

2. But, *second*, this objection often presents itself under a different form, and while it is granted that the view we have taken of the subject, is sustained by the testimony of all its members, still, it is claimed, that as they are members, and therefore interested, their testimony must be received with great allowance. To this *principle* no objection is made, but to the *mode* of its application we demur. The members all confess their interest in this matter, and tell you just how, and how far, they are interested, and are quite willing you should make all due allowance. But the ground of complaint is, that men claiming to be candid and judicious, should, because the members are interested to a certain extent, pretend to believe, not, that they are incompetent witnesses; and that, although they have the assurance of the constitution and by-laws of the society, and the unanimous declarations of multitudes of men of unimpeachable veracity, that it is most strictly a moral and benevolent institution — men, I say, who pretend to believe, in direct contradiction of all this, that it is the reverse of what is pretended. Such persons we must regard as unreasonable in their opinions, as they are frequently abusive in their denunciations. They sin against the light and knowledge they have, or might have, and do their friends and neighbors the most cruel injustice. They deal with us precisely as the pagans of antiquity dealt with the primitive Christians.

3. A *third* objection that is sometimes made, is, that this institution withdraws money from other benevolent objects, of a more general character, or having a more beneficial influence. To this we only reply — the objection assumes that to be a fact, which *we* do not believe is true; one that never has been, and never can be proved. Besides, the duty of benevolence being constantly inculcated here at every step, the general principle must of necessity be benefitted.

4. Another objection is, that the funds of the society are distributed only to its members. This is true in part, though not universally. But even when true, it results from our necessities, not our will. But is this a valid objection? Do not all mutual-aid associations do the same? Do men deposit money in a bank, unless they expect to receive it in return themselves? Now one may make a deposit of money in a bank, or he may join a mutual-aid society, that confines its operations to a single neighborhood or town; or he may get his life insored, or purchase an annuity thereon, and no one finds fault. Nay, men applaud his prudence. Why, then, may we not join a mutual-aid association, that is universal in its operations, and which inculcates brotherly love, and general benevolence along with it? If there are any preferences, they are in favor of the Order, whose claims we are now considering.

5. Another, and the last objection to which I shall allude, is, that it employs a large amount of time that ought to be devoted to something else. This objection may be true in some instances, though it is not so necessarily in any case. Indeed, there is no necessity that it ever should be true. But even were it true, to some extent, do not the benefits that may be derived, more than counterbalance the expenditure of time? Where can any good be obtained in this world, without expenditure?

Who ever became rich without labor, or wise without study? Go visit the counting-room of the merchant, or the library of the student and see whether *they* do not spend *time*, to gain their ends. Go the rounds of life; visit the clergyman's study, the lawyer's office, and follow the physician in his routine of duty, and see if any where in this world good can be procured without effort. If every thing else, then, costs time and money, can this society be an exception? And is it reasonable to suppose that all the benefits we have enumerated, can be procured without labor and without cost?

But it is said that it withdraws men from the bosom of their families, and alienates the confidence of friends. That it takes the husband and the father from home occasionally, is true. But it never should do so, when he is needed there. It is one of the points upon which the members are charged at their initiation, that they are never to neglect their families or their business for the Lodge room. If, therefore, any one does this, it is in violation of his duty as a member of this society, as well as that of a husband or a father. Indeed, so well is the organization of this society contrived, that it can never bring duty into conflict with duty.

So, also, if it ever alienates the confidence of friends, or sows the seeds of discord in families, it is because one is unreasonable, or another imprudent. This, I am aware, is a delicate, perhaps a difficult point. It is natural and proper that the wife should be the participant of all the husband's joys and sorrows, and the confidant of the husband's secrets; yet there are many things it is not proper for him to tell, even to his wife. That lawyer who should communicate the secrets of his clients, even to his wife, would violate the oath of his office. Or that physician, who should detail all the particulars of every case of all his patients, even to her, would be deemed unworthy the confidence of the public. And even there may be confessions made to the ear of a clergyman, by those who wish religious direction, or spiritual comfort and consolation, that it would be highly improper for him to mention to any one. So, too, it would be a violation of trust, for an agent or clerk to reveal to any one, under ordinary circumstances, the situation or condition of his employer's affairs. If, then, there are so many situations in life, where the wife does not expect to be made the confidant of facts within her husband's knowledge, because sound policy forbids it, may not sound policy also require of the husband, in this particular, that he shall not reveal to any one, not even to his wife, those things which the successful operation of the society require should not be revealed? And is it not unreasonable to require that, in this instance, which would be yielded as a matter of course in a great variety of other cases? The wife knows, or may know, the object and principles of the institution, the time, and object, and place of its meetings. Indeed, she may know all the husband knows, but the mode of initiation, and the tokens by which stranger members recognize each other—things which could be of no possible benefit to honest men, but which might enable rogues to practice fraud and imposition upon the society.

The society, be it remembered, is quite as much for the benefit of the wife and family, as for the husband himself. It is as much for her comfort, that her sick and suffering husband, and her darling little ones, should be provided for, as it is for his comfort to be atteded to. And it is for her fatherless children, when the husband is cold in the grave, that the benefit and aid of the institution are especially timely. It is then, that the voice of benevolence cheers her heart, and lightens her toil, and thus adds new sweetness and charms to the hum of voices about her.

I have a word of exhortation to the members of the institution. And first, it becomes you to take heed to your ways, for you are watched. The fact that there is something not known to the public, causes many to watch you. Besides, the name of the society is not calculated to commend it to popular favor. Men dread to be accounted odd; and many a man has fallen a victim to sin, rather than incur the suspicion of singularity. You are put, therefore, by your very name, upon your good behavior. See to it, then, that your life and conduct is in conformity with the principles you profess; so shall the world see, that your singularity consists in your "Friendship, Love and Truth."

You owe it, too, to the society of which you are a member, to do this. The principles you have been taught in its halls and Lodge rooms, are those of the most inflexible virtue and the most expanded benevolence. It becomes you, then, as faithful members, to carry out those principles in your daily walk and conversation. Though you are bound more closely to the brethren than before, your duty to the rest of mankind is in no degree lessened. You owe them the same duties now as before, and are bound to them by the same ties as formerly. The tightening of one bond may not be permitted to loosen another. Nay, rather, it should bind us more closely to all. And what is done as a matter of right to one, should be done as a duty to all.

But, *second*, you owe it to God to do this. The principles upon which this society are based, whether they have come down to us through a long line of unbroken tradition, or were copied immediately from His holy book, came originally from the same Divine Being, and their obligation rests upon His Almighty word. We owe it, therefore, to Him, to carry out the principles of the association. By these, the fall and sinfulness of man are set forth — the punishment of sin and the rewards of virtue are presented, and men are reminded that their salvation comes alone from God. And your presence in this consecrated temple to-day, to offer the sacrifice of prayer and thanksgiving unto his Divine Majesty — to confess your sins unto Him, to pray for pardon and forgiveness, are evidence of the acknowledgement of the truth of these principles. Remember, then, that you are under an obligation higher, and holier, and weightier, than any bonds and ties that man can create, to obey the divine command. It was God that created and sustains us — it was He that so framed all around us, that every thing should contribute to the happiness of a virtuous race of mortals. And it was He, too, when man had fallen from his high estate, that sent his Son to die, that we might live. And it was He, too, when sin had made this world a lazar-house for man — a charnel-house of all his hopes — that raised, as it were, a portion of that veil which hides eternity from our view, and revealed to us the dreadful consequences of sin, and the glorious rewards of virtue. It was His word that enabled us to catch a glimpse of that gulf, which yawns in the pathway of our being — that disclosed the fearful, rolling, fiery surges that lave the base of the precipice, over which we are every moment liable to plunge — and it was that, too, that informed us of a celestial world, beyond and above, where gloom shall be exchanged for light, sorrow for joy, pain for happiness, hope for certain fruition, and death itself for a life in the world to come. And though we are unable to do more than here and there to catch a glimpse, as from some distant mountain's top, and see here and there an opening glade, thro' the thick mists and murky clouds that hang around this lower world, these are sufficient to disclose to us a kingdom of most transcendant glories, and a world of indescribable beauty and grandeur.

Let me remind you, too, that these blessings must be secured here in this world of probation — that now is the accepted time, that now is the day of salvation. And surely I need not remind you how important it is, that it be done without delay. Though you may be now in the glory of your strength, though health may mantle on your brow, and vigor beat in every pulse, all before you is uncertain. Soon 'twill be, that flash of fire, the twinkling of an eye, darken and destroy you. Then shall you lie down in the cold grave, silent and alone. Then no earthly brother's help can aught avail you. Then none but Him who made us sons of God, and who himself bore our sins in His own body on the tree, can act a brother's part, or soothe a brother's woe. But if we put our trust in Him, even in that hour of conflict and dismay, we shall not want for a brother's aid. Though death may clasp the body, and conquer our clay, Jesus will bear our souls above, forever to dwell in the presence of Him, whose character is, and ever shall be, "Friendship, Love and Truth."

FEMALE CULTURE.

The great entertainments of all ages are reading, conversation and thought. If our existence after middle life is not enriched by these it becomes meagre and dull, indeed. And these will prove sources of pleasure just in proportion to previous intellectual culture. How is that mind to have pleasurable thought during its solitary hours, which has no knowledge of the treasures of literature and science, which has made no extensive acquaintance with the distant and the past! And what is conversation between those who know nothing? But on the other hand, what delight is that mind able to receive and impart, which is able to discuss any topic that comes up with accuracy, and beauty? The woman who possesses this power, can never fail to render herself agreeable and useful in any circle into which she may be thrown, and when she is so, she cannot fail to be happy. A full mind, a large heart, and an eloquent tongue, are among the most precious of human things. The young forsake their sports and gather round, the old draw nigh to hear, and all involuntarily bow down to the supremacy of mind. These endowments add brilliancy to youth and beauty, and make old age sacred, venerable, beloved.

THE PURPOSE OF ODD FELLOWSHIP.

BY ABEL FLETCHER.

When we look around us in the world, we find poverty, misery and wretchedness in all their loathsome and haggard forms, and with their pale visages, walking our streets and craving our charities. And oft we are called to the bed-side of some poor sufferer, whose pallid brow and emaciated countenance, intimate that the destroyer is fast approaching, and that without some kind friend to administer to his necessities and to extend the healing balm of relief, he must soon finish his earthly career and mingle with the pale nations of the dead. And upon almost every breeze that sweeps along there comes the "widow's cry and the orphan's wail." The tears, the sighs and groans of the poor, the sick and the afflicted, are constantly filling our ears with tales of wo and horror that sicken the soul and sadden the better feelings of the human heart.

Ours is a world of change and vicissitude, and he whose hopes seem brightest to-day may be doomed by disappointment to-morrow, and a cruel reverse of fortune may sink him beyond the reach of recovery; while others, who seem almost hopeless and helpless, may suddenly rise to unexpected affluence and undeserved greatness. To-day we may ride in the silken car of pleasure—honors and riches may crowd thick upon us, and when assured that our greatness is ripening we may be cut down as the grass that falls and withers at the touch of frost. Our honors may be forgotten when we lie mouldering in the grave—our riches may take wings and fly away, and those we leave behind, dependant upon us for a support, may be left to the cold charities of a grudging and an unfeeling world to find a shelter from the darkness and danger. How oft, alas! do events like these occur! And even while the lamp of life continues to burn—while the day-star of hope continues to shine upon the pathway of our existence, and when wealth and honor flows in upon us like a tide, how often do the gathering storms of adversity break upon us in a flood of fury, sweeping away our brightest hopes as with the besom of destruction—robbing us of every earthly treasure, and leaving us like the old oak, when the hurricane has passed, bare and stripped of all its foliage. And O! when such an hour of darkness and sadness comes over us—when we are thus cast down from the high walks of life to the lowest condition in society, and are left destitute of the blessings and comforts of life, how welcome will be the hand of friendship and relief, that speaks peace to the aching heart, and supplies the pressing wants of nature!

Amid the revolutions and changes of time it is impossible to tell through what new scenes we may be called to pass. A beggar's portion may be the lot of him who to-day rolls upon the couch of ease and feasts at the table of luxury. He who to-night retires to his rest surrounded by pomp and splendor and in the enjoyment of every blessing that wealth and honor can procure, may ere the rising of the morning sun be driven from his bed by the devouring flames, a houseless, homeless, penniless, friendless object of charity, upon whom even the humble poor may feel it a duty to bestow their alms. How sweet at such a time will be the friendship of those who gather around us like brothers to sympathize with us in our sufferings and to extend to us those charities which will make us comfortable and happy, until the wheel of fortune shall again place us in a situation where we can provide for our own wants! He who once stood up at the hymenial altar with her whom he had chosen as the companion of his days and there pledged himself to love, to cherish, to protect, and to support her, may soon feel the cold damp of death gathering upon his brow, and the beating pulse grow faint, and when about to print the parting kiss upon the cheek of her who watches over him with an angel's care, and to bid farewell to those children whom God has given him, O! how bitter! how cruelly bitter, will be the reflection that they will soon be left fatherless and friendless, and destitute of those blessings which it was his business and his pleasure to provide—to be tossed upon the tempestuous sea of life—subject to the wind and the waves of fortune—exposed to the scorn and contempt of a piteous world, and dependant upon its mean and grudging charities to supply the wants of nature. I say, how bitter would be such reflections as these at such a time! And yet how many are called to leave this world, and to part from their wives and their little ones under the same or similar circumstances, with nothing to leave them except a good reputation and a virtuous example. And even where the widow and the orphan *are* left with a comfortable patrimony, enough to provide for all their necessities, how often are they deprived of their rights and cheated out of their just dues by the treachery and fraud of relatives and guardians!

Such circumstances are not uncommon. And he who feels a proper regard for those who are dependant upon him for a subsistence will endeavor to provide for their protection and welfare, so far as may be in his power, when he is called hence to be here no more. And he can depart in peace who feels assured that there are those who will protect and provide for his widow—that will support and educate his orphan children—that will watch over them and defend them from their enemies, and preserve them from vice and infamy.

The traveler, when far from home, amid the sunny climes of the South, or when wandering in a land of strangers, is liable to sickness and misfortune. The dullness of the times, or the want of employment, or some other unavoidable circumstance may have driven him from the home of his fathers and the land of his nativity, to seek a livelihood in some distant country. Perhaps he may be a young man, just stepping upon the stage of active life, and, in common parlance, he may have gone to "seek his fortune." Perhaps he may have gone to the far West, there to level the old forest trees, and to convert the howling wilderness into a fruitful field. Or perhaps he may be wandering among the ruins of ancient grandeur, that still linger upon the soil of Europe. There the hand of poverty may overtake him—disease may come upon him, and he may be stretched upon the couch of sickness in a foreign and unpropitious climate, with no mother's voice to soothe his aching heart—with no loved sister to cheer and to comfort him with her presence, and no kind friend to administer to his necessities. There he may linger and die, unheeded and unpitied—his mortal remains may be cast out as the beast that perisheth, with none to follow him to his long home—with no pitying hand to rear a monument over the spot where his ashes sleep—and no messenger to bear the tidings of his departure home to his father's house, that his bereaved parents may learn the fate of their absent and long-looked-for son.

These, and a thousand other ills of which "flesh is heir to," may come upon us whilst sojourning here below; and it becomes us as intellectual beings to prepare whilst in health and strength — whilst the sunshine of prosperity is pouring its radiant beams upon us, for the stormy and the cloudy day, when we shall be unable to bear up against the ills of life without the aid of some friendly hand to assist us.

For this purpose has the Independent Order of Odd Fellows been established. Its grand objects are to meliorate the condition of mankind—to relieve the distresses of suffering humanity—to aid the traveler when sick and distressed among strangers and far away from the home of his youth and the land of his birth—to protect and provide for the widow in her afflictions—to guard, support and educate the orphan—to make men social and humane—to cultivate kind feelings of charity and brotherly love, and to unite in friendship and brotherhood those who are divided by political or religious sentiments. These are the great, the grand, and the glorious objects of our Institution; and where is there a benevolent heart who can find aught to say against them? Where is there a mind, however selfish or contracted it may be, that will dare to speak out against principles like these? If such an one exists, let him hide his face and blush with shame, and sink into everlasting infamy, until his heart shall be touched with a live coal from off the altar of benevolence and humanity.

If the objects of our Order, as stated, are carried out to their fullest extent, our Institution can be second to none, unless it be Christianity itself. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widow in their afflictions, and to keep unspotted from the world." This definition of the term religion, we presume, will be admitted to be correct by all, whether Christians or skeptics. It follows, then, that *pure religion* lies at the bottom of our Order. We have told you that one of its principal objects is, to provide for the wants of the widow and to protect and educate her orphan children. This is religion—pure and undefiled religion—stripped of all party names and sectarian animosities, and shining forth in all its naked loveliness and beauty. *Thus* is the corner-stone of our Institution based upon the eternal principles of truth and righteousness—and if we are but faithful in the performance of those duties which it imposes upon us, it will stand as an everlasting monument of glory when Egypt's pyramids shall have crumbled into ruin, and when their memory shall be forgotten and lost in the lapse of ages.

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Enthusiasm is always connected with the senses, whatever be the object that excites it. The true strength of virtue is serenity of mind, combined with a deliberate and steadfast determination to execute her laws. On the other hand, enthusiasm, even when excited by representations of goodness, is a brilliant but feverish glow, which leaves only exhaustion and languor behind.

ORIGINAL.

A DEFENCE AND EXPOSITION

OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, G.H.P.

CHAPTER VII.

We have elsewhere said that our name—Odd Fellows—was synonymous with honesty and *equality*. In the same place we said that a man was an Odd Fellow who was only initiated, and that one who has the fifth degree was no more. We will here say that a Brother who has "passed the chairs," or who may be placed in the highest places of trust and honor, is no more in the beneficial relations of Odd Fellowship than one who has never filled any office or taken any degree. These results are obtained in view of a prominent use of the principle of EQUALITY.

We have also heretofore alluded to the fact that there is a disposition to classify according to "trade, calling and profession." Owing to the prominence given to the principle of brotherly equality, this classification can never exist in our Order, and consequently its effect is averted, to wit: to give grade of respectability according to class or occupation. We hold and teach, and (as far as it can be obtained in view of opposing elements) practice, the principle that every man who obtains his livelihood by some known, reputable means, is equally respectable, whether that livelihood be obtained behind the counter, at the work bench, or in healing the sick. It matters little with us whether it is the lawyer with his green bag filled with pleas, briefs, declarations and answers, or the painter with his ladder, brush and paint bucket, they are equally respectable—Odd Fellows.*

Even those who make loud professions of admiration of this republican principle, fall into the very error of which they complain in the organization of society, and laud the poor mechanic and farmer, and abuse the rich man, and the members of the learned professions, as being of the "codfish aristocracy;" thus most effectually securing that very division and classification of human society against which they war, arraying the poor against the rich, the arts against the professions. Odd Fellowship teaches that we must all meet on the common level, because we are brothers; and as the Bible says, so says Odd Fellowship, "The rich and poor meet together, and the Lord is maker of them all."

Another prominent principle in our fraternity is Benevolence. In our first chapter we vindicated our beloved institution from the charge of selfishness. In doing that we spoke of our Benevolence, and its designs and influence upon our operations. Our Benevolence is that which brings and gives timely aid without expecting any thing in return. Such is the nature of our laws regulating the benevolent features of our Order, that no one can act with a view to selfish gain, because we never pay any money to our members for their acts of kindness and charity, nor yet do we in any case pay any benefit unless the brother is sick. So that the only expectation of return any one can have, is, that if ever they are sick the Order will do for them as they have done for the suffering brother, and certainly no man in his senses would wish to be sick for the purpose of receiving the benefits. So that however soon a brother may receive a return for his goodness to a sick brother, yet when he performs those acts of kindness he has no *desire* to receive any such kindness in return, and thus the motive to benevolent action in our Order is vindicated from impurity and selfishness. Even when a man joins our Order and pays his money, he is equally free from selfishness, for he can then have no desire ever to receive the provided relief which he secures to himself and family in a certain contingency, and at the same time his action is wise and politic, yea even benevolent to himself and family. For he in time of prosperity takes a portion of his surplus and deposits it in safety against an adversity which may never come, or at least for years. Men generally think when they are in prosperity that it will last for ever, and that man has wise and benevolent forecast who makes secure sufficient aid for the day of his affliction. We have often been amused at persons when objecting to our Order, first saying that we have no benevolence and object to us on that ground, and then turn and say that it is well enough for persons to join who are poor, or who have but limited means of support, or those who travel much and are consequently much exposed, thus encouraging the very selfishness of which they complain, and discouraging the very benevolence which they blame us for not possessing. Again we say, consistency thou art a jewel because of thy rarity. I can conceive of no more beautiful exhibition of human benevolence than to see a man of family connection surrounding him, a man of wealth and influence, who to all human appearances is beyond the reach of want, affiliating with men of lower circumstances in life for purposes of mutual relief in times of distress, and for the cultivation of the better feeling of social life; and yet this is discouraged by those who complain of our selfishness. How refreshing it is to see a Christian man uniting with men of the world in offices of human benefaction, and thus gaining the confidence of irreligious men, and in that way being more successful in cultivating that benevolence which is from above. And yet we are told "it is no place for a Christian, because there are so many bad men among us." O consistency!

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* In an address I delivered in Centreville, Ind., some time since, I made use of an expression similar to the above. A gentleman of the place, a painter by trade, took exceptions to the expression, thinking that I put the lawyer and the painter upon the extremes of respectability. I would just say in explanation that the idea of the painter, with his ladder, brush and paint bucket, was obtained from a most excellent tale published some years ago in The Ark, in which the painter, with his ladder. brush and bucket, figured largely; and I also disavow at the same time any intention to speak disrespectfully of the painters.

A twin principle which we cherish and rear with great pleasure and profit in our Order, is Charity. The charity which we invoke to aid us in our judgment of men and their conduct, influences us to three happy results. First, it leads us to weep over the faults of a brother, knowing that "man is the erring creature." This is a world of error and failure. How secure we all are when punishments are meted on our Saviour's rule, "let him among you that is without sin cast the first stone." When the railing accusation is bro't, charity rises with pity in her eyes and mercy on her lips, and says, weep for thy brother for he has sinned. Cling to him for he is thy brother. Follow him with thy tears. Tell him of his fault and let it be between him and thee, for a soft reproof turneth away wrath and begetteth repentance. The second office of our charity is to forgive. Forgiveness is our duty as we hope to be forgiven. How beautiful is the scene when charity presides as the queen of pardon. The brother has committed some egregious error. The cold abstracted judgment of the world says, punish the culprit. Haste and passion say, let the knife of excision be applied and let the transgressor suffer the penalty of sheer justice. The conscience smitten erring brother stands and looks, and charity with her babe on her bosom, with a mother's love and extenuation, in wooing accents says, forgive thy brother his fault, for soon thou mayst need to be forgiven.

The third office of our charity is to teach us to "think no ill." From the want of a proper apprehension of the motives which produce action on the part of our brothers, we often fall into hasty judgment. We may easily conceive of circumstances under which an act may be highly offensive, while other circumstances would make it perfectly innocent. When a brother does any thing which touches our sensitiveness, our charity says, "think no ill," attribute the best motives, and let no offence of doubtful cast disturb the brotherly relations that exist between members of our brotherly Order. "Now abideth Faith, Hope and Charity, but the *greatest of these is* CHARITY."

We have taken for one of the mottoes of our Order, the beautiful triple chain, whose links are composed of Friendship, Love and Truth. Friendship shall first receive my attention. It has been the theme of the muse so long and so often that I fear to touch it with my prosy pen. However, we may not suffer in point of fact to view this great virtue in a plain garb of homespun beauty. She has, perhaps, so often worn the beautiful garb of poetry that her own native beauty has been lost in the gorgeousness of her dress. We shall define true Friendship to be personal kindness and assistance provided and always extended when needed, predicated of true fraternal regard, which is the result of mutual agreement, and in our Order of secret association, whereby even perfect strangers in the eye of the world become *perfect* brothers, extending one to the other as circumstances may require, personal kindness and assistance. Personal kindness and assistance which is the result of selfishness can never be any evidence of friendship. But where these are rendered to a stranger in disinterested desire and motive, the evidence of friendship is found.

Friendship in its brightest and noblest garb is found when one serves another kindly at the expense of his own convenience, ease and comfort. Examples of this are found when a man has a family to watch around his bed when he is sick and minister sympathy to him when he is in trouble, leaves all these and seeks the bedside of a sick and suffering fellow-mortal, and there kindly assists to relieve him of his pain and break the gloom of lonely silence by his presence and attention. We have a most beautiful exhibition of true and noble friendship in the history of Moses, the Patriarch of Israelitish origin. He was hid among the rushes at the side of the river, and thereby became the foundling of the Egyptian King's daughter, and he soon became the fondling of the court of the Pharaohs. He was educated in all the wisdom and learning of the Egyptians, surrounded by the wealth and ease of the court of Egypt in its most palmy days. He had prospectively offered him the crown and sceptre of Egypt. In the land of Goshen were his brethren, the Hebrews, laboring under hardhearted task-masters, who required the full amount of bricks without furnishing the requisite material. So severe was the servitude and suffering to which they were subjected by their masters, that (if any confidence can be placed in the ancient pictorial representations of the laboring Hebrews,) they were much deformed, or at least the maturely robust and full chested Hebrew had dwindled into a spare, slender and sickly race. When Moses was come to years, it was submitted to him, whether he would disclaim his Hebrew origin and become an Egyptian. He refused, and thereby secured his expulsion from the King's house, and he became one of the suffering Hebrews. Here was true Friendship. He left the rich to be with the poor—left easy and courtly circumstances to become a serf, a slave.

Moses furnishes the model after which every true Odd Fellow should form his character. His acts of devotion to his brethren—his entire disregard for self or selfish gratification, so that he might share the sorrow of his suffering friends, that he might contribute to their relief, presents an example which all devoted Odd Fellows should follow. Why dwelt Moses in Midian? Because he had put his life in jeopardy by defending his brother from the attacks of a saucy and cruel Egyptian. Why is it that the name, Moses, has such magic power with every well instructed Odd Fellow? Because Moses was a true friend, and because he was so, we have fixed his name in memory's brightest page, and made it the watchword of self-sacrificing friendship, and Moses' rod is the beautiful token of friendship needed and friendship given. Brothers, let us remember that Moses' rod with which he did so many wonderful works, is the token of our active friendship, and let us also do many wonderful works with it.

There is a star that beams on earth,
  With tender, lovely ray;
That lights the path of generous worth,
  And speaks a brighter day."

That star is "Friendship."

May that star ever be our polar star; and as the star in the east guided the wise men to the shrine of him who was the FRIEND of sinners, so may Friendship's bright star ever guide us, my brethren, into offices of human benefaction and personal kindness and assistance, that we may be the friends of suffering human nature.

ODE.

BY MRS. CAROLINE M. SAWYER.

Joy, for our walls are high and strong,
  Our portals wide and fair—
Lift up the glad, triumphant song,
  And pour the grateful pray'r!
Thanks to that God who is our stay,
  Whose hand hath led us on—
Still may He guide us on our way,
  Till Mercy's work be done!

Here may wise hearts, in counsel strong,
  Devise the generous plan,
To aid the friendless, right the wrong,
  And raise the fallen man!
Then nobly to the work away!
  The Harvest-field is wide—
Swift—put the sickle in—the day
  Not always may abide!

Want is abroad! on every hand
  Behold the virtuous poor!
See yon sad orphans, how they stand
  And weep before our door!
That widow round her wailing child
  Her own thin garment draws,
While with pale cheek and gesture wild,
  She pleads her wretched cause!

From busy streets, from fireless homes,
  From cellars damp and low,
Where God's free sunlight never comes,
  Goes up a sound of wo!
That cry, from wailing childhood's tongue,
  And from the hoary-head,
On every passing breeze is flung—
  "In pity, give us bread!"

We hear you, O, ye wretched throng—
  Your cries are not in vain;
We come with purpose pure and strong,
  To bid you live again!
So we—when, for ourselves to plead;
  To God we bend the knee—
May *We* be aided in our need
  As you by us shall be!

HOW BEAUTIFUL IS TRUTH.—In this naughty world, where there is so much falsehood and deceit, whereby hearts are estranged, and recriminations, assaults and crimes engendered, how beautiful is the true thought, word and deed. Like the sun smiling out amid the angry storm; like the bright stars shining through the heavy night cloud, like friend grasping the hand of friend, like right rebuking wrong—like the lance of virtue ringing on the shield of vice, like heaven upon earth and God in man, is truth. Precious and priceless, dearer than smile of friend, love of parent, or pomp of fame. Truth is dearer than all. By this we know the nature and value of things. Falsehood is a craven, a dastard.

VIGILS.

Heb. xiii: 1, 2.

BY GEORGE F. MARSHALL.

If there is a sentiment of the human heart that should be awakened to renewed and enlivened action, that sentiment is sympathy for the ills of life in our fellow-mortals. Born into a world of sorrow, pain, and wo, it would indeed be a burden to live out the common lot of man without some generous fellow-feeling; some encouraging impulse; some Christian sympathy, engendered by a desire to share the misfortunes so common to the life of man.

The too frequent neglect of most people to visit the house of sickness, is, perhaps, not so much by wilful design, as it is a want of proper knowledge of the means of alleviating the distressed; and if such neglect may be called a crime, it is one that may greatly disturb the criminal at a time when his sad omissions will be fresh and vivid in his mind, operating sadly to his own disquiet, and perhaps that of a near and a dear friend.

To *compel* man to do his duty to his fellow, is not the object of the Order of Odd Fellowship. Man's duty to man is amply known and acknowledged without the peculiar institution of Odd Fellowship to point out, to mark the prescribed limits with mathematical accuracy; but still the Order stands like an oasis in the desert—a bright light to the traveler—a haven for the mariner; in fine, it is to the moral world what Christianity is to the religious, not by any means assuming to fill up a void which the gospel has left, but each separate and distinct, is destined to fill its own peculiar sphere—looking for its own common destiny.

It was my good fortune, not many years since, to be sojourning in an Atlantic city, where the Order of Odd Fellowship has long been a peculiar characteristic of the town, embracing in its membership the most influential and better class of citizens. A wide region of country looked thither for instruction and guidance in the peculiar tenets and work of our fraternity. An Odd Fellow scarcely ever visited that city, without promising himself a visit to one or more of the many Lodges during his stay, perhaps to gain information of their "correct work," and perhaps to gather other matters in relation to our fraternal compact. With these designs, I presented my card, and was formally admitted as a visitor to ——— Lodge, No. —, for the evening.

On visiting for the first time a strange Lodge of acknowledged correctness, an Odd Fellow feels something akin to distrust in himself, for fear of his own probable defects. There is something that whispers to his mind, that in every new Lodge he visits there is some superiority in the work which his own Lodge has not; which predisposition, perhaps, induces him to form a biased opinion, and prevents ultimate development from fixing a correct opinion. This may be more from a willingness on the part of the visitor to acknowledge his own liability to err, and the very many chances of his coming far short of his own duty.

I need not say that I felt awkward in entering this strange Lodge for the first time—it being somewhat larger than my own, and finished and furnished in the most splendid and approved style—the members clothed in the richest regalia and jewels of their station, while for my own part, I was not only clothed in the plainest possible manner, but my regalia indicated that I had but taken a short stride in the Order.

Soon after I was seated, the N.G. stated to the Lodge that during the day word had come to him that an Odd Fellow from some Western state had been thrown from a carriage, and badly hurt. He had visited the brother, and found that he required careful attention day and night, and it was barely possible that he would recover. As the stranger was not a member of the Lodge, the N.G. made a special call upon the brothers to volunteer to watch during the present and subsequent nights.

"Is there any one that is disposed to volunteer to watch with the unfortunate brother?" emphatically asked the N.G.

Not one seemed willing to offer his services; whether from diffidence, or some other cause, no one expressed a desire to alleviate the pangs of the distressed brother. The N.G. was therefore compelled to resort to singling members out by calling their names. The first named was ill himself; the second had illness in his family; the third had watched with a brother but a week since; the fourth was conscious that it could not be his turn—he was always willing when it came his turn; some were of the opinion that the Lodge should *employ* some one to watch, and not call upon the members when a strange brother needed attention. After this manner the excuses went on, when no one as yet had evinced a willingness to watch with the needy brother.

After having patiently listened to the many pleas the members thus made in order to be relieved from the task they seemed so much to dread, a venerable-looking brother, whose hair was silvered with the frosts of many winters, slowly arose from his seat, and thus addressed the principal chair:

"Sir," said he, "my heavenly Father has spared me in health and competence for more than threescore years, yet I have seen much trial — much trouble. My lot was never like the unfortunate brother's who has claims, this night, upon our care and careful watching, and God grant that it may never be. A stranger in a strange land, and racked with torturing pain! a hard lot is his: but 'is there no balm in Gilead?' Is there no one in this Lodge-room who can spare a single night to watch beside his pillow? Sir, I have stolen, this night, from my own house of mourning, to attend this Lodge meeting. My bosom-companion now lies upon the bed of sickness, weary, worn-out with constant watching over our darling grandson, who to-day departed this life. I left a house of sorrow and sickness, myself 'weary-worn, and sad,' but there is yet vitality in me, and as long as that lasts, I am ready to be worn out in doing what good I can to suffering humanity. It is a great source of pleasure to me to be able to render the least aid to my fellow, and I never came away from the house of suffering, disease, or death, but that I felt better prepared to enjoy life rationally, and more fitted to contend with its foreshadowing events — most certain to come sooner or later. If there is no other who feels capable or willing, I am ready to watch over the bed of the unfortunate brother."

A profound silence pervaded the hall for a few moments, as the brother took his seat. Many eyes were filled with tears; it was evident that a most happy impression had been made upon the minds of the reluctant brethren. It would be needless to say that there was now no lack of watchers. Brothers frankly acknowledged their error, and manfully came forward, and did their duty as members of the same common family — as members of the Independent Order of Odd Fellows should do.

That night two young men left the Lodge room, with hearts full of sympathy for their unfortunate brother, and proceeded to the house where he lay. It was in an obscure lane, where dwelt a hardy laborer, one who toiled from early dawn to sunset in order to earn the means of subsistence for a large family. It was opposite his door that the unlucky accident occurred: the brother was thrown from a vehicle, and a gentlemen passing at the time of the accident, who beheld the sad occurrence, procured the nearest lodging for the sufferer, engaged a surgeon, promised other attention, and said he would pay all charges. Our young brothers beheld a sad picture.

The stranger's name had not yet been ascertained; but from certain indications, it was rendered almost sure that he could be none other than an Odd Fellow. He recieved faithful attention that night; and the next morning he seemed somewhat improved, and was restored to consciousness, but was still unable to articulate a word. From day to day, however, he gradually improved, until his name and residence were ascertained, when word was immediately sent to his friends in the West, informing them of his misfortune. He was found to be a very respectable young merchant from that section of country.

At length, by unwearied care and attention, he was restored to health, but no word had yet been received from his friends in the West. Upon his first errand, as soon as he was enabled to go abroad, he called at the Post-office. Among the busy throng he observed a little girl, who, by the rush of the crowd, was jostled about from side to side; and he offered to the errand of the child, and cause her to be do extricated from so unpleasant a situation.

"Can I help you, my little lady, to anything at the Post-office?" asked our brother.

"Yes, sir; will you please ask for a letter for John Dermont?" was the reply.

As soon as he was able to obtain an audience with the clerk, he performed the message of the girl. The clerk repaired to the files, and the next moment our brother was seized by two lusty officers; and, accompanied by a host of boys and others, he was dragged to jail. This hasty procedure was entirely inexplicable to the prisoner; a thousand fancies flitted across his mind, and all that he could learn from these inhuman man-catchers was, that he was a notorious forger. Perfectly conscious of having no hand in a crime so foul and disgraceful, he awaited patiently the result of his committal.

Some days passed before the reason of his imprisonment was made manifest, and only upon the day preceding his examination was he enabled to learn all that pertained to the singular cause why he was thrust into the cold and damp dungeon, where his yet enfeebled frame was scarcely able to bear up against such unwholesome air, and harassing depression of mind.

While yet our friend was incarcerated in prison, his brother arrived from the West.

On receiving intelligence of the accident, he had lost no time in hastening to the sufferer's relief. But the invalid had singularly disappeared, while yet he was scarcely well enough to go out; no one knew whither he had gone, and things seemed mysterious in the extreme.

It was publicly made known that the notorious forger, Dermont, was to have his examination on the day our strange Odd Fellow's brother arrived. The trial accordingly came on, and the court-room was crowded with anxious spectators, eager to get a glimpse of the prisoner. At length he was brought into court, with barely life enough in him to enable him to move his aching limbs. Depressed and sad, he cared little for life. He was just at this crisis allowed to send for witnesses or counsel. What was the astonishment of those who had watched over him in his sickness, when they found *him* in the prisoner's box!

The counsel for the prisoner, after a brief consultation with him, demanded his immediate discharge. He explained to the court the mistake by which the young man had been brought there as a prisoner; he gave his real name and place of residence, and stated the circumstances which had detained him in the city.

The justice declared that the investigation must go on; that his duties were clearly defined, and that proper evidence should release the prisoner, if he was innocent; that certain evidence had induced proper officers to arrest him; and that the trial must be had. By this time, however, the brother of the prisoner was brought to the court, besides the many fraternal brothers who had watched over his sick-bed, and also the venerable old man who had pleaded in his behalf at the Lodge.

As it is not my intention to write a story, but simply to inculcate a lesson, I shall not make any mystery or romance of this affair, but simply state that, to the astonishment and delight of the crowd, the prisoner was not only proved entirely innocent, but it was also shown that the old gentlemen above referred to was his FATHER! The young man had met with the accident while on his way to his paternal home; and the father (who, after his eloquent appeal in the Lodge room, was not permitted to watch with the sick brother—that duty being performed by the younger members) was not even aware of his son's intended coming.

The dull detail of clumsy formality was strictly adhered to, but the worthy old man soon had his son by his own fireside, and all other matters were detailed, while the father wept for joy. Little did he imagine, when he gently reproved his brethren of the Order for their want of promptness in relieving the distressed, that the very object of their attention was to be his own son!

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PUBLIC OPINION.

BY BRO. B. B. HALLECK.

We have spoken of the nature and tendency of goodness; like Truth, "the eternal years of God are hers;" its practice will give power and dignity to any institution under heaven, and we shall not fail to be established on an enduring basis, we shall have stability and permanency in the same proportion that our Order is identified with moral virtue.

We come now to speak of *public opinion;* we should strive to enlist this in our favor—it should, it may smile on us with approbation. If we can accomplish this, we lay hold of the lever of Archimedes; do this, and we can almost regulate the manners and modify the customs of a nation. We can almost propel the machinery that works the prosperity and fixes the destinies of empires. Let this be against us—let the tide of public feeling and sentiment set in opposition to us, and we may as well contend against the Anakims of old, or Jupiter with his magazine of thunderbolts. *Public opinion*, popular sentiment, although fickle and changeable, is nevertheless powerful and commanding, and in these times of scrutinizing tests that are applied with Procrustean accuracy to all compacts and associations, it is *life* to gain public approval, and *death* to meet its frown.

Queen Victoria, who receives the homage of doting adherents, *herself* pays obeisance to this potent worker, *public opinion.* Its approbation and applause are sought by kings and statesmen, philosophers and poets; its smile sheds fertility and blessings on its favorites—its frown is the scathing lightning, the besom of ruin that sweeps on in the madness of the tempest and the storm. Hannibal, and Cæsar, and Napoleon have bowed at its shrine, and if it has in its freaks, overthrown the mightiest, and convulsed monarchies, and dissolved shaking states, it has also ornamented the rostrum with the flowers of eloquence, strung the poet's harp, dignified the pulpit, and formed a galaxy of stars around the bar and the stage. The buckled soldier who never cowered at the clashing of swords, nor trembled at the flashing and smoke of artillery, who laughed the cannon in the mouth, has been intimidated and fearful, when public opinion arose in its strength "to blast and to burn." It has reared Temperance banners in every region of this vast Commonwealth, and bearded the monster Drunkenness in his jungle. It has swept from our sideboards the insidious brandy and the sparkling champaigne, and not a "Salem witch" has dared raise her head before it since the days of Cotton Mather! Is it not then, brethren, for our interest to deserve and gain its smile and approval? *Without* it, we can hardly hope for success; *with* it we shall flourish "'midst glory's glance and victory's thunder-shout." How shall we win this efficient power? in what way can we obtain public approbation and public confidence? If we can gain the approval of the *good*, the intelligent and the *upright*, we shall possess the prize of which we are speaking. We take for granted here, that public opinion is about right; at any rate, she holds in her hand a scourge of thongs ready to strike the man or any combination of men that are bent on evil. We trust the time has passed away forever, in which the doctrine of legislators was to devise in "what manner the greatest number of men can be slain in the least possible time!" The fame which Gengis Khan and Alexander acquired in their path over skulls and bleaching bones to conquest and empire will never descend *far* in the succession of *enlightened* and magnanimous generations. There is another and *better* spirit abroad, born from the happy union of *Christianity* and Science. This no longer approves that courage and valor (falsely so called) which steeps its votaries in the tears and blood of suffering humanity, which wraps cities in flames and sends red-handed carnage and savage butchery untamed and uncontrolled through the land; but it awards honor to the *virtuous*, and places the chaplet of fame on *his* head who is the blessing, the benefactor of his fellow-men. When the triumphs of the bloody heroes of antiquity shall be quite forgotten save as legends of dark and barbarous days, the fame of such men as Howard and Washington will be as fresh and bright as it was when it began. The incubus of delusion has been dispersed, and he who now *saves* a city is accounted great and good, not he who pillages and burns. He is not now the nation's joy who deluges the country in blood and sends up to Heaven's face the widow's and the orphan's wail; but he who sows its fields, and spreads over it peace and plenty. Let the community at this day come to judge of a man's character, and if he has no goodness of heart, no greatness of soul, no far-reaching intelligence, no moral excellence, the meed of glorious and desirable fame will not be granted him, though the earth may have reeled before his thundering arms, and the crash of his devastations shaken the heavens. No, that opinion, that public approval which is worth gaining commends the *good* and deprecates the *evil*.

From the foregoing train of remark, the inference seems to be plain and natural, that to secure the good opinion of the public, to have an honest and a *desirable* fame, the *moral standard* of our Order must be elevated and kept free from pollution. We must be benevolent, and virtuous, and good. In vain will be our tinsel, and waving plume, and flowing banners without goodness; in vain will be our pretensions and professions without practical, active benevolence; in vain all our forms and ceremonies or written arguments and explanations, unless we think right, *and act well*. To elevate our beloved institution to that moral excellence sought by its true friends, to gain the good opinion of an enlightened community, to answer the strongest objections that may be raised against us, we should, by example and precept, emulate the virtues of the eminent *benefactors* of our race. No member is so *exalted* that he may not bend from the summit of his glory to do something to make the Fraternity purer, and better and more virtuous; none so *humble* that he may not cast in his mite to the consummation of this grand design. To do this, to elevate our institution in the scale of moral excellence, is the work of every one of us, regarded as to its extent, and must be the care and labor of each in all the relative and social relations of our being. He has done but little in this work who occasionally attends his Lodge when the trumpet of dues is sounded, and he does *far less*, who, though he may conduct with decorum *in his Lodge*, is immoral and vicious *out of it*. A dishonest, turbulent Odd Fellow looks, to me, like a wicked, hypocritical professor of religion. We can no more hope to gain the good opinion of a virtuous and discerning community while vice contaminates our altar and corruption blights our glory, than we can expect to see a Christian compact flourishing while it violates and profanes the fundamental duties of Christianity. While,

"The sons of riot flow
Down the loose stream of false enchanted joy
To swift destruction,"

let it be our effort, brethren, to practice "Virtue, the strength and beauty of the soul, the best gift of Heaven."

The Ark.

ALEX. E. GLENN, Editor.

OUR TOUR NORTH.

As intimated in our last number, during the month of June we made an official tour to the Lodges in the Northeastern and Northern portions of the State, visiting twenty-eight Lodges in the counties of Knox, Coshocton, Holmes, Tuscarawas, Stark, Summit, Portage, Mahoning, Trumbull, Ashtabula, Lake, Cuyahoga, Lorain, Medina and Wayne. With fine weather and excellent roads, the trip was delightful; but even with these unfavorable the visit would have been exceedingly agreeable, for every where we found the best of Odd Fellows, and met with universal kindness and attention at all points.

With one or two exceptions, this was the first time we had visited the counties above named, and of course found many new friends, besides meeting with numerous old ones. Our geographical knowledge of Ohio—(a State by the way we are in every respect proud of, in all her parts and portions, East, West, North and South—perhaps our affections incline rather most to the centre)—has been much increased; and this alone would repay any one who can afford to travel. The beautiful country of the Western Reserve, of which so much has been said, will fulfil any one's expectations; and if any one can travel over and through it, and along Lake Erie, without admiring the country, its fine farms and improvements, and its lovely towns and villages, embowered in shade trees, and shrubbery, and flowers, then he has no taste for the beautiful, and may leave for other parts. He will not be satisfied go where he may.

We could not well single out any place that we admired more than another; but Cleveland, as it is the largest is the most beautiful of all. Still, there is Painesville, Ashtabula, Conneaut, Warren and Ravenna, all lovely towns. For business, real driving, go-ahead business, Akron is equal to any, especially for its population—and for picturesque scenery, with much of the romantic, give us the region round about Cuyahoga Falls and Akron. We speak only of some of the chief towns of the Reserve. There are other towns of perhaps less business and less pretensions, still they are beautiful places, where any one should be contented—among them we may name Medina, Elyria, Hudson, Middlebury, &c., &c.

So much for towns and country. All the Lodges which we visited, with perhaps one or two exceptions, are in keeping with the character of the towns and country, as we have described them. Better Lodges, better men, or more excellent and devoted Odd Fellows cannot be found; and all are devoted to the principles of the Order. Take them as a body, and we venture the bold assertion that for correctness in the work, attendance at Lodge meetings, the practice of the principles of Odd Fellowship, brotherly love, and harmony in all Lodge transactions, they are not excelled in any State. There are good Odd Fellows and good Lodges all over Ohio; but none have had the difficulties to surmount which have beset our Northern Lodges, and no men deserve more credit for the determined energy they have manifested, and their untiring zeal, until Odd Fellowship now takes rank the first among the associations and societies of that region of Ohio.

We shall not attempt to single out any Lodge, or any Hall, as superior to another, but will merely say that during this visit we witnessed the best work, the very best we have ever seen in the fifteen years of our membership; and sat in some of the neatest and finest Halls—fitted up, not extravagantly, but with a taste creditable to the Lodges. We may be excused for mentioning the Hall of Mahoning Lodge, No. 29, at Warren. It is most beautiful. Its walls are all painted in fresco—the handiwork of our talented Brother and correspondent, S. D. Harris. The elegant dome, with its ventillator, adds greatly to its appearance, and all that is wanting to render it the first Hall in the State, is more comfortable seats.

It was a pleasure which we shall make no attempt to describe, to visit all the Lodges on our route, and to become acquainted with so many whom we had before only known by name. It was a pleasure we cannot describe to meet with the Lodges where brotherly love prevails to such a great degree as characterizes all these Lodges, with one or two exceptions, and where it seemed to be an object with all to give practical evidence of "how sweet and how pleasant it is for brethren to dwell together in harmony." Long may this state of things continue! Long may every Odd Fellow practice the pure principles of Friendship, Love and Truth!

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BE FAITHFUL.

Odd Fellows as individuals and as Lodges, ought to be faithful to their principles in all respects; and should never suffer their private feelings or preferences to become the master of their judgments. Our institution suffers too much and too often for the want of a little energy or courage on the part of members. When a brother becomes derelict in duty, or is guilty of conduct unbecoming an Odd Fellow, he is too often passed by without inflicting the penalties provided for his case. And it happens, too, we are pained to say, entirely too often, that the position a Brother holds in society, shields him from being complained of. A Brother holding a high rank in community, may be guilty of a misdemeanor highly derogatory to his character as an Odd Fellow, and disreputable to the institution; and his name and fame may and does shield him, because there is no one possessing the moral courage to complain of him; while another, whose walk in life is of an humble sphere, for a similar or more trivial offence, will be arraigned, and the penalty of the laws inflicted. Such things may not occur very often; yet it will not be denied that they have occurred. It cannot and will not be justified. Whenever a law is violated, no matter by whom — no matter what his position in the Order, or his walk or station in the world — he should be brought strictly to account. There are those on whom a brotherly and fraternal admonition will have a sufficient effect, while others will require the more severe penalties of the violated law.

At the present time, when it is manifest that there is a strong determination with those who love Odd Fellowship, to elevate it, and to place its standard high among the institutions of the world, every member should lend his aid to consummate such a commendable determination. If there are those in our Lodges who are a discredit to them, and who do not live up to and practice the principles of our Order; or who are by their misconduct preventing good men from becoming members, the sooner they are got rid of the better. No one should be permitted to escape who violates law — but let justice be done unto all. Let Lodges purify themselves of unworthy members, if they have such; and be careful to initiate none but good men — such as will give character to the Order, and be a credit to it.

On this subject we beg leave to introduce a few very pointed remarks from the pen of that excellent and devoted Odd Fellow, Rev. Bro. Albert Case, to which we ask special attention:

'Faithfulness.— As Odd Fellows we aim to inspirit the fairest and best ideas in the mind of those we initiate. This is the duty of Odd Fellows each to the other. Yet, (and in sorrow be it spoken) there have been, and may now be some, who, careless of their own reputation, disregard the instructive lessons of the Lodge room, and by yielding to vicious practices and intemperate habits, not only disgrace themselves, but reflect dishonor upon the Order in general. It is this unfortunate circumstance which has given rise to the many severe and unjust reflections which the honest, yet prejudiced part of community have so liberally bestowed upon us. We are occasionally under the necessity of enforcing our laws, and of relieving Lodges of some of their burthens, and it is better that we do so than to have the whole body disgraced by a few who are unworthy to be members. Were there many dishonest, quarrelsome, profane and intemperate men associated in a Lodge, they would prevent the better men from coming in. For an honorable man — a moral and upright man, would fear if he joined them that he would be judged by the company he kept, and if perchance he should not be pronounced one of the same character, he would be looked upon like a diamond set in pitch.

'But where there are such apostate brethren, let our wholesome laws be enforced. Let them know, and let it be published to the world at large, that they are unworthy of their trust, and that whatever name they assume they are not in reality Odd Fellows. It would seem as possible for a mouse to remove a mountain, or a man to calm the boisterous ocean, as for a principled Odd Fellow to commit a dishonorable action. Odd Fellowship encourages virtuous improvement — it allows cheerful and and innocent pastime — but discourages hatred and ill-will, and never consists in lewd debauchery nor unguarded excess. But if some weak and unhappy brethren transgress — if they trample truth and principle under foot, and debase themselves, no wise man will draw from thence any argument against the fraternity or urge it as an objection against the Institution. Still, if we countenance such unprofitable brothers, and hesitate to withdraw ourselves from them, we shall be suspected of being partakers in their sin. We must do our duty to our Order — to ourselves and to our offending brethren—however painful the latter may be. The lives of those who are vile should not however be charged to the influence of Odd Fellowship. They were never made worse by it, even though it may not have succeeded in improving them. If the wickedness of men were admitted as an argument against the religon which they profess, Christianity itself, with all its divine beauties and excellencies would be exposed to censure. While therefore we deny the right of any to judge and condemn the Institution on the speech or the example of a few wicked members, we should endeavor strenuously to support the dignity of our own characters, and by reforming, or driving out from us, the abuses which have crept in among us, display Odd Fellowship in its proper lustre, and convince mankind that the source from which it flows is truly divine.

'Such conduct on the part of the faithful will maintain the purity and glory of the Order. Our generous and good actions must distinguish our title to the privileges of Odd Fellowship, and the regularity and consistency of our behavior must display their influence and utility. Thus the world will be led to admire our friendly and courteous appearance, and effectually to reconcile our uniform good conduct with the principles we professedly admire.'

REGALIA, EMBLEMS, &c.

A few months since we took occasion to make some remarks for The Ark on the subject of the impositions practiced on the Order, and new Lodges in particular, in the sale of Regalia and Emblems by those engaged in their manufacture; and now, with the same permission we propose a few further remarks in regard to these matters. We write only by permission, and not by authority. Our sole object is the good of the Order, or rather, perhaps the interest of new Lodges; for many of the older Lodges have *learned* lessons which would be of advantage to them were they to organize a Lodge anew. But, as heretofore remarked, new members are inexperienced, and are of course compelled to rely on the advice of others; and we regret to say it this advice is not always disinterested.

New Lodges too often start out the wrong way. Sometimes an expensive Regalia and Wardrobe is ordered, costing perhaps from seventy-five to one hundred dollars, and often more. Among other things a splendid Past Grand's regalia is ordered. A set of of Emblems, too, must be purchased, and at double their actual value. These things involve the Lodge in debt at once; and they commence with a heavy debt hanging over them. This is always a source of discouragement; and very often injures a Lodge in more ways than one. It frequently creates an anxiety to increase in numbers, in order to raise the means to discharge the liabilities of the Lodge; and sufficient care is not exercised in regard to the character of the applicants. It becomes known to the community that the Lodge is in debt — (these things will leak out) — and good men are prevented from applying.

All these things may be avoided. There need be but little expended in fitting up and furnishing a Lodge. The first thing is to procure a safe and comfortable Hall. We like to see a neat room. It should be carpeted, and furnished with comfortable seats. Then as to regalia, a very common article will answer the officers as well as members; and there is scarcely any Odd Fellow who has not a wife, a mother or sister who cannot make regalia, if furnished with a pattern and material, that will answer the purpose just as well as those costly and high-priced articles, nine times out of ten got up contrary to law, and sold by those who make a business of manufacturing them. Lodges are not required to furnish their officers with rich velvet and satin regalia. They are not required to furnish the sitting Past Grand with a Regalia worth ten, fifteen, or twenty dollars, no more than they are required to furnish scarlet members with fine regalia. But Lodges should furnish all Past Grands with a common article to wear in Lodge. If they wish to wear better, they can themselves procure them. We have often noticed in Lodges that where a costly regalia was furnished to the sitting Past Grand, it very soon became soiled. No one took care of it, for it was Lodge property,—and not private property.

It cannot be objected to Lodges furnishing their officers with a good regalia; but let them wait until they have funds which they can *legitimately* apply to such purpose. Let them commence with a cheap, common article, which will answer every purpose—begin economically, and avoid debt and extravagance as one of the greatest evils.

Many Lodges have commenced in this way; and after a time, when they had funds to spare, procured a fine set of regalia for their officers. This regalia is never worn save on public occasions, or at the installation of officers, consequently it is well taken care of, and can be used for years. This is economy; but this thing of appearing every Lodge night in velvet and satin, and silver lace and fringe, is downright extravagance, if it is nothing worse.

And as to Emblems, if a Lodge desires a full set, let them be procured as soon as funds can be spared. There are a few Emblems necessary, and which should be procured as soon as the Lodge is instituted. The Grand Lodge of Ohio has, we believe, passed a resolution to the effect that a set of Emblems is necessary in all Lodge rooms. With all due deference to the intelligence and wisdom of that body, we would be much pleased to know *why*. Is a member of a subordinate Lodge told *why* these Emblems adorn the walls of a Lodge room? If a subordinate member asks a member of the Grand Lodge to explain to him the use of these Emblems, will he do so?

The Emblems of our Order are useful, and teach us valuable and most important lessons. They are symbols of great truths; but we are free to confess we never were able to see *why* Lodges should be *required* to purchase them. We think they should be left to exercise their own good judgment in this matter.

And so as regards Jewels. The Grand Lodge of the United States has resolved that it is *imperative* on all Grand and Subordinate Lodges and Encampments to furnish their officers with the Jewels appertaining to their rank. This may be all well enough. We will not question the high authority of the body passing such an order, but, as is the case with Emblems, many Lodges may not, and some we know are not able to purchase Jewels for their officers. In such case, would it not have been better to provide some way for furnishing them, especially when it is made *imperative* that they be used? Should a Lodge be deprived of its charter for want of pecuniary ability to comply with the requisitions of the bodies which gave it existence, when it is *guilty* of no other *sin?* This is a matter, in our poor judgment, worthy of *some* consideration. J.B.A.

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KENTUCKY.—Amulet Lodge, No. 57, was instituted in Fayette county, Kentucky, near Union Meeting House, on the 3d of March, 1849, with nine members. We have added several since. The officers for the present term are I. O. Fisher, NG; Samuel Boyd, VG; E. K. Smith, Secretary; W. R. Wallace, Treasurer.

GRAND LODGE OF OHIO.

Owing to the prevalence of the cholera in Cincinnati, it is not probable that any country members will attend the stated meeting of the Grand Lodge on the third Wednesday in July; and it is the wish of many that the meeting be adjourned until about the first of October; or say until the 26th of September, being the fourth Wednesday in the month. This would perhaps be as good a time as could be agreed upon, as it would give sufficient time to transact the business of the Grand Lodge, and allow the members to return home in time for the annual election.

We make these suggestions to our Cincinnati Brothers; and request them, on behalf of the country members, to adjourn the Grand Lodge until the day named.

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ANOTHER LODGE.

TUSCARAWAS LODGE, No. 133, was instituted at Bolivar, in Tuscarawas county, on the 2d of June, by the Grand Master, with the assistance of P.D.D.G.M. Earl of Massillon, and D.D.G.Ms. Wheeler of Berlin, Newburgh of Dover, and Elliott of New Philadelphia, and visiting brothers from the neighboring Lodges. The officers elected and installed, are D. M. Bradshaw, NG; Jacob Willard, VG; Martin Kline, Sec'y; aud James V. Smith, Treasurer. The meeting night is Thursday.

There were seven petitioners present, and four gentlemen were elected and initiated, thus making a very fair commencement, and with a good prospect of an increase of those who will constitute a Lodge creditable to the Order.

The Grand Master returns his sincere thanks to all the Brothers who assisted, or who were present on the occasion.

This Lodge makes the third in Tuscarawas county; the others being located at Canal Dover and New Philadelphia, and are composed of Brothers who cultivate the principles of Odd Fellowship, and of course the Lodges are creditable to the Order.

All the Lodges for which charters have been granted by the Grand Lodge of Ohio, have now been instituted, and we present an unbroked chain of *one hundred and thirty-three Lodges*. May it it ever remain unbroken!

CELEBRATION AT ADELPHI.

Adelphi Lodge, No. 114, at Adelphi, Ross county, Ohio, had a public procession, address, and dedication on the 14th of June. We thank Bro. CASE for a copy of his paper, (the Circleville Watchman,) containing an account of the proceedings, from which we copy as follows:

On Friday last, in company with about 40 others, among whom were a goodly number of ladies, we visited Adelphi, in Ross county, about 15 miles southeast of Circleville, for the purpose of attending an Odd Fellow's celebration. It was a fine day and we had a pleasant time of it. There were about one hundred Brethren in attendance, from Circleville, Lancaster and Chillicothe, including the Lodge at Adelphi. The citizens of the surrounding country were there in large numbers, to witness the proceedings. At half past ten, the procession was formed under the direction of Bros. DENNING and PEARSON, of Chillicothe, and after marching through the principal streets, accompanied by the elivening and cheering notes of the excellent *Tarlton Band*, repaired to the Church, at the south end of town, which was literally crowded with ladies and gentlemen of town and country, except a space reserved for the Odd Fellows. After order was restored, the services were commenced by the Choir singing a very beautiful and appropriate Ode, and prayer by Rev. Mr. WEDDELL; after which the audience was addressed by Rev. Mr. DOOLITTLE, of Columbus. In regard to the address we will not attempt to give even an outline of its excellence. We seldom if ever heard it equalled, and never excelled, by any one. The Rev. gentleman is a speaker of more than ordinary talent; for in him are most happily combined the powers of logical reasoning, the beauties of rhetorical persuasion, and the force and elegance of a refined orator. After he had finished his address, the Band played a most superb piece of music, which was followed by an able and eloquent address by the Rev. Mr. WEDDELL, of Somerset. Mr. Weddell is quite a young man; but he bids fair, possessing as he does a high degree of eloquence and energy, to out-strip many of the public speakers. After he concluded, the Odd Fellows returned to their Hall, where they were regularly dismissed. It being about two o'clock, they repaired at once to the places where dinner was prepared, to which they sat down, and no doubt done ample justice to the abundance of good things which were set before them. Every thing passed off to the general satisfaction of all present; nothing having occurred to mar the peace or disturb the harmony of the occasion, that we saw or heard of during the whole day. The Brethren of Adelphi are a set of noble fellows, and deserve great credit for the manner in which things were "done up" on that occasion. Their new Hall, which is just completed, is a very fine one; it tells well of their taste and liberality, and is highly creditable to the Order.

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CORRESPONDENCE OF THE ARK.

GRAND LODGE OF ARKANSAS.

Little Rock, June 18, 1849.

Dear Sir and Brother:—The Grand Lodge of Arkansas was duly instituted in this city, on the 11th inst., by F. C. Kendall, D.D.G. Sire. The following are the officers elected for the ensuing year:

Jas. M. Danley, of Little Rock, M.W.G.M.
T. L. Fontaine, of Batesville, R.W.D.G.M.
J. F. Wheeler, of Fort Smith, R.W.G.W.
F. S. Garritt, of Little Rock, R.W.G.S.
A. J. Hutt, of Little Rock, R.W.G.T.
James Norton, of Helena, W.G.Con.
C. L. Sullivan, of Little Rock, W.G.M.
Jacob Brock, of Little Rock, W.G.G.
David Durr, of Little Rock, W.G.Mess.

Fred. S. Garritt, of Little Rock, R.W. Grand Representative to the Grand Lodge of the United States.

The annual sessions commence on the first Wednesday in August, and the semi-annual on the first Wednesday in February, of each year.

I hope we may prosper. In September next, I trust to have the pleasure of a personal acquaintance with you.

Truly yours in the bonds of F.L.&T.,
Fred. S. Garritt.

Madison, Ind., June 1, 1849.

Bro. Glenn—By authority of a dispensation granted by M.W.G.M. P. B. Brown, to seven brothers of North Madison, in this (Jefferson) county, I instituted Angerona Lodge, No. 65, at North Madison, on Tuesday, the 29th ult. I was assisted by that model Odd Fellow, Past Grand Master Christian Bucher, P.G. Representative George Brown, P.G. Wm. M. French, and several other good Odd Fellows from Monroe No. 2, and Washington Lodges No. 11, of this city. After instituting the Lodge in ample form, Bro. George W. White was elected NG; Benjamin W. Smith VG; Samuel Thomas, Secretary; and Robert Pyle, Treasurer; after which the Lodge was opened, and eleven applications for membership were received, referred, reported on favorably, and the applicants were elected and initiated. The five degrees were conferred on Bro. Pyle, to qualify him for the office of Treasurer. To The Ark the Brethren are indebted for the name of their Lodge. I have no doubt but Angerona Lodge, No. 65, at North Madison, will be a credit to the Order in this State, as the petitioners and those initiated are gentlemen of standing and influence in this community.

I return my sincere thanks to the Brothers who rendered me such valuable assitsance in instituting Angerona Lodge, and to the Brethren of North Madison for their kindness to me and my friends.

Yours in F. L. & T.,
Isaac H. Taylor, Sp. Dep.

Cambridge, Mo.—This Lodge (Saline, No. 25,) the only one in the county, was instituted in August, 1847, with five members; and notwithstanding its locality in a sparsely populated district, the prejudices of many to secret societies, and the opposition of others to the Order, yet it has been steadily onward; and although we cannot boast of numbers, yet we have a goodly share of energy, and zeal for the welfare and advancement of the Order.

Several of our members having left for California, we now number 22 contributing members, "good men and true;" and though many of them reside in the country, from 2 to 20 miles distant, yet our meetings are generally well attended.

Our officers are M. H. McMahan, NG.; H. Harris, VG.; W. C. Batchelor, Sec'y, and A. G. Hampton, Treasurer.

We hope the unfavorable opinions of many against us are subsiding; and that the Order will ere long be viewed in its proper light; and that by strictly carrying out its principles, we shall be enabled to elevate it to that position it so justly deserves.

Fraternally yours, W. C. B.

Lewistown, Ill.—A Lodge was instituted in this place on the 23d of March last, entitled Fulton Lodge, No. 51, composed of five charter members. We now have thirteen members, and flatter ourselves that they are of the right sort. With proper means of enlightening the public mind in relation to the objects of our Order, much good will be done here in advancing our noble cause. L. F. B.

Iowa.—Extracts from a letter from D.D G. S. James Thorington, dated June 18th: Puck-Eck-E-tuck (Swift Water) Encampment, No. 7, located at Keokuck, Iowa, was instituted on the 14th of June, 1849, by D.D.G. Sire James Thorington, assisted by John D. Evans of Davenport, Iowa. The officers for the ensuing term are Cornelius Keifer, CP; Joseph W. Taylor, HP; J. P. Reed, SW; Robert D. Ogden, JW; William Dierdorf, Treas; Geo. L. Coleman, Scribe.

This branch of Odd Fellowship is in a flourishing condition in Iowa, and though they may not outstrip other places in numbers, yet it will be found that men of character and standing must only expect to be received, and it is not every one that can procure the recommendation of a member of the Lodge that secures his initiation, as the records of the subordinate at the above place will plainly show.

Lexington, Mo.—Extract from a letter from Bro. W. A. Powell: "Harrison Lodge was instituted at this place in May, 1844, and at this time has seventy-five members in good standing; and I am happy to say that I do not believe there is another Lodge in the State, or in any other State, that can turn out more pure and good Odd Fellows, according to the number of members. The practice of the pure and tried principles of our Order is the aim of every member. Harmony and peace are the guiding stars by which all are directed—love and prosperity crown our efforts both in the Lodge and Encampment.

I am fully of the opinion that The Ark has had great influence in allaying the prejudice manifested against our Order in this place; and I hope it may continue to enlarge its circulation until prejudice against our beloved Order is entirely dispelled."

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Apology.—Our patrons will pardon us for the delay in the appearance of the present number, when we assure them it has been caused by our unavoidable absence on official business. A similar delay may occur with the August number, though we shall endeavor to avoid it. Our usual punctuality in issuing The Ark will, we think, readily obtain us the pardon we ask.

Our correspondence, official and private, has accumulated during our absence, and will now receive immediate attention.

Boarding House.—We insert on the cover of the present number an advertisement of Bro. Kibby's Boarding House, in Cincinnati, and take this occasion to recommend it to either permanent or transient boarders. We know Bro. Kibby will spare no efforts to give satisfaction, and to make his house agreeable to all who tarry with him. Give him a call, for he is worthy of patronage.

MARRIED,

At Centerville, Md., on the 17th of May, by the Rev. Thomas Love, Bro. David Westcott, N.G. of Mahoning Lodge, No. 29, Warren, Ohio, to Miss Annie E. McCullough, of the former place.

At Columbus, Ohio, on the 24th of May, by the Rev. H. L. Hitchcock, Bro. Benjamin E. Smith, of Columbus Lodge, No. 9, to Miss Katharine Roberts, both of that city.

In Lemon township, Butler county, Ohio, on the 24th of May, by the Rev. Mr. Burnett, Bro. Charles A. Cooley, of Hamilton Lodge, No. 17, (formerly of Warsaw, Wyoming co., N. Y.) to Miss Mary Ann Harbine, of the former place.

At Mt. Vernon, Ohio, on the 13th of June, by the Rev. P. G. Lamb, Bro. John Fairchild to Miss Lucinda Runyon, both of Mt. Vernon.

At Lowell, Ohio, on the 18th of June, by the Rev. Samuel Davis, Bro. William D. Merriam to Miss Caroline Davis, both of that place.

OBITUARY.

Died, at Circleville, Ohio, on the 9th of June, Brother Wm. Boyer, of Columbia Lodge, No. 32, aged 34 years. The usual tribute was paid to the memory of the deceased, and the customary resolutions adopted.

At Fort Wayne, Ind., on the 15th of June, Mrs. Jane B., wife of Brother John B. Cocanour, D.D.G.M. of that place. She was an amiable woman, a good Christian, and her death deeply lamented by all who knew her.

At Mt. Healthy, Hamilton co., Ohio, on the 27th of May, of inflammation of the lungs, Augustus Jewell, son of Bro. John N. and Jane Clark, aged 1 year and 2 days.

Near Patriot, Ind., on the 16th of June, Don Lewis, son of Bro. James S. and Maria H. Ferguson, aged 11 months.

At Cincinnati, Ohio, on the 28th of June, of Cholera, Bro. Silas G. Dinsmore, P.G. of Eagle Lodge, No. 100, aged 40 years.

EXPULSIONS.

James Garvin was expelled by Mason Lodge. No. 33, at Mayslick, Ky., on the 9th of June, for conduct unbecoming an Odd Fellow.

The final card granted to *Alfred Pardon*, and a certificate of character, dated Sept. 19, 1848, by Franklin Lodge, No. 5, Port Gibson, Miss., have been revoked, said Pardon having been guilty of conduct unbecoming an Odd Fellow.

The travelling card granted to *Charles H. Harrison*, by Sirion Encampment, No. 11, Mt. Carmel, Ill., has been revoked, said Encampment believing he is acting unfaithfully to his trust as a periodical agent.

Joseph S. Cummins was expelled by Madison Lodge, No. 6, Winchester, Va., on the 12th of June, 1849, for conduct unbecoming an Odd Fellow.

THE ARK.

VOL. VI. AUGUST, 1849. No. 8.

ORIGINAL.

A DEFENCE AND EXPOSITION

OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, P. G. H. P.

CHAPTER VIII.

In our last number we treated of Friendship as the first link of the triple chain. We come now to notice the second—Love.

The human mind is the same in all persons. It is composed of the same materials wherever it is found. In some it is strong and energetic; in others weak and lazy. In some it is well proportioned; in others it is but poorly balanced, having many deficiencies; but yet all the faculties or materials which are necessary to form a mind are found in greater or less strength or degree of perfection. The different faculties of the mind are like the different members of the body—those most exercised are the strongest. Some seem not to be developed because they have not been called into action. Every rational mind has inherently in it affection, but this affection must be attached to some object to make LOVE.

Love is therefore "an attachment of the affections to any object accompanied with an ardent desire to promote its happiness."—(*Dr. Dwight.*) In every great fundamental principle which enters into the composition of the human mind there seems to be certain elementary principles or particles, which are apparent in a close view. So in the great fundamental principle, Love, we find the primary principles of complacency, esteem, gratitude, and benevolence. Usually these elements are blended in our affections, yet they may sometimes be absent as circumstances may govern, or they may exist in very different degrees of combination. These elements will be exhibited in due proportion as the exciting cause is in that direction. If our affections are excited by viewing an object which is agreeable to us, and calculated to afford us pleasure, then Love exhibits a preponderance of complacency. If our affections are aroused by a consideration of some excellency, then esteem is the most prominent feature of our love. When, under a sense of kindness conferred on us, our affections are excited, then gratitude is the leading feature. And when our affections are aroused by a consideration of the afflicted condition of our race, and we feel the uprisings of our love, benevolence is the watchword of our love—to do good and communicate. This is the Love that requires some exciting cause to produce action. It is inflamed under circumstances favorable to its existence and growth, and relapses into inactivity when disappointed.

But there is another form in which the affections attach themselves to objects of less prominence of contact. I speak of the "Love of our neighbors." This is that humane, tender, and benevolent regard for our fellow men, which is to be exercised toward all without exception, according to their degree of proximity to us, in kindred, place, acquaintance, and opportunity. It is a settled disposition of soul, prompting us to every act of kindness toward our neighbors. It does not consist in mere pity to and relief of our afflicted neighbors, who *have* been benefactors to us, or who may have it in their power to renumerate us in some way; but it goes farther; it contemplates this to all men, even to our enemies when circumstances favor. Notwithstanding duty upon this general law of love to our neighbor, it is too frequently made to suffer by the old adage "what is every body's business is no body's business;" and thus poor human nature is often left to suffer its griefs, for there are many Priests and Levites in this selfish world of ours.

But there is a deliberate and organized and voluntary attachment of our affections to certain persons for whom we have affinities, denominated Brotherly Love. This is that peculiar attachment among men which grows out of their having a common principle of belief, interest, object and hope. This is the Love which composes the second link in the triple chain of Odd Fellowship, combining however in its composition Love in its general and neighborly sense. The manner in which this Love grows in our Fellowship is this: We have a perfect unanimity of belief that in our present estate we are exposed to misfortune, disease, death — that we are all in common exposed, and that no one, whatever may be his condition, can say that he may not need a friend — that all men are the children of a common parent, in whom they live, move and have their being; from whom we derive all our benefactions under well regulated, and to him well understood laws of contingency, and to us in the simple law of very ancient revelation, "In the sweat of our brow shall we eat our bread" — in health and in sickness we should live by the generosity of our fellow creatures. We therefore stand unitedly upon this great practical foundation — "We are brothers, and as such ought to cherish and protect, and assist our fellow men." We believe there is one universal interest prevails with regard to the human family; and that is the freer we are from pain, the more elevated we are in our feelings, affections, morals, and devotions — the more complete will be the enjoyment and comfort of the whole family of man. Therefore we have a common interest, upon which, as Odd Fellows, we are united. Then in view of this we have great unanimity of object, to wit, to do all in our power in our organized and individual capacity to relieve the sufferings of our fellow men, and to elevate them in the scale of moral excellency. We think that this will be best attained and accomplished by the cultivation of the golden rule of brotherly love, "Do unto others as ye would that men should do unto you;" hence our common hope is the coming of that period (yet hidden it is true) to which we look with ardent joy, when the chain of human bondage shall be broken, and when one law shall bind all the nations of the earth, and that law the law of universal Brotherly Love.

Thus while Brotherly Love is the foundation of our fraternal actions it is also

———"a tie, a golden chain,
That binds with stronger hand
Than iron shackles of the cell,
Or all the arts of man."

As we said that the inherent principle of affection was in every mind, yet in some it is so small or so poorly cultivated, or so illy directed as to be confined to a very small compass. But where it is surrounded by genial elements it grows exuberantly. Some anonymous poet has most beautifully expressed a volume in a verse when he said

Love is the offspring of a gentle mind,
Pure in its motives, in its actions kind;
Of nature trusting — disposition warm,
It blooms in sun-shine, yet survives the storm.

In the Independent Order of Odd Fellows this Love is secured by affiliation, and is the result of a covenant.

Now covenants for the accomplishment of great designs of mutual benefit and glory, have existed from early periods to the present day. We read of a covenant between God and Adam, in which the everlasting Father promises to the poor guilty man that the "seed of the woman should bruise the serpent's head." God covenanted with Abraham, and also with Noah, and gave each a token of his covenant — to the former circumcision, and to the latter "the bow in the cloud." Jonathan made a covenant with David. "So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hands of David's enemies; and Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul." The cause of this compact was the Love these worthies cherished for each other, by which they covenanted together to protect each other; and as the circumstances of danger seemed to threaten David at the time, it was especially arranged for his relief. But we find that after the house of Saul had fallen, and that of David had risen upon its ruins, David still remembered his covenant with Jonathan, and exhibits the true result of covenanted love by most kindly relieving an afflicted member of the house of Saul.

In accordance with this spirit of covenanted love Jonathan set himself about the discovery of his father's will concerning his friend and covenanted brother David. At length, in the process of time, it was ascertained that Saul had determined to put an end to the song of triumph, "Saul has slain his thousands, David has slain his tens of thousands," by the destruction of his rival. Jonathan, by his sagacity, discovered this intention, and revealed it to David at the place where he was hid as a precaution to prevent Saul's wrath. There at that stone Ezel transpired one of the wonders of all history — a scene in which the noblest virtue of the human heart was exhibited in the magnificent splendor of holy triumph — the triumph of pure, disinterested BROTHERLY LOVE! The sacred historian has displayed this scene of almost indescribable grandeur in the following eloquent and simple language: "And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground and bowed himself three times, and they kissed one another, and wept one with another until David exceeded. And Jonathan said to David, go in peace, forasmuch as we have sworn both of us, in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed, and Jonathan went into the city."

Reader, pause and contemplate the scene, and at your leisure read this beautiful narrative in the interior chapters of the first book of Samuel. Here was the King's son and the poor peasant boy, who had been by a train of fortuitous circumstances raised to be the companion of the prince as well as of the king. But while the contact of these persons had kindled the warmest love in the son of the king, the king himself had been wrought up by his jealousies to the cruelest hate. He desired the life of David. Jonathan had become the instrument of David's deliverance from the wrath of his father, the king. To secure the safety of David they must part, but they must first embrace, kiss and weep. Jonathan wept tears of love and grief; David wept tears of love and gratitude. Here was a struggle between grief and gratitude, but gratitude EXCEEDED. In our Order, that this holy example of self-sacrificing Brotherly Love be ever kept before the well instructed Odd Fellow, we have an emblem to keep it in remembrance, to wit, the Bow and the Arrow.

" Let us love one another; not long may we stay
In this bleak world of mourning; some drop while 'tis
day.
Others fade in their noon, and few linger till eve.
O, let us love one another midst sorrows the worst,
Unaltered as we loved at first."

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. I am the Lord your God."

The last link in this beautiful chain is TRUTH.

Truth " is a gem that's brighter far
Than purest gold or diamond star;
Shining in darkness as in light,
Unharmed by storms and knows no blight."

This gem is the most valuable in our casket, for it is the "basis of all practical goodness." Without truth all apparent virtues are vagaries, steeped in hypocracy of the worst cast. All institutions which have not made truth and its propagation their first great purpose, must soon reveal their evanescent character to their own ruin and disgrace. Truth is as a diamond; it shines with its inherent beauty, and even if it be found amidst mighty piles of falsehood it rises and asserts its power and dispels the error of falsehood. Truth is bold. It never shrinks even though falsehood and persecution may open wide the floodgates of their opposition. Truth comes out of the conflict with renewed vigor, and spreads its influence with a broader hand and a stronger arm, having dispelled the gloom of falsehood and persecution. Truth is beautiful. Robed in its spotless white and purity she stands forth in her native lovliness unveiled, emiting the rays of her power upon all. As the sun she sits in the centre of the universe, and by her mysterious power diffuses herself through all virtue and blessing. Truth is the basis of *Love*. So without Truth Odd Fellowship would be powerless. Let Truth therefore be our study in youth, our guide in manhood, and it will be our staff in old age. This beautiful gem constitutes the last link of our chain, and the reader will pardon me for closing this chapter with a few gems of poetry on our triple chain:

" When Friendship, Love and Truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others;
Sweet roses grace the thorny way
Along this vale of sorrow,
The flowers that shed their leaves to-day
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Is holy Friendship, Love and Truth!"

Thus sung the gifted James Montgomery, when

—— our Order first arose
In early blooming youth,
The triple chain that bound the whole
Was FRIENDSHIP, LOVE AND TRUTH.
Then be those bright odd links preserved,
As pearls of greatest price—
The richest gems that man preserved
When he left Paradise.

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ERRORS.—The little that I have seen of the world and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsation of joy; the feverish inquietude of hope and fear; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary and threatening voices within; health gone; happiness gone; I would fain leave the erring soul of my fellow man with Him from whose hands it came.—Dr. Chalmers.

OBJECTS OF ODD FELLOWSHIP.

From an address delivered at Pottstown, Penn., by Rev. Bro. A. B. Grosh.

The selection of individuals from the mass, and uniting them in associated effort, appears to be the method devised by Divine Providence, for the inculcation and practice among men of great principles, preparatory to their revelation and manifestation to the world at large. When God saw proper to commence the abolition of Idolatry, and to institute among men the worship of himself as God of the whole earth, He called Abraham, of Ur, in Chaldea, as his agent in commencing the work. He revealed himself and purposes to that patriarch as A FRIEND, and constituted him the progenitor of that chosen people, who were to be the depositories of divine truth until THE WORLD should be prepared to receive the revelation, and to practice the precepts of the mysteries of human redemption. Abraham and his immediate descendants were the selected pupils of Heaven—the chosen teachers of the nation which was to issue from them.

The Jewish people thus selected as a nation, after due trial and preparation, were gradually initiated into the mysteries committed to their charge. Every needful precaution was taken to make of them a peculiar people. To separate them from the surrounding nations, they were not only distinguished by the peculiarities of hereditary descent, but by a singular code of laws and a peculiar ritual of divine services, which prevented alike their intermingling with other nations, and their reception of a different faith. They were, first, the selected pupils, and, then, the associated teachers of mankind.

When the end drew nigh for which this selection and association had been made, and the long promised Shiloh appeared on earth (according to our Christian faith)—the same system of selecting a few from the mass, for the purpose of private instruction and association, was pursued by our Redeemer. He carefully chose his twelve Apostles, and step by step advanced them in the knowledge they were afterwards to inculcate in the world, by precept and example. And when they went forth in obedience to his command, they proclaimed openly what they had learned in secret.

But still the method of the careful selection of a few, and their private instruction and association, was kept up by the early teachers of Christianity, in the formation of churches or congregations of the faithful, and the institution of peculiar forms of discipline, instruction, and the practice of special duties and of MUTUAL AID and RELIEF among themselves, which have continued, to a greater or lesser extent, down to the present day.

If we leave the theatre of special divine Providence, we shall find the same method of select associations for the private inculcation of truth and duty, adopted by the wisdom of all ages as most congenial with human nature itself. THE FAMILY—if we may consider it as an association merely NATURAL—the domestic circle is precisely such an institution. Private in its nature and character—separate, SECRET, even from the world its dearest and holiest operations—it teaches its members not only those duties and principles which are to be entertained and practiced among its members as an association, but those also pertaining to the social circle, the political gathering and the worshipping assembly. The sacred bond that binds parents and children, brothers and sisters, in its holy ties is not impressed upon the youthful mind in the limited extent of domestic obligation and duty; but its limits are lengthened out, in that select school, until they encircle all of the same descent, communion, country and race in their blissful embrace. And the methods of instruction are nearly as varied as the number of families employing them. Each has its own peculiar teachings and training which it would shrink from exposing to the cold and unsympathizing curiosity of the public. Many of these are secret also, not only to the world without, but even to a portion of the household itself.

If we go to the philosophic or religious schools of Egypt, Greece and Rome, we find the same careful selection, private instruction, and associated effort to advance great principles and duties. Or if we come down to the literary, scientific, moral or political associations of modern times, we shall find the same methods employed, to a certain extent. In all, the teachings are addressed to the selected few only. In nearly all, secrecy is enjoined in some particulars. Sometimes the secrecy has relation to all that is said or done—sometimes to only portions thereof. Sometimes the privacy relates to the instructions—in other cases only to the method and means employed in their inculcation. And thus we find that in all ages and nations of the world, and sanctioned by the highest as well as the most common authority, the measures here illustrated have been approved as correct, and adopted as most beneficial for the interests of truth, virtue and humanity.

Odd Fellowship stands on the same general basis of necessity and utility. It has its own mission to perform, its special principles to teach—its peculiar duties to enjoin—and its own singular methods of private teaching and training by which to instruct and prepare its members for the proper discharge of their duties to themselves and their families, to the Order and community, to their country, to mankind, and to God. And as, in our humble opinion, no one among all the associations of our age, would fully answer its purpose, or so well secure its great and beneficial objects, we cling to it, and to it alone, for the accomplishment of its great peculiar mission.

In saying this, we would not be understood as detracting one iota from the great merits of any one of these numerous nurseries of light, liberty, virtue and piety—or as arrogating to Odd Fellowship any *general* superiority over them. We cheerfully acknowledge all their several excellencies, and endeavor to copy as many of them as possible in our own beloved institution.

Our Lodge is our family. There we give and receive instruction and discipline in the great principles and duties, not only of our special brotherhood, but also of human fraternity. Many who have left the family circle in which they were reared to manhood, and formed none of their own, there find continuance of the needed inculcations of brotherly love and mutual forbearance, kindness and relief. To such, especially, the sympathy of the brotherhood is very precious, and that home of brothers very dear.

The church—*any* church—in its present state is not extensive enough in its fellowship to embrace many good men who need communion and ministration of kindred spirits—not far-reaching enough in its beneficent operations to reach even its own members when distant from it, and needing its aid and protection. But if an Odd Fellow, when far away from kindred and home, sinks down by the way-side, penniless and faint—or falls under the cold, stern suspicion of strangers, and is cast unmeritedly into the felon's cell—he has but to inform the nearest brother or Lodge, and hands are reached out to provide—watches are at his side to uphold his drooping frame—and brothers are active with counsel or labor to remove the dark web of circumstances that becloud his fair fame or endanger his life. Our simple creed, recognizing the Author of our existence as the Father of all, teaches that all men are brethren, and inculcates the duty of acting toward mankind generally, and toward each other especially, on the great principles of fraternity.

To secure to each Odd Fellow the performance of this duty from the brotherhood, we have and use our signs, tokens, and passwords, by which we can, at any time, give needed assurance that we are not imposters or spies, but true and faithful brethren. Confidence thus imparted, accrues ready relief and lawful succor. But abolish these peculiar signs and tokens, or, (what is the same in effect,) make them known unto all indiscriminately, and this confidence could not be imparted to a stranger-brother, and hence the relief, if it came at all, would come with doubts more painful to the soul than sickness to the body—or assistance would be rendered so hesitatingly, as to paralyze much of its efficacy.

It is true that Masonry, as well as Odd Fellowship, did and does this. It reaches where family and church would not and could not. But becoming lax in its moral discipline as it increased in numerical strength, it lost its power to impart confidence, until it staggered and had well nigh fallen prostrate before the public odium. May it revive its ancient moral power as it grows up again in numerical strength; and may the lesson taught in its rise and decline, never be lost on Odd Fellows!

But Masonry only imparted aid as an alms—not as a stipulated, rightful benefit—and thus established a distinction between rich and poor, which is almost unknown in Odd Fellowship, in consequence of our system of lawful sick and funeral benefits. It only gives after necessity has come, and aid is needed; and thus does not *prevent* the poverty which calls for aid; but Odd Fellowship prevents much more than it relieves.

The various societies for the promotion of Freedom, Temperance, Purity, and Protection of labor—all excellent as are their objects or measures—have, nevertheless, but a single object in view for each organization. Odd Fellowship, with a hearty "God speed you!" on every benevolent work, leaves each association (whether family, church, or other society) to its separate and peculiar field or mission, and steps out on the broad platform which encircles, and surrounds, and holds them all. Leaving parties, creeds and sects where they stand, without any attempt at appropriation or interference, it requires but one creed, Trust in God as the Father of all—breathes but one sentiment, Fraternity and good will to mankind—engages in one great labor, the amelioration of human ill, and the elevation and improvement of human character—and by these it strives to teach and train its members to be, not merely better Odd Fellows in any sectarian or party sense of the term, but better *men*—better fathers and husbands, better sons and brothers, better members of society, of church, and of the State.

In doing this, we interfere with no individual duty—we supercede no social, ecclesiastical or political action—we leave every member where he was, or chooses to go, in all these respects. But we enlarge his acquaintance with those around him, and associate him in labor with many with whom he never acted before. We open all around him a field for well-doing, in which his feet had never trod, nor his mind and hands toiled. We increase his means and measures for blessing and improving our race, by placing the resources of thousands at joint disposal. We extend indefinitely the influence of his operations, so that the suffering and needy at the extremities of our vast brotherhood, may feel his succor and share his bounty. And we instruct him by the most beautiful lessons and impressive ceremonies—by emblems and symbols full of meaning—in those great principles and duties which will not only inform his own mind and render more susceptible of good his own heart, but will enable him, *if he so wills*, to become an apt teacher and ready example to others, in all those virtues that adorn and bless humanity.

"*If he so wills!*"—for after all, it depends on *his will* to improve by our teachings and trainings. The sands of the arid desert as well as the soil of the fruitful field, drink in the sunshine and the rain which come from above. Pharisee and Sadducee, as well as the loving heart and believing mind, sit under the teachings of the same holy Gospel. Aristocrat and republican alike share the privileges and blessings and exercise the rights of our free institutions. But how widely different the effects produced on each by these same influences! So in Odd Fellowship (as well as in other associations,) there are those who profit not by its teachings—who bear no fruit, or evil fruit, in despite of its cares and tendencies—who remain exclusive amid all its liberality, selfish in the profusion of its generosity, penurious amid all its charity and benevolence, and vicious and hateful though surrounded with its atmosphere of purity and loving kindness. But be it remembered, that Odd Fellowship only *finds* them thus—it does not *make* them what they are. The hardest word that can justly be uttered against us, is, that we *fail* to improve and elevate their character. But let us not deserve that still harder sentence, that we neglect or refuse to sever the rotten limb from the sound tree, after all efforts to reclaim have failed! Till then, as well may it be said that the lessons and example of Jesus made Judas avaricious, Peter cowardly, and Thomas unbelieving, as to assert that our lessons of temperance cause men to be drunken, or our teachings of sacred tolerance make them bigoted and exclusive.

It is unfortunate for the world, as well as for any good institution struggling against popular prejudice, that the sudden, startling and destructive more readily gains attention than the gradual, constant, and beneficent. Many who were inclined to narrowness of soul or viciousness of conduct, have been slowly but surely improved, and even entirely reformed, by the gentle influences of the Order. And many others, who, if not reformed, have, at least, been prevented from becoming worse by their connection with us. But it is with the restraining and reformatory influences of Odd Fellowship, as it is with its *prevention* of poverty and physical suffering,

> "What's *done* we partly may compute,
> But know not what's *resisted*."

We can more easily ascertain how many have been relieved, than we can tell how much has been prevented. But we do also know, that the amount of prevention is *much* greater than that of mere relief. So in moral prevention and moral cure—but more difficult still than in merely physical; for the latter is more manifest than the former.

When the dark war-horses of the storm, scud across the sky, shaking the rain drops from their shaggy manes, as they sport aloud in thunder tones, the electric flash is beheld in all its startling brightness; and as it descends on lofty turret or towering oak, shattering them as in wanton sport, the effects are readily seen and estimated in the destruction it has caused. Even when human ingenuity produces it from the battery, and sends it along the imprisoning wire, to bear messages from city to city, across the continent with a speed greater by far than that of our earth as it revolves around the sun, we still can note its wonders, and are led to speculate on its vast utility to man. But we feel not—we consider not—the daily, hourly, *momently* effects of the same fluid in our own organism, as it passes from point to point, feeding the vital fires within, giving light to the eye, circulation to the fluids, movement to the muscles, and power of thought itself to the brain. We can conceive of it as wrapped in the bosom of the storm-cloud, or bursting forth in forked flame; but few consider its constantly wonderful operations, when, transfused through the entire atmosphere and permeating all matter, it imparts life to all nature, giving color to grass, and bud and blossom, covering earth with verdure, and filling it with fruitage. And why? One series of operations are sudden, violent, palpable — the other is constant, gentle, and hidden from our view. So with their effects. One series is startling, sudden, appealing to the aroused senses — the other, so gradually produced as to be almost imperceptible in its gradations — so widely diffused and continually enjoyed, as to be almost unheeded and too generally unappreciated.

Similar are the most beneficial effects of Odd Fellowship. Men look at our weekly benefits — our system of mutual relief — our watchings by the sick bed — our burial of the dead, support of the widow, and protection of the orphan; but they seldom or never go beyond these to the humanizing influences these deeds exert on their doers, or to the social and moral tendencies of the other means we urge for the improvement of man.

So men look with interested eye, and ready appreciation of their benefits, on gurgling spring, and rolling river, and heaving ocean. But how many pass by all thought of the gentle mist that rises in the morning sun, to fall in the evening shower on broad prairie and in fertile valley, and after working fruitfulness there to percolate in crystal drops through every vein of rock and earth, until it shall burst forth again in cooling spring and mountain rill, to form the mighty river and replenish the briny deep. Or, to take an illustration more impressive and appropriate — we are all eye, and ear, and thought, for the astounding tidings daily pouring in upon us from across the mighty waters, of revolutions and changes in states and empires — effected as soon as visibly commenced — the work of centuries of progress, completed in a day! But how few think of the long and patient transmission of thought from mind to mind which wrought the changes of opinion and feeling that have preceded these changes, for generations, perhaps; or of the quiet and hidden operations of the associated few, in the preparation of means by which the cumbrous throne was gradually undermined, and the strong government overthrown, as in a moment. The *real* revolution was not in the three days of contest and of triumph on which we dwell so much; but in the thirty years spent in acquiring knowledge, and in teaching principles and their application, of which few ever think at all.

Such — but more peaceful in aim and equable in operation — are the great objects of Odd Fellowship — not in changing governments or revolutionizing States, but in ameliorating the condition of man *as* man, by imbuing him with a proper conception of his powers and capacities — by giving him just and practical views of his duties and responsibilities — by exhibiting his dependence upon God, and by bringing him to a knowledge and practice of the true fraternal relation between man and man. — Our means may seem to be very trifling, our numbers small for so great a work. But so has it been in every great and glorious reform. Our methods of instruction are private — even secret — and (as the instructions and training are progressive) portions are secret even to a part of our own household. But the same is the case in families and other most necessary associations. But the great measures by which we act, the principles we teach, the objects we aim at, and the rules we are governed by, are as public as the stars. As we progress, and our numbers increase, our privacy will diminish, of course; but for the security of our fellow laborers from imposition and fraud, our secrecy *must* be maintained until the entire mission of our Order is accomplished.

But why oppose, or be alarmed at this, in Odd Fellowship, when you approve and practice the same in other matters? A number of poor and honest men agree to save a small sum from their daily earnings, and deposit the savings in a common fund — in a strong box. For their security they devise an intricate lock, and a closely fitting key for each member, that no one else may pilfer their treasure, and leave them destitute when a day of sickness or old age comes on them. No one would censure them for refusing to exhibit his key to public inspection, or laying it where any one could get and use it. Why then censure us for exercising the same caution and circumspection? Our lock and key to a similar fund for the use of our brotherhood, is in our secret modes of recognition — our signs, passwords and grips. No one has a right to them, who is not entitled to a share of our funds.

Our affiliation demands this secrecy. Without it, we could not extend aid beyond the vicinity in which we live. But by it, we secure the most distant co-operation, until our operations are extended wherever our Order has a member or a Lodge. Nor can there be danger in this affiliation to any good person or cause. We are bound together only for *lawful* purposes and *virtuous* deeds. All our labors are confined to the few great principles and objects of our Order. No item of faith can be added to our simple creed, without severing the bond which unites us, and making our strength weakness. No party, sectarian, or selfish question can be introduced into our meetings, composed as they are of men of all paties, sects and interests, without violation of the fundamental compact, and bringing on the offender certain punishment. As an Order, then, we are powerful only for good — impotent for evil. Our increase but secures society against a perversion of our principles and an abuse of our power, by increasing the diversity of opinions and interests existing among those who know the one and exercise the other. And as our institution becomes better known, we must continue to increase in numbers. And with our increase, will poverty decrease and be prevented, suffering and want be relieved, degradation and crime diminish, more widows be visited and supported, and orphans fed, clothed and educated properly. And those whose constant duty it is to visit the sick, relieve the distressed, bury the dead and educate the orphan, can not fail of improving their knowledge and practice of the principles of our Order in the performance of these duties. What, then, must be the immense benefits flowing from our Order, when every village and country district has its temple dedicated to "Friendship, Love and Truth" —when the Odd Fellow will be unable to roam beyond the limits of our Order, or the aid and influence of his brethren! Oh, may we not hope, and labor and pray for the coming of that period, when man every where shall hail his brother man with fraternal greetings—when the whole world shall be bound in the triple links, and every soul be imbued with the principles of Odd Fellowship! Then, that which is now veiled in secrecy, shall be known unto all, because no longer needed by any — for Odd Fellowship will have performed its mission, so that its Lodge — its school of instruction — will be the world—its family, mankind!

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Good nature is one of the sweetest gifts of Providence. Like the pure sunshine, it gladdens, enlivens and cheers. In the midst of hate, revenge, sorrow and despair, how glorious are its effects!

ORIGINAL.

LINES

Written on seeing Powers' statue of the Greek Slave.

BY MISS M. E. WILSON.

Thou art like the moonlight
Resting upon the heart of a white-rose,
Pale, yet beautiful. Life's candle burneth
Not within thee; a smile is not upon
Thy lip; yet perfection marketh thee; thy
Form is faultless; thy feature expressive;
Almost thou seemest to speak thro' the cold
Dull marble.

What wouldst thou? tell us of thy
Wrongs? how thou wert torn from a father's halls,
And chained in a public mart? Where the gaze
Of uncouth men made thy heart to sicken,
And thine eye to quail? Where scorn came upon
Many a savage lip for thy sorrow,
And thrice told the ill fate of the captive
Slave?

Wouldst thou tell us thy palid brow once
Bore the jewel'd fillet of rank? That once
Thy footsteps press'd the velveted floors, where
Thy father's courtly throngs had gather'd? Where
Thine eye shone as a glad'ning star! When each
Scene grew elysian, as thy lute, whose soft
Music caught from spring's flowers, awaken'd?

But thy lute is silent
Now. It has echoed for the last time. Thy
Voice, soft as the lute's undertone, is hush'd!
No more will thy maidens list its music;
No more will they come all beautiful, with
True hearts of love and lips of praise, and bind
Thy brow with the coronet of rose-buds;
And fill thy hands with the violet and
Primrose.

In thy happy hours, didst thou
E'er dream of sorrows' tears? No! thou knewest
Not thy best shield of defence, a father's
Arm, could be torn from thee. That thou wouldst mourn
The loss of home and friends, and Grecia's worth.
But fate willed thee a cup of bitterness.
Athens fell, and thine eye wept her ruin. Alas,
So proud; once fam'd; once a place of altars
And shrines; where Art found a sanctuary;
And the gods a home. But now, how fallen!
The Turk tramples the hero's grave; and e'en
Desecrates the home of Genius. In her
Midnight garb, Ignorance stalks abroad! The
Viper hisses in the marble halls; and
Where splendour once shone, desolation sweeps,
A sorrowing dirge. Yet, o'er the still graves
Of worth departed, the Star of Honor
Beams! And beside each fallen shrine, many
A heart is worshipping.

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LOVE AND FRIENDSHIP.

Oh, love it is to the human heart
  What sunshine is to flowers;
And friendship is the fairest thing
  In this cold world of ours.
Where'er the radient lustre's shed,
  There richer beauty smiles
Than nature scatters on the shores
  Of ocean's sunny isles.

UNIVERSAL BROTHERHOOD.

BY P. G. BENSON J. LOSSING.

This grand social idea, supposed by a few to be merely a splendid postulate, although still opposed by a wide-spread bigotry and dogmatism, which regards ultra conservatism as the greatest palladium of all present good, is nevertheless the mighty hinge upon which all the truer beneficent operations of our day continually turn. It is an idea so consonant with the best feelings of our nature, that wherever its germ is implanted in an appreciating soil, it bursts into vigorous growth, and bears the fruit of active sympathy, fitting for the aliment of angels. It was a doctrine breathed in the temple of worship of hoary antiquity—it shone forth in the precept of the early moral law, "Love thy neighbor as thyself,"—and it formed the basis of that practical Christianity which enjoins upon all, "Do unto others as ye would that others should do unto you."

But the shroud of selfishness has for long ages so enveloped this glorious truth in its rigid cerements, that it has remained almost in a chrysalis state until the present century. Now, the sunlight of intellectual freedom has warmed that truth into an active strength, by which it has burst its thrall, and is now a glorious winged creature speeding its way upon the breath of Heaven with its sister spirit of Progress, upon a sacred mission of social regeneration. It is a gospel of divine Charity that speaks encouragingly to the intelligent watcher, and touches with power his panting heart, that longs for a brighter day upon the earth. It pours condemnation upon the social Pharisee, and teaches the unbelieving Sadducee that there is a resurrection of the divinity of man—his fraternal aspirations—how muchsoever he may scoff and ridicule. It says to the turbulent waves of the sea of passion, wherein dwell the monsters of Envy, Injustice, and Fraud, "Peace, be still!"—it pours a blessed light upon the retina of the bigot-blind, and creates there visions of the rarest beauty, where love is the central attraction—it makes the man palsied by the paralysis of Intolerance leap for joy—and it casts out of the heart of man those evil spirits of Hatred and Wrong, Violence and Discord, and unrighteous Lust, which have so long polluted the arena of the affections by their gladiatorial conflicts.

Who can look, even superficially upon past events, and not perceive this glorious sentiment practically developing upon every side, and daily gaining new accessions of strength! Christians of every creed are breaking down the partition walls of separation, and bow in brotherly union before one acknowledged Mercy Seat. The lines of *social* demarkation between nations are effaced one by one; and even the walls of *political* antagonisms are rapidly disappearing in fact, although still high and seeming strong, in name. Missionaries of every name, with the lamp of Christianity in hand, are penetrating the dark corners of the earth, and bidding the heathen, "Arise, shine, for your light is come!" and the isles afar off are becoming radiant with moral lustre.

And then behold how the hearts of millions are beginning to beat in unision, as with one pulsation, at the touch of human sympathy. A voice of wail comes from a people from a far distant land, where famine and pestilence are the strong ministers of Death. Do men stop to enquire, What is their creed? or what their political faith? No. At once the open hand of sympathy bridges the ocean, and relief-ships, laden with food, shoot out from port after port, on errands of sacred charity. Thus in many ways might we illustrate the position that a sentiment of universal brotherhood is taking deep root in the hearts and minds of men and is foreshadowing a social milliennium at hand, when man shall regard his fellow man, whatever his complexion or creed, as a *brother*—a child of the same parent, and co-heir in the inheritance of ever divine prerogative and blessing. Depend upon it.

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Disappointment and Toil.—Happy are they who have never arrived thirsty and wayworn, and found the sparkling crystal waters, which they saw at a distance, nothing but beautiful delusions. For while we are indulging all our poetical sensations, and can even extract happiness from the soft melancholy which falls around us, alas! we are surrounded by youth, which knows no such charm; a youth passed in the dull, dreary void of daily routine; a youth so hopeless that life becomes a burthen, and even old age does not envy such youth. How many young, ardent, and noble spirits are crushed by the cold material world; let the sun shine never so brightly, confined in a small, dark back-room the whole blue day, when even the Sabbath only brings a cessation of toil, and a few hours of repose, to enable them to undergo the weary sufferings of another week. Can custom and habit reconcile people to such a fate? Alas! it is to be feared not; and yet how little do we think of such classes.

CHARITY IN THE COUNTING-HOUSE AND OUT OF IT.

BY JAMES H. PERKINS.

It's a desolate place, that suburb of Fulton. Of a cold, dark evening, when the easterly wind draws down the valleys, and the clouds drift by with a snow-spit now and then, I know not of a more desolate place on earth. The long Front street of Cincinnati, which runs by the river side, and follows the vagaries of the stream, at length draws close under the hills, and melts into the single avenue which forms the thoroughfares of the suburb city of Fulton. In front, rolls the turbid Ohio; behind, rise the precipitous hills, whence clay avalanches ever noiselessly slide, pressing houses and stores hourly forward, forward, like an inexorable fate.

Slowly, wearily, through the mud of that single thoroughfare, now on planks, now on the railway which runs in the midst of the street, now on the curb-stone of some intended, but never completed side-walk, the straight, soldier-like form of Ferdinand Spalding glanced amid the increasing snow-flakes, as he struggled, after a long day's work, to seek the material of more work. On his left lay the ship-yards, with their ribs of future leviathans glistening in the ghostly snow-light. Hill-pressed houses, nodding in tipsy reverie, uncertain when to tumble, glowered on his right. Before him, the locomotive, filling the street with its black-white breath, and turning the snow-flakes to grains of gold with its fiery eye, came screaming, crushing onward. Ferdinand saw not the silent spectral forms around him, heard not the shriek of the monster that drew near. The voiceful electricity which over-head was carrying on the chit-chat of men a thousand miles apart, had no interest for him at that moment. He had left hungry children, a fireless hearth, a sick wife behind him; and his soul, commonly as free from care as a bird, was for a while bowed down. Slowly, wearily, Ferdinand has passed by the embryo steamers, the grating saw-mills, the chipping, splitting, planing machines, the subterranean rolling mills, where half-clad, brawny men struggle forever with red-hot serpents of iron, and has entered the city, as street after street becomes conscious of gas.

It was the same snow-spitting evening, two men, longer in conversation than usual, still sat over the stove-store in Main street. The gloomy night grew darker, and still they talked.

'I give freely,' said the younger, buttoning his sack coat over a somewhat corpulent person, and drawing himself up with an air of satisfaction. 'For my means, Deacon Stiles, I give freely. I know the wants of the poor. My wife, your niece, sir, does nothing but mother them. I give freely, but never blindly, Deacon Stiles; never blindly.'

The elder, who had been sitting doubled up, with his small, quiet eyes fixed upon the stove, suddenly opened those eyes to double dimensions, laughed in a supernaturally noiseless manner, and turning his cud, repeated, 'Never blindly, never blindly, Reuben—freely, I know it, but never blindly'—and he chuckled again, like a spectre.

'There are men in business,' said Reuben, emphatically nodding his head, 'who do as well as I do, and buy real estate out of their profits, and who give nothing to the suffering. I know the men, I can put my finger on them. Others give to every beggar; they make beggars. They are beggar-breeders, sir. They ought to be fined, taxed, to support the paupers they bring on us. In this country, Deacon Stiles, no honest, industrious man need want; if he has health, you know of course. Show me the well man that says he is suffering, and I'll show you a rogue, sir—an imposter, sir—or a lazy, drunken vagabond. I know the poor; I have been in their houses.'

'Wife,' said the Deacon, laughing through his nose as he spoke, 'Children—Scarlet fever—Measles—Can't work—No tools—Doctor took them.'

Reuben's mind seemed hardly to follow the argument of which his companion gave the heads, so he went back to his own experiences.

'My neighbor, next door here, has a theory that a great many can be helped best by making them loans, giving them credit, and so on. It's all nonsense. He makes beggars. Such fellows need to be dealt with strictly. Make them pay for what they buy, pay cash, that's the way to make them active, thriving, prompt.'

At this moment the door opened, and the same soldier-like person that we saw coming through the mire of Fulton, entered, took off his straw hat, bowed stiffly, and asked if 'the proprietor' was in. Reuben coming forward as such, the inquiry was made for red flannel. 'I am usually a purchaser from your neighbor,' said Spalding, 'but he is closed. I have an order which must be completed to-morrow noon, or I shall not be entitled to my pay; and I must work till past midnight to complete it.' As he said this, his lip trembled, and his eye swam. Reuben turned to present his goods, when the other stopped him, and said, painfully, it seemed, but resolutely, 'If I buy, sir, I cannot pay you till to-morrow, when I shall receive payment myself.'

Reuben looked at the Deacon and smiled. 'Did I not tell you so? My neighbor makes beggars, doesn't he Deacon?'

'I am no beggar, sir,' said Spalding, half amazed, half angry.

'I spoke to this gentleman,' replied Reuben, as he took his chair again. 'I have no flannel to sell you, my friend.'

The stiff bow was repeated, the straw hat replaced, and the cashless purchaser passed out once more into the storm. He tried one or two other stores, but to no purpose; so making up his mind to come at early dawn, to his usual place of purchase, he turned to retrace his steps over the desolate path he had so lately trodden in vain.

'My neighbor makes beggars,' repeated Reuben, as the door closed. The Deacon who had watched the countenance, manner and voice of Spalding, with his half shut eyes, laughed in his soul, and said to his companion, in a queer, confidential way, as though the store had been filled with people, 'Wrong, Reuben; honest—works hard—seen better times.'

Reuben would have gone into an argument to prove that he was right; but the Deacon, shaking with noiseless mirth, stopped him with, 'No talk, no talk; minds me want flannel myself. Cash here.'

The young tradesman laughed heartily at the idea of requiring the rich old Deacon to pay cash, but nevertheless took the money, and the two soon parted. Reuben returned to listen, over his chops and young hyson, to his wife's account of the poor she had been mothering that day; while the old man who lived near Columbia, got into his wagon and began the perilous journey through the hights and depths, the broken pavements and immeasurable mud-holes of the same pathway which Spalding was pursuing on foot. Deacon Stiles knew very well that Spalding was pursuing it; he knew where he lived, had enquired into his condition, had sent him, or rather his wife, customers; and yet this dismal evening, as he passed the weary walker, though he looked closely at him he did not stop as one might have supposed he would, to take him up, but drove quietly by, and left the straw hat to catch the snow-flakes at its leisure. Had Reuben been there, he would certainly have said, 'Wrong, Deacon.' Perhaps the old man thought so; for his head shook with the laughter that filled him, as an earthquake might some gray old continent.

Round a fireless fireplace stood four shivering children. In their midst, on his knees, a fifth was trying to kindle some wet chips that he had just brought from the ship-yard, as he returned from his day's work at the bagging factory. On the bed lay the mother, a new-born infant, and a little girl with the quinsy, Of the two boys and two girls, who stood about the fire-builder, but one had on shoes—it was the smallest, not two years old. A pile of red flannel shirts lay upon a bureau. The room was clean, and had there been a fire, would have been quite cheerful. with its white curtains and engravings. Over the mantel hung a portrait of the Duke of Wellington, and above it the sword of an English officer.

The fire kindles, goes out again; once more it lights up, and the little solemn faces around glisten, and half smile; but the wet drops a second time extinguish their hopes.

'It's too hard on you, John,' said the pale mother, faintly, 'after your twelve hour's labor.'

'Make it go yet, mother,' answered John, with a tone that was a perfect challenge to despondency. 'Father's had many a worse time making fire in the mountains.'

Hope and perseverance conquer; the oak chips slowly catch the blaze; picture after picture on the whitewashed walls wakes up, and the little bare toes on the bare floor forget to curl with cold any longer. The child with the quinsy tries to speak her gratitude through her swollen throat; and the mother closes her eyes to thank God.

There comes a knock at the door. John, who had stood back to give the youngsters a chance, opens it. A muffled form is seen holding out a bundle of some kind; a pair of eyes which are small, then large, look in at the scene, at the just-kindled fire, and comprehend it all.

'Flannel for to-night for father. Pay to-morrow, next day. Dollar; work to be done next week.'

John takes the flannel and the dollar bill, knowing nothing of what it all means. The visitor kisses the little girl that had gone to the door to see who is come; slips something into her hand, and slips himself down the abrupt hill, over the rail track, to the road where his old white horse and green wagon are waiting for him. No one on earth heard that small laugh through the nose, as he turned his cud with closed lips, and wiped what he thought the snow-water out of his eyes.

'So father bought his goods,' said the poor woman, thankfully, 'but what the dollar means I don't know. Let us thank God for it, though, for there's not a mouthful in the house but John's dinner.'

John was about to say he had his dinner at the factory; and indeed he had eaten his usual chunk of bread—for his dinner was always kept till evening, it tasted so much better at home—but he remembered the dollar and saved himself from the temptation. He did not want to lie, even to give them a meal.

Little Mora, meanwhile, had run to the fire, to see what the strange man had given her. It was a paper of sugar-plums and candy, with an orange at the bottom of the bag. 'That was for mama; they all knew that was for mama;' and the most delicate morsels of cream candy were for poor Kate; they wouldn't hurt her throat one bit. 'But who could the strange man be?' There was no end of wondering. In half an hour, the father's step was heard. The door opened; the children sprang to meet him; he embraced them with a mournful face; but their hearts were so bright that their eyes were dim, and they saw in his countenance reflected the joy that sparkled in their own.

'And who was it brought your flannel,' said the mother, 'and what does the dollar mean?'

'Flannel! dollar!' cried Ferdinand with amazement. The articles were shown him, but there was no end of wondering. The cry still was 'Who *could* the strange man be?'

However, the dollar was used, and John ate his dinner in company.

Long after those merry eyes were closed and those cheerful voices silenced, Ferdinand was at work. The sick child turned and moaned, and he gave it drink, and it, too, slept at length. He beat up his wife's pillow, walked the uneasy infant to rest, and in the intervals, and after all were lost to this world's trials, his needle was busy. It was a strange sight doubtless, to any ghosts that flitted through Fulton that night—this old soldier of the Penninsula making flannel shirts on the banks of the Ohio.

Spalding had come to America with a competence. He had bought a farm in Ohio; had been ruined by Merino sheep and endorsements. Giving up everything, he came to Cincinnati, where he knew one man; that man was on his death-bed, and could not aid him. For months he had sought in vain for employment; he knew no one; his manner was abrupt, his pride strong; and but for some sewing which his wife was doing, they might all have starved or begged. When John got into the bagging factory, it was a help; but when the wife was prematurely confined in the midst of a contract which she had taken, and the pay for which depended on the exact completion or her work upon a specified day, all seemed lost. But Ferdinand was a man of resource; as a soldier he had used the needle, and now used it again.

By noon the next day the shirts were placed before the employer, and with a straw hat in hand, the Englishman awaited his payment—*six cents for each shirt*, beyond the cost of material. With microscopic eyes the contractor examined the stitches; he detected the *man's* hand.

'Wont do; wont do. Who made these?'

'My wife part, I part.'

'Thought so; thought so. Can't have them. Poor trash,' replied the storekeeper. 'I'll give you the cost of the material; not a cent more.'

'My wife is sick; we are starving. Take her's, they are well made,' cried the unhappy substitute.

'All or none. Cost of material or nothing. Keep them; find a market if you can.'

Too proud to chaffer; in debt for the flannel; wholly unused to such scenes, Spalding took the offer of the human vampyre, and, with a heart sick against his fellows, and half rebellious against his God, turned away.

He paid the merchant who had trusted him for most of his materials. The remainder of the money and the remnant of flannel left him from his last piece, he laid away until the owner should appear.

And now began a series of sacrifices, self-denials, and sufferings, which we dare not attempt to describe. Every saleable article was sold, except the sword and the portrait of Wellington. John's wages were reserved for rent. The money due the strange visitor of the snowy night lay in the drawer, but no one thought of touching it. At last, an offer was made of some work, if a peculiar material could be had. Ferdinand went to his old friend; he had none, there was none, he thought, in town, unless at Reuben Small's. With feet of lead, Ferdinand once again presented himself before the man who gave freely to the poor. Reuben remembered the straw hat. Had he cash? No; but he could refer to next door to prove his punctuality. Reuben shook his head. The article was scarce—was a cash article.

'But I am poor, sir—destitute.'

'Then work.'

'How can I, without material?'

'Are you a seamstress?'

'My wife is, sir.'

'And you, like a lazy vagabond, depend on your wife, do you, sir! Leave my store!'

Reuben went home, full of virtuous indignation.

How placidly falls the fire light over this Saxony carpet, these velvet colored lounges, these damask curtains; how merrily it dances in the tall pier-glasses; how roguishly it opens for an instant the beauties of that landscape by Whittridge, then plunges it in darkness again, and laughs at you from the engraving after Teniers, or glooms from the copy of Rembrant. The silent centre-table is heaped with the soul-heard voices of the dead—Milton, Dante, Southey—how strange they must feel in their suits of gilt and morocco. A little woman sits by the grate, rocking anxiously. She shades her face with a paper.

The outer-door opens; there is a scrubbing and grunting, a knocking of feet, clearing of throats and blowing of noses, and the little woman rocks more and more nervously. Then Reuben entered. 'Oh! Mr. Small, says the little wife, hurriedly, 'I've heard of such a case! such a case!'

Reuben had that day—it was just a week after Spalding last saw him—given five dollars to the agent of the Protestant Society, and something almost like a frown crossed his brow at this threatened attack on his pocket; however, it might have been a wrinkle of fire-light.

'The Thompsons, that hadn't a pillow-case in the house, wasn't nothing to it,' said Mrs. Small. 'The Browns' case was a sad one,' she continued; 'no tea, no sugar, for an age; but this is real starvation, Reuben—positive starving to death! You must go with me to-morrow morning and see it. We'll have the carriage, and go after breakfast, and you can be back by eleven."

'Where is it? Where would you take me, my love! I'm a man of business; remember, Mrs. Small, a man of business.'

'But you must go, Reuben; you must go. Uncle Stiles, who told me about it, said you must go; he wished you to go.'

'Ah! well, my love, well! Deacon Stiles, well! If he desires it, of course. I respect the Deacon, Mrs. Small. But how comes he to know anything of the poor? Does he visit the poor? He's a rich man, a fine man, Uncle Stiles; but a little careful, I think my love—a little close; hardly gives like some of us,' and Reuben laughed happily. He thought partly of his own free-giving, partly of the unencumbered property of his wife's bachelor uncle.

This same old bachelor, after his visit to Spalding's with the flannel, had been tied to his bed by rheumatism; perhaps that hunt in the snow for the shirt-maker's house had some hand in it. However, on the morning of the day we now write of, he had got out again, and, on his way to town, had called at the same house, with some work he had trumped up to pay for the dollar he had given them. He knocked at the door; no one came. A second and third knock were unanswered. He ventured to lift the latch, and enter.

It was a bright morning, but the curtains of the little appartment were all drawn, and at first he could see nothing. Then came to his eyes a bed, and by it were kneeling some sobbing children. What was on the bed? He could not see. He drew nearer. A sheet covered the whole surface of the shuck mattrass. With pious hands gently he folded it down; three forms, cold as the ice on the threshold, lay there, side by side—a mother, an infant, and a little girl of five or six years old—all so wasted that it was terrible to look upon their hungry faces. Shuddering, the old man turned back the shroud. He looked at the kneeling children, who at last noticed him. They shook with cold; the skin around their temples was half-transparent; their eyes seemed phosphoric in the twilight.

'Did you bring us some bread!' said little Mora.

The whole hideous truth, which he held from him, afraid to think it—came like a blow upon the old man's heart. Faint and staggering, he hastened to the nearest store—scandalizing old Mrs. Strong, who saw him issue from the door, and told all her neighbors, for twenty-four hours how Deacon Stiles, of Columbia, had been up drinking with that lazy fellow, Spalding.

He bought some food, begged some firewood, caught the first woman he knew by the arm, and dragged her with him; and when the widowed soldier, haggard and heavy-eyed, opened his door with his arm full of ship-yard chips, he found a fire blazing on the hearth, a pot simmering over it, the pale-faced children nestling in its blaze, and the Deacon doling out to them very small mouthfuls of very dry bread, bidding them be careful to eat slow, and "masticate thoroughly"—a direction which resulted mainly in opening their sunken eyes till they looked like four dwarf spectres.

A few questions identified the present helper with the friend of the snowy night. Little

Mora, indeed, had whispered twenty times that it was he. A few words explained the misery of the Englishman. The sale of the shirts for their cost; the necessity of paying their rent with John's earnings—for while the wife was sick they could not move; the last disappointment at Reuben Small's; the short and shorter allowance of food, dwindling to nothing; his constant attendance for nearly forty-eight hours by the triple death-bed, which had taken away even the fragment of a meal and the semblance of a fire—these things were soon told.

As the husband and father closed his melancholy tale, he arose, went to the drawer, and brought to the Deacon the remnant of flannel and the piece of what he had used, telling him what it was. The old man sprang from his chair, upsetting the table, with the pitcher of milk and the loaf of bread, and dropping from his lap the morsels he had been cutting with his jack-knife.

'Great God! and you have been starving with this money in the house!'

'It was not mine,' said the soldier, quietly.

The next morning the comfortable little one-horse wagon owned by Mr. Small was floundering on its way to Fulton, every mud-hole bringing a malediction half-way up to Reuben's throat. He wished the Common Council, and Deacon Stiles, and all the folks who were fools enough to starve, just where they belonged. When he got to the turnpike, his soul grew smoother, but presently came the locomotive, that demon to the eyes of horse-flesh, and the unhappy man was forced to scramble out into the mire, and wrestle with his terrified beast, until, from hip to ankle, he was a real estate owner in "that detestable town of Fulton." In what state of mind, therefore, he drew near the end of his journey, may be imagined.

At length they reached the point where the Deacon had told them to stop. The horse was hitched, the hill climbed, the house recognised by the black crape on the latch, the latch lifted, and Reuben stood in that dwelling which might never have been visited by Death, had he but asked a few kind questions of the man whose wife was a seamstress, or been willing to take his neighbor's assurance that a poor man might be trusted—an assurance he would have taken in a moment, had a country merchant been the customer.

On the bed, the only resting place, were the two coffins; from the one, the wasted features of mother and babe, from the other, the sunken eyes of little Kate, spoke of woes that few know on earth. The other children, decently clad, but still shrunk and pinched from the cold and famine they had gone through, sat upon a bench by the bed-side—the father had gone for the clergyman.

Reuben, whose heart was a kind one, felt strangely troubled, as he looked upon the reality of starvation—a thing, as he had always thought and said, unknown in Cincinnati, where all is so abundant and so cheap.* He turned to the Deacon, and asked the particulars of the scene he witnessed.

'Father,' said the old man, 'soldier; man of property; ruined; no work; knew nobody; proud; honest; wouldn't ask, sooner die.'

'A soldier,' said Reuben, 'did I ever see him?'

'Be in presently;' and something like the usual silent laugh shook the Deacon's breast. Then he went on; 'Wife sewed; boy in bagging factory; never run in debt; no debts, no debts; wife sick; little girl sick, too; father sewed'—Reuben grew uneasy—'all day, all night; cooked; nursed; sewed. Was cheated; old Stump, clothes-man, you know him—cheated out of all his work and her work on seven dozen red flannel shirts.' As the Deacon grew warmer, he spoke louder and more like other men. 'Yes, sir,' and he opened his eyes on the Main street dealer. whose gaze was now on the still coffins, now on the hollow-cheeked children, 'the making of seven dozen red flannel shirts were they cheated out of.' The red of the flannel seemed reflected in the cheeks of Reuben. 'Then they began to starve,' continued the speaker; 'the sick felt it most; they sold all to the bed, that portrait of Wellington, that sword, which this man has used under the eye of Wellington. More work was offered; a rare material was needed; the only man—hear me, Reuben—for Reuben had risen and gone to the window—'the only man who had that material would not trust him, though he offered the best references.'

'Cruel wretch,' cried Mrs. Small.

'Yes, cruel,' said her uncle, 'through his thoughtlessness; through his theory that charity was not to be given by trusting, by loaning, in the way of business, at the counting-house.'

'And did they starve?' cried Reuben, turning, with tears running down his cheeks, after a fashion that made his wife admire him more than ever. 'Did they indeed starve?'

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* Lest our readers should think with him, we would say, that one case, at least, has occurred in Cincinnati this year, in which both parents starved to death; they were English, and left several very fine children. Our story is, in all its features, drawn from facts within our own knowledge.

'They had money in the house,' continuen the Deacon, 'but it was not theirs; they would not use it. They lived on corn meal; they picked up bones and boiled them; but starving on such things dried up the mother's milk; the child died; the mother's heart sank, broke; she could eat nothing they could buy with the few cents they earned now and then, her stomach rejected it—she died; the little girl, with the quinsy, had no medicine, no food, no warmth, no mother, and she died, too. You may say yourself, Reuben, if they starved or not.'

'And I am their murderer,' cried the conscience-stricken man, pressing his hot head against the wall, as if to crush the thought that haunted him.

'No, Reuben,' said the old man, kindly, 'you are not their murderer; but neither are you what you might have been—their saviour. God put it in your power to save them, but you did not dream that a counting-room, that cloth-selling might be made the field and the means of such wonders. You had not learned that the best sphere of charity is our daily walk in life.'

Just then the father and the minister came in; the neighbors gathered; the service proceded; the broken-hearted family gathered around the coffins, and gave the last look; but their hearts, much as they suffered, did not suffer as his did that day, when the clods fell on the victims of want, for their consciences were unclouded.

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HIGHER.—A noble motto for a young man—higher! Never look down. Aim high—push high—leap high. If you cannot reach the stars you can have the satisfaction of drawing near them. He who stands on an elevated position, is sure to catch the first rays of the glorious sun. So he who is always stepping up and reaching up, will first catch the favors and blessings of heaven as they descend. There is no object on which to gaze that gives us so much pleasure as the upward and continued progress in moral culture and robust virtue of enterprising young men. When chains of sloth are broken, the vision is clear—the heart buoyant, and the affections and purposes strong; higher and still higher objects will be gained, noble purposes achieved, and a sublime elevation attained that will thrill with joy future generations as they march on the same glorious path.

ORIGINAL.

LINES

Occasioned by meeting with a young Lady at the Grave of her Lover.

Down by the gloomy mansion of the dead,
A maiden knelt, and low-inclined her head;
Absorb'd in silent woe, and secret pray'r,—
Till tears, those messengers of sad relief,
Stole down her cheeks, wat'ring the grave in grief,
To Memory! Sweet seraphs fan'd the air,
And breath'd from heav'ns altar high-above,
Incense fresh upon that pure and early love.

Those tears remind me of departed friends,
And strangely o'er their forms my spirit bends,
As though 'twould hear again the knell of death,
Repeat the awful warning to my heart.
Oh God! what solemn thoughts the grave imparts;
Such fearful dread precedes departing breath,
And leads the mind to that uncertain gloom
Which waits our mould'ring earth within the tomb!

Yes, those tears become thee, for they display
Each impulse soft in beauty's proud array—
They check the stormy passions of the heart—
And while their moist'ning course is felt again,
Remember well you cannot long remain
Behind those whom you mourn when they depart—
Nor do forget the cold unfeeling clod
Will be your doom! it is the road to God!

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ORIGINAL.

THE BURIAL.

BY MISS J. L. G.

'Twas in the joyous spring time,
When beauty decked the Earth,
And all the neighboring hill-sides
Echoed with sounds of mirth—
Till the day was near its closing—
Then from among the trees,
The sound of solemn music
Came floating on the breeze.

'Twas a strain so slow and mournful
That met the listening ear—
The music of a funeral train,
Bearing a sable bier.
Each sorrow mantled brow
Told of grief within the breast,
As they slowly, sadly followed
To the lonely place of rest.

'Twas a band of noble Brothers,
Thus stepping sadly on—
They mourned a youthful comrade,
Whose spirit now had gone—
Gone to a happier mansion,
Freed from all mortal chains—
To breathe a freer, purer air,
Where peace forever reigns.

They reached the "Woodland Cemetery,"
And a low, and fervent prayer
Was uttered by God's minister,
For the living—mourning there.
He prayed their glorious motto
Of "Friendship, Truth and Love"
Might fit them for a life on earth,
And for a life above.

Dayton, Ohio.

THE LAW OF LOVE.

Were the Law of Love to be fully acknowledged, no other law would be necessary for the government of mankind. Could man divest himself entirely of the cloak of selfishness with which he is habited from infancy to the close of life, and open his heart to this noble attribute of the Almighty's power—loving his neighbor as himself, and carrying out the principles of brotherly love to its fullest extent, humanity would be on its march to perfection, and the world be illuminated by the light of a never-fading guardian-star, as a beacon light, for its millions of wanderers. And though this is far from being the case, the formation of the world, and the manner in which it was peopled, are arguments in support of the supposition that such was the ultimate intention of its Creator. In the morning of the earth's existence, one man was placed upon its broad domain, to whom it was given to be the father of mankind, and from him has sprung the whole human race. The Law of Love was the first principle then imparted to the human breast, and from that day, down to the present time, not a human being can be pointed to, but in whose breast the same great law has been implanted, though it may have been choked and overgrown with habits and propensities of a nature calculated to stifle and impede the growth and progress of this great first principle. The facts that Hate, its extreme antagonistic principle, was engendered in the breast of Cain, and has since descended to all succeeding ages; and that there are few instances like that of David and Jonathan, where Love is the abiding principle of the heart, do not, by any means, overthrow the propriety of a belief that the Law of Love was designed to be the great law of humanity.

Men are born of one common parent, live the same life, and tend to the same common end. Why then are not all essentially alike—all brothers? Whatever difference there may be is of man's own creation. Does any one for a moment suppose that there is in reality any difference between man and man, and that one person is better than another merely because he can call his own, a large pile of filthy lucre, of more nominal worth, than can his neighbor? Does any one suppose that gold is to be thrown into the balance against the human mind? This it was that God created, and will he suffer it to be weighed down by the handiwork of man? by paltry gold? which alone is the groundwork of all the seeming difference that is supposed to exist between man and man. It is too true that with the human family gold is valued more highly than aught else, either human or divine. It is a bold assertion, but nevertheless, it cannot be gainsayed. For gold man lives and for gold he dies; for gold he strives, he toils, racks his frame, scarcely knowing that a deathless, far-reaching and intellectual spirit inhabits his tenement of clay. And why is all this strife, this longing for and search after that which is of merely nominal worth? Is it that its acquirement makes man better? No! But merely that luxury, sensuality and vice may be more freely indulged in, and that the little god of self may be set up and worshipped, and to which kindred flesh and blood must be made to cringe and bow. Would this be so, did the great Law of Love reign supreme in the breast of man? Far from it. And acknowledging such to be the fact, as all must, is it not a duty incumbent upon man, degenerate though he be, to encourage and foster every principle, that may in the least have a tendency to bring into existence and maintain the universal law of brotherhood. And what can be pointed to at the present day better calculated to bring near this great era in the world's history, than the Institution which has for its foundation the very basis of this great Law of Love—the immutable principles of "FRIENDSHIP, LOVE and TRUTH?" "Friendship is something more than a name." Its influence is unbounded and no one can measure its power. It goes hand in hand and is closely allied with Love, while Truth draws them in a closer unity, and weaves a web of firmness that nothing earthly can destroy, for their mutual union and protection. These three words, when united, have a deep, a symbolical and a seldom-realized signification. Nothing on earth can be purer, or more calculated to give to the intellect of man its true character, than the realization of these three virtues in the human heart. We may be called visionary and speculative, and the ignorant and purse-proud may scoff at and attempt to frown down the bare idea that Virtue and Equality can ever exist in supremacy among mankind, but we think we recognize in the wide-spreading Institution which has for its foundation these three virtues, the commencement of the reign of the great Law of Love. Man is learning to look upon his fellow-man as a brother, and to love him as such, and being made to feel that he is no better than his brother man. And what more ennobling, exalting, and what better for the uprearing of humanity, can be known, than a law that shall crush beneath its sway, the only vice for which man has ever suffered, and rear in its stead that virtue—that attribute of the Almighty, which has ever been a blessing to mankind—the virtue of Love. May the day speed rapidly on, and let those who have taken to themselves the motto of "Friendship, Love and Truth," be the first to make sacrifice, if any are to be made, in the great cause of speeding and urging forward the time, when all the world shall know and know only, that one great Law—the Law of Love.

OLD FRIENDSHIPS.

The changes of time, place and circumstance all contribute most effectually and in a thousand ways to alter the relations we sustain to others. Incidental circumstances, new employments, new interests, new social relations often deprive friendships of the longest standing and the most intimate character of the attention which is essential to their very existence, leaving them to die a natural death. Protracted absence, distance of place and lapse of time, especially when epistolary commerce is inconvenient, hardly ever fail to quench the ardor of any attachment, save that magic Love which knows neither distance nor lapse of time, overleaping the one and overlooking the other. But History records few instances of friendship like this. The alterations and fluctuations of social life too often become the means of changing affection to dislike, and friendship to hatred. Yet the state of that man's or of that woman's mind is little to be envied, who does not cherish a green spot in his heart in memory of old friendship's long ago lost, sundered, broken—who does not keep alive in his heart of hearts a single taper on the tomb of old loves and friendships, of the joys and sorrows and friends of by gone days.

They who would consign to deep oblivion all the past, because it haunts them, who would break the last link that binds them to ther former existence, should remember that thus they stake their whole happiness upon the present. Like a gambler who risks his whole fortune upon a single throw of the dice, if they lose they have nothing left. They are morally and socially bankrupt.

> "If storms should break, uncheered they go,
> A dreary waste before them."

Yet does it not sometimes happen that we would give worlds, were they ours to give, to recall the memories, sincere and complete of one old love? Does it not sometimes happen that amid the revolutions of the social world, we meet again an old friend as one meets with a lost treasure? And how different the feelings with which we greet such a friend, if conscious that we have been true to him, from those where our conscience accuse us of having been forgetful and treacherous? If it is good to be always patient in well doing, it is good also to remember always all who have been once dear to us. The memory of such attachments, of the kind feelings and kind offices which composed them, forms a most important part of our social being. And where from time to time, after longer or shorter intervals, we meet such friends, as ships meet on the wide ocean, how pleasant to "review the scenes of other years." Dr. Johnson was of the opinion that we should keep our friendship in constant repair, by supplying the places of those who are lost, very much perhaps as a committee or a club fills vacancies by re-election. But in our opinion they are undeserving of new friends who are capable of forgetting the old.

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Those who have experienced none of the ups and downs of life, but have been placed, by the chance of birth or other good fortune, in affluence, estimation, and comfort, should at all times be very diffident of their supposed virtues, and avoid boasting even of those which may have been partially put to the test. Placed above the multitude, should occasion require their interference, they should be careful not to act too rigidly towards those whom temptation or bad example has led into crime, or whom hunger has almost compelled to transgress. It is quite enough that the arrogant Pharisee contemptuously pities from afar, or the severe moralist steels his heart and opposes a charitable feeling towards the poor and unfortunate; but to reprobate, without rendering assistance, is not only cruel but it is imposing cruelty on distress. Kindness to those who are poor and wretched—compassion to those who err, and thankfulness that our own lot has been cast otherwise, would become us more than refining on the virtue of which (strictly speaking) the best of us possess but little, of which the motive for that little is but too often doubtful.

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Real contentment and happiness can only emanate from a virtuous life.

PLAIN WORDS TO THE BROTHERHOOD.

BY PASCHAL DONALDSON.

Brethren, think me not presumptuous;—*read* these Words; they are *Plain* Words, but well-intended;—if any one shall "take them home," let him blame me, if he choose; the fault is not mine, but his.

Let such a one recollect what he promised when he crossed the threshold of his Lodge. Has he, since that hour, "wronged his brother?"

We may afford to be hypercritical in this matter. Let us look at it.

We must not wrong our brother in his *business.*

It is proper for us to charge a fair profit for our goods, and a fair remuneration for our labor. No one can reasonably expect another to abate his profit, on the bare ground of Brotherhood; for we have no right to injure ourselves and our families to benefit even an Odd Fellow in this way; and he who demands or receives such abatement on such grounds, cannot claim to be a consistent member of this fraternity. But when an Odd Fellow, in any bargain he may make with another, takes advantage of his brother's ignorance or confidence, and thereby obtains from him more than can be fairly and honorably claimed, he violates his sacred pledge, and abuses the principles of Odd Fellowship. Can a person repeatedly do this, in the face of his solemn obligation, and yet be a good Odd Fellow? Do we look with feelings of horror on the man, who, regardless of his vows, so far violates them as to expose the *secrets* of the Order?—do we spurn him from us, as a wretch whose society all highminded and honorable men shun? Most assuredly we do, and justly so; but has *he* been guilty of a more serious offence than that committed by the individual, no less careless of his word, who has wronged, or *cheated* him to whom he should be bound by those sacred ties which are our glory and our boast?

But such wrong is of small importance, when contrasted with that which affects, not a brother's pocket, but his *good name.* Of all the vile progeny which Satan has let loose among men, *slander* is the most ruinous and wicked. "Hell cannot boast so foul a fiend, nor man deplore so fell a foe. Slander stabs with a word—a nod—a shrug—a look—a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most pure cannot always avoid. Slander is the heart-searching dagger of the assassin—it is the poisoned arrow, whose wound is incurable. It is as mortal as the venom of the spotted adder: Murder is its employment, and Ruin its sport. Against it there is no defence. It ruthlessly assails the pure and good, and fiendishly, and without excuse, robs them of that which is dearer than life." Brethren, let us recollect that a sneer or an inuendo, against a member of our Order, expressed or uttered to others in his absence, may cause a wrong to him which no repentance can repair. Let us not forget that an Odd Fellow is our counterpart—one who has equal rights with ourselves, who is, or should be, partaker alike of our joys and our sorrows. We shall not then deliberately harm him who has so strong a claim to our affection—we shall not act the part of *cowards*, and, when darkness conceals us, stab him in his tenderest part;—but we will, rather, defend him when he is assailed—protect him from the poisonous darts of the slanderer—spurn the wretches who unjustly attack him—and his good name shall be dear unto us as the apple of our own eye.

We may wrong our brother by unkindness. A word harshly spoken, or an unpleasant look, may produce a pang that shall wring his heart. Some men are stoical; they can listen to invective and bitterness, and appear to feel perfectly at ease. You may be as sarcastic—as insulting—as offensive as you please; but they manifest a calmness that would have been creditable, under similar circumstances to Zeno himself. But all are not like these. There are some whose feelings will be hurt even by a look; and a sneer or a sarcasm pains them beyond expression. Insult them, even slightly, and you bring tears to their eyes. We cannot be too careful of our brother's feelings. In our Lodge rooms, especially, it behooves us to exercise great caution, lest, in our remarks, we wound a brother, and thus wrong him without even intending it.

We may wrong an Odd Fellow by being careless of his welfare. If we see him running into danger, and fail to warn him, and the calamity overtake him, we are to blame. It is our duty, not merely to apprise our brother of an evil that we see approaching him, but to do all we can to *avert* that evil. As Odd Fellows, we are bound to watch over—to guard—to protect each other, from *prospective* as well as immediate danger. We are to be united, *in reality*, by those bonds which must be servered only by death, the bonds of Friendship, Love and Truth. If we break this chain, we not only wrong our brother, but bring a *reproach* on our Institution, which will prove in the hands of our opponents, an argument against us.

But we may wrong our own Lodge. And we may wrong other Lodges—by *selfishness*—by confining our good offices to the members of *our* Lodge. Odd Fellows are *one* family; and every worthy man who proves himself a brother—whether he belongs to "ours" or to the most distant Lodge in the universe—whether he be poor or rich, or countryman or foreigner—is entitled to our protection and care. This is a fundamental principle of our Order; it is one of its most beautiful characteristics; and the Odd Fellow who does not perceive, that, if this principle be forgotten, our chain must break, and our Fraternity become a chaos, has not well learned some of his first lessons. I know it is to be expected that men will have their preferences; every one naturally feels most interested in his own Lodge, and no just complaint can be made that such is the case; but let us take heed that we do not carry this spirit of preference so far as to forget that we are united to our brethren who assemble in other places by links that must never be severed. A greater calamity could not befall our Association than that which would assuredly overtake it if the *local* preferences of its members should lead to strife and disunion.

But, how may we wrong our own Lodge? Brethren, when we contemplate the rapid increase of a Fraternity which we sincerely love and highly prize, we naturally feel a degree of pleasure and pride in its success, and desire to see its blessings extend to our fellow-men throughout the globe. I say it is natural, and proper, and reasonable that we should cultivate such feelings as these; and it is right for us to exert our utmost endeavors to disseminate the principles of our Order, and lead men to embrace and profit by them. But while it is correct thus to promote the interest of mankind, it is also important that we be extremely cautious, lest the very means we employ to advance should have the contrary effect of retarding our efforts. The remark which has frequently been made, by intelligent Odd Fellows, that our Order may increase *too fast*, is not so idle as many would at first thought imagine. We not only may increase too fast, but in this day, when the Order has become popular, there is great *danger* of it—danger to ourselves, as well as to a good and praiseworthy cause. The name of Odd Fellow, uncouth as it sounds in polite ears, is one which, now, few persons would be unwilling to receive. Intelligent men of all classes, from the laboring mechanic to the man of leisure and wealth, are crowding into our ranks, and *bad* as well as good men are continually offering themselves as candidates for admission among us.

But you ask, How are we thus in danger? Why is a rapid increase of numbers likely to be detrimental to the interests of our Fraternity? I answer, the danger is one of which every Odd Fellow is aware—one of which, too, he is repeatedly apprised;—it is that of allowing unworthy persons to become members of our Lodges. Of course, the more rapid our increase is, the more likely it becomes that some worthless characters will find access among the many, and that they will bring others with them, until Odd Fellowship may be cursed with a host of wretches who have been driven from all respectable society except that of the members of this Order. Brethren, will not such a misfortune bring merited and lasting disgrace upon us? Will not the reflecting world say, If these are your associates, we have no confidence in you? It is a fact, which is not to be evaded or denied, that these evils have in some places overtaken us. An impression is even now quite prevalent that our rapid increase and success have been the results of extraordinary exertions. Our foes have sneeringly said that the anxiety of Odd Fellows to swell their numbers and strengthen their ranks has been such that they have in many instances willingly received persons of grossly bad character, and that hence many good men avoid us. And, humiliating as the acknowledgement is, these charges are *true*. Bad men *are* among us! How came they here? Why, to our shame be it spoken, they have entered the sacred walls of Odd Fellowship by the recommendation of *brothers!*

It is true, also, that worthless men have found their way into this Order through the instrumentality of members who mean well, but who are exceedingly imprudent. There are some persons among us, who, in their excessive zeal for the cause of Odd Fellowship, are forever coaxing and persuading men to connect themselves with it; and they have discovered their mistake when it was too late to atone for it. Now, I have no hesitation in affirming, that such interest in behalf of a good cause, from however pure *motive* it may proceed, is, to say the least of it, a blind zeal, which aims to benefit an undeserving individual at the hazard of wronging hundreds of deserving ones. It is a zeal which should be discouraged by all who have the good of our

Institution at heart; and it is not too much to say, that he who perseveres in the practice of forcing persons into the Order, almost without their consent, deserves a severe reprimand from his Lodge. If the principles of Odd Fellowship, clearly defined and published to the world as they have been, are not sufficiently persuasive — if a person cannot appreciate them for their own merits' sake — if he be not inclined to embrace them, unless *urged* to do so — the chances are ten to one against his becoming a useful member to our Fraternity.

What shall I say to such as are in the habit of wheedling candidates into our Lodges by placing before them pecuniary inducements? — to those who make dollars and cents an only argument in favor of Odd Fellowship? — to those brothers who wrong their Lodge by introducing such as have no better motive for connecting themselves with us than a wish to share in the loaves and fishes? "Oh, when you are sick," say they to the candidate, "you shall receive so much per week; *and when you die*, the Odd Fellows will bury you!" How can any one honestly believe that a high-minded man will be dragged into our society through such contemptible motives as these? How can he for a moment suppose that a person who respects himself will become an Odd Fellow solely for the sordid purpose of gaining a few weeks' benefits during his life, and a coffin and shroud at his death? No *man* will connect himself with us through such paltry inducements. If they should be proposed to him, he would feel himself insulted; he would say, If these are are your arguments — if you gain strength by means of such incitements — your "Order" must be a contemptible affair. This practice of inducing individuals to unite with us by promises of pecuniary gain, cannot be too severely rebuked. It is our duty as Odd Fellows at all times to discourage and decry it. Persons who join us with these views are such as care for nobody—but themselves. The true principles of our Institution are things with which they are not, and with which they do not wish to be acquainted. They probably come to their Lodge once in three months, and then only to pay their dues. They are "dead weights," too intolerable to be borne, and Odd Fellowship would be a thousand times more useful and valuable if they should forsake it entirely. Instead of urging others of similar character to unite with us, it would be much better for ourselves and the Order to discourage them from it, by every argument we can bring, to prevent their admission into our Lodges.

You see, from these remarks, that our association has not only been, but is still exposed to a serious danger. Brethren, you are bound to exercise the utmost watchfulness over the interests of our Fraternity. Numbers in your Lodge may increase rapidly enough to satisfy any reasonable person, and still no unworthy candidate need be proposed. And, if such should be proposed, you, and you only, have the power to prevent his admission, and to avert these evils of which I have been speaking. Will you hesitate to exercise that power? No! I am persuaded you will not. While you love and honor your Lodge — while you pray for its success — while you glory in its excellence and its usefulness, you will most carefully guard it from harm, by keeping it as pure as the Order is honorable. You will suffer no partiality for your friend, whoever he may be, to induce you to recommend him to the privileges of Odd Fellowship, unless you are fully satisfied that he will be a credit to it — for you well remember that your *brethren* must be protected from the stigma which his introduction would cast upon them.

Let me here say, also, that he who creates strife and disunion among the brethren of a Lodge is tenfold more dangerous to our prosperity than all our enemies combined. He does his brothers a most grievous wrong: for discord is a most potent evil, more powerful in its influence and surer in its effects than the fiercest attacks of our persevering outward opponents. The motto, so familiar to every one, "united we stand, divided we fall," is peculiarly applicable to our Fraternity. The opposition of our external foes will do us little harm, while we are united; but if we suffer a spirit of disunion to creep into our assemblies — if we allow strife and dissension to prevail among us — our enemies will find us vulnerable at every point. I would not suppress debate — far from it; but I would suppress asperity, and denunciation, and angry words. I believe that brothers may oppose each other most heartily, and yet utter no acrimonious remark. They may disagree, and still love as brethren should love. Odd Fellowship teaches them this: if they follow her instructions, they will prosper; but if they disregard them, and become *wranglers*, they will assuredly burst their bonds in sunder, and raze their temples to the ground.

But as Odd Fellows we owe certain duties to our fellow-men. Let us speak of these. The impression, too generally prevalent, that our good offices are circumscribed to the assistance which we render our afflicted brethren, is erroneous. We should repudiate such a misconstruction of our objects, and claim a higher motive for the propagation of our principles than the mere alleviation of physical suffering. We should claim that a prominent design of Odd Fellowship is to *unite* men, and by blending their interests, make them happier and better than they can be while they are separated by jarring and opposite views. This erroneous opinion, that we never aid those who are out of the pale of our Institution, may be removed by our example. We must be men of benevolence and charity, and so far as our circumstances admit, relieve the needy wherever they are found. We should "remember the poor"—THE POOR, who are constantly crossing our path. Pining Want, and pinching Poverty, and shivering forms, stare us in the face at every corner. The beggar-child, its little hands frozen with cold, and its baby-like countenance languid with long-fasting, comes every day to our doors, and craves the crumbs that fall from our tables. Odd Fellow, can you refuse that unhappy child a mouthful of food?—will you drive it from your comfortable fireside, to starve, perhaps to die? You have never felt the pangs of hunger and cold yourself, and cannot appreciate those sufferings; but if you follow the precepts of the society to which you are attached, you will not *hesitate* to relieve them. Of course, the needy members of our Lodge will be the objects of our care; we will remember in their need our brother's widow and orphans: but we should not stop here, and suppose there is nothing further for us to do. Nor must we excuse ourselves from giving relief on the plea that the person who asks it may be an imposter. We cannot reasonably believe that the beggar is an impostor, when he devours with eagerness the crust of bread we give him. This fear of imposition too often leads men astray. I have seen a poor cripple spurned and derided by individuals who had no reason to doubt his actual need; he affirmed, with bitter tears, that his children were famishing, and that he could not get food for them; but he was answered by a heartless sneer, and told to go to the poorhouse. Yet these same persons, who thus advised him, would not have raised a finger to help him even to an asylum in that wretched place.

Let us not, however, suppose that charity consists in merely giving alms when an importunate beggar comes in our way. The bestowment of a pittance on the wretch pinched with want is often the result of importunity; for there are those, who, like the unjust judge who neither feared God nor regarded man, will give a trifle to the mendicant, not particularly for his good, but with a view to rid themselves of the annoyance of his entreaties. But he who is truly charitable can be actuated by no such feelings as these. He looks on suffering humanity as the object of his care, and is glad of any opportunity to relieve the destitute; yet he does not feel that his duties end even here. He knows that charity is that spirit which not only worketh no ill, but is constantly striving to do mankind all possible good—that spirit which aims to remove all causes of unhappiness—which watches with an anxious eye a threatened ill, and throws up its protecting hand to avert an impending danger—which hesitates not to step aside from its ordinary path to warn the object of its care of evils that may be, by such warning, avoided—which throws its broad mantle over the faults and failings of humanity, and seeks excuses for those frailties. He knows, in a word, that charity is a virtue, which, if its promptings were universally heeded, would lead men to follow the golden rule of "doing unto others as they would they should do to them"—a virtue which would transform this wretched world into a paradise, and unite the human family in the bonds of Friendship and Truth.

Such, my brothers, is the charity which Odd Fellows should possess—such is the corner-stone of our Institution. With Friendship, *Charity*, and Truth, for our guides, no power on earth can harm us. If we possess this divine principle, and practice it in our dealings with each other and the world, we shall perform every duty we owe to our neighbor. The man whose motto is Charity, cannot be malicious, or selfish, or avaricious; he cannot be dishonest, or a slanderer, or devoid of feeling; he cannot "grind the faces of the poor," and manifest in his conduct to others that heartlessness which characterizes the wretch who is wrapped up in self. He who is guilty of any of these vices, and yet claims to be charitable on the ground that he gives the beggar an occasional penny, would do well to study the meaning of the term. "Charity," says St. Paul, "suffereth long, and is kind; charity envieth not; she seeketh not her own; is not easily provoked; thinketh no evil; charity *never* faileth." It is clear, therefore, that, if we are men of charity, as our Order says we must be, we shall neither wrong our brother nor our fellow-men.

ORIGINAL.

ADVANTAGES AND BEAUTIES OF ODD FELLOWSHIP.

We are of opinion that there is no duty appertaining to Odd Fellowship that is more faithfully discharged than that of burying the dead. Fancy to yourself a steamboat descending the Arkansas river; she has just cleared from Fort Smith; her destination the Queen City of the West. Her decks are crowded with the products of the western adventurer and pioneer, and her cabins exhibit a throng of pioneers, with their friends, who have been sojourning with them from the Atlantic cities. All is peace and harmony on board, with a prospect of a speedy and prosperous trip to the fair banks of the beautiful Ohio. But ah! what has caused this change? this sudden change? View for a moment the anxious and sad countenances of the stranger passengers; and the alarm and consternation of the boat's crew. Cholera! that dreaded scourge, has shown itself upon the boat;—it is prostrating passengers and crew, irrespective of age or condition! The carpenter of the boat, who is a poor man that shipped from the town of F——, where so many of that respectable, honorable and industrious class reside, and in these oppressive times, while the epidemic is encircling our heaven-favored land, when it is thought most advisable and prudent to remain as quiet and stationary as possible, yet the honest poor man who earns his bread by the sweat of his brow, is compelled to seek for, and engage in employ through whatever channel it may present itself, to supply the wants of a cherished and dependent family. The carpenter, as we were about to state, is engaged in constructing rude, rough boxes, from three quarter inch plank, as a substitute for coffins to contain the bodies of those who have fallen victims to the scourge. At intervals of two or three hours the gyre of the boat's bell is heard o'er hill and dale, as the captain stands, like a sentry at the gate of Golgotha, causing the boat's monitor to toll the sad tidings that another spirit has taken its departure to the spirit-land. The boat obeys the mandate—she nears the shore, and another relic is deposited on the beach, or the sand-bar; in the western wilderness, with necessary indecent haste, while surrounding friends, if any, drop the bitter tear, and with disconsolate and aching hearts are hurried aboard the vessel to pursue their sad journey; but have not proceeded far until the heart-rending signal is again given, and the same melancholy task is performed again, and again, with not even a stone or a stake to mark the last resting place of those who have prematurely been swept from the busy scenes of life—left for the stranger and wild beast of the forest to tread o'er their heads, while their friends are far away.

In the short space of thirty hours, nine victims had thus been deposited along the shores of the Arkansas, some of whom, perchance, did not share a sympathetic tear. Finally the carpenter of the boat, [just as he had completed the structure of a small coffin to receive the remains of a beloved child, whose mother was on board, forlorn, and despairing, being far distant from friends and kindred, she being a very respectable lady, and a resident of Philadelphia,] was seen to faint and fall, with an attack of the Cholera! He survived some five or six hours, and then expired. Preparations were being made to inter his body in the same manner that the others had been, but fortunately the pilot of the boat, who, being an Odd Fellow, received an intimation that the deceased might have been a member of the Order. Accordingly Bro. A——, the pilot, who resides in C——, Ky., made immediate search among the effects of the deceased, for some evidence of the fact, and to his great gratification he found the deceased Brother's Card. Ah! yes! an *Odd Fellow's Card* under such circumstances, is something that sends a thrill to the heart of every true Odd Fellow, and awakens the most lively and sacred emotions, that the mind is susceptible of enjoying. The face of the Card testified, that he to whom it belonged was a worthy member of —— Lodge, No. ——, State of Ohio, of the Independent Order of Odd Fellows, and his name J—— M——.

The preparations for the interment were instantly countermanded by Bro. A——, who had made the discovery. The remains were cared for, and retained aboard the steamer until she arrived at the town of H——, on the Mississippi, a distance of some 70 miles from the point where the Brother had expired. At H——, Bro. A—— knew there was a Lodge of Odd Fellows. He immediately apprised some of the Brothers of the melancholy occurrence. They forthwith formed a committee to attend to the funeral rites. Availing themselves of a splendidly constructed coffin that was at hand, proceeded to the boat, removed the body with their own hands, conveyed it to a church hard by, where it would remain until the members of the Order could assemble, as also many others, being excited through curiosity, collected, many of whom were excellent citizens but violently opposed to all secret societies; but, on being apprised of the circumstances of the case at once gave in, for such a striking demonstration and practical illustration of the golden rule very nearly obliterated their deep-rooted prejudices and constrained them to exclaim, by thus witnessing an exhibition of the electrical power of our motto and the imperative mandate of our Order, "surely, these Odd Fellows *are really* Brothers."

Bro. A—— having accompanied them thus far, after settling the funeral expenses, which, including the wages due the deceased, required a small addition of some two or three dollars from his own pocket. And when since told by members of F—— Lodge that the deficit would be promptly refunded to him, his reply was No! stating if we wished to refund it that he desired us to donate it to the widow of the deceased Brother. He said that he had only fulfilled his obligation as an Odd Fellow; discharged an imperative duty that all true Odd Fellows should feel incumbent upon them, under similar circumstances.

Bro. A——, on returning to the boat which was awaiting him, took charge of the trunk, and effects of the deceased, brought them to Cincinnati, then informed F—— Lodge of the melancholy circumstance; delivering over the deceased Brother's Card; and accompanying it was a certificate from the committee at H——, showing the amount of the funeral expenses, and that Bro. A—— acted the noble part of a true Odd Fellow.

But let us pause for a moment. The day previous to our gathering the above facts, a report reached some of the members of the Lodge at F—— that Bro. M—— had died of Cholera, aboard the steamer C——, on her homeward trip; that his trunk and effects had been left by the officers of the boat at their agency office, in the city, but nothing definite had been learned in reference to the case. It being Lodge night, it was thought proper to apprise the deceased's widow of the report, she as yet being entirely ignorant of the sad misfortune which had befallen her. Who craves a task so melancholy? none! yet it is absolutely necessary to be performed. Bro. B——, whose heart flows with the milk of human kindness, is commissioned to perform the duty; he accordingly repairs to the residence of our late Brother, and there finds the widow with her three orphan children. Ah! what a moment! for a man, even with a stout heart nerved with all the energy he can command, he feels that he is about to render a happy family wretched, to change a house of peace and quiet into a house of grief and mourning; to turn pleasant smiles into bitter tears! How revolting to his feelings!

The task has been performed—the mission has been consummated—view the result! A throbbing heart, a heaving breast, a disconsolate widow, immerged in grief, and forlorn orphans bereft of a parent, a protector, a guardian. The agonizing mother, in doubt and uncertainty respecting the fate of a cherished companion and partner of her anxious cares and toils, knowing not whether friends had administered to his wants in the hour of need, nor whether his body had received a decent interment! Let excited imagination picture the scene, describe the feelings of a woman under such circumstances—it far surpasses the ability of the weak and humble writer of this to attempt it.

But oh! what a relief from a suspense so heart rending. Brother A——, of C——, on the day following, pays her a visit, her intense anxiety is greatly allayed and her bitter grief partially assuaged. The balm of consolation is administered by a friend—by a Brother of the mystic tie—by one who had been the faithful guardian of the remains of her dearly beloved companion.

Let it here be impressed upon all the members of the Order in good standing, how important it is in cases of extremity, to ferret out brothers of the Order; to make themselves known as Odd Fellows. The signal of distress, the signs of recognition, should not be repressed, but when necessity demands it, be used with prudence and caution. We are a *secret* Order, and we glory in that secrecy.

Brother M's. demise occurred on the 11th of last month. He was initiated into the Order on the 25th of last January, consequently having been a member for so short a period, having taken out a Traveling Card before he became eligible to receive any of the degrees, will account for his backwardness, or diffidence in making himself known as an Odd Fellow.

F——, May, 1849. A MEMBER.

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Are you in trouble? Don't tell it to every person you meet. Not one in a hundred will sympathise with you. Some may speak a word of comfort, to turn away and ridicule you, but precious few will laugh less freely, or engage with less earnestness in the business of life. Troubles, in nine cases out of ten, are like the threatening clouds, which soon vanish.

TO MY MOTHER.

They tell me, dear mother, that thou art at rest—
That thy spirit now dwells in the land of the blest;
And they strive my poor heart from its sorrows to wile,
But the tears fill my eyes, with each effort to smile!
I came to the grave at the earliest morn
And have waited for thee until the bright sun is gone,
I have called till the shades of the night grew black—
Mother, oh! mother, come back, come back.

'Tis in vain I call!—Thou art dead, they say,
And cannot arise from this mound of clay;
But the thought of thy love in my heart doth burn—
Oh, it cannot be but thou'lt yet return!
Yet my heart is heavy with grief and fears,
And my eyes are swollen with hot, hot tears;
On my fading cheek they have left their track—
I am weary, dear mother—come back, come back!

They call me "poor orphan" (what is it, I pray?)
And urge me, with smiles and caresses, to play;
But my heart grows sick at the voice of glee,
And I steal away, mother, to watch for thee!
I have smoothed thy bed with the nicest care,
And the cushion lies light on thy own soft chair—
Not a thing thou didst love doth thy chamber lack—
Oh, where art thou, mother? come back, come back!

Oh, well I remember the soft tones, that fell
From thy lips, dear mother, who loved me so well!
I will try to be like thee, if I should die,
I may go where they say thou art gone—to the sky!
Thy smile is yet bright as when thou wert below,
It still hovers round me wherever I go—
In the shades of the garden, the wild forest-track;—
I'll go to thee, mother, if thou canst not come back!

THE IDEAL OF A TRUE LIFE.

BY HORACE GREELEY.

There is, even on this side the grave, a haven where the storms of life break not, or are felt but in gentle undulations of the unrippled and mirroring waters—an oasis, not *in* the desert but beyond it—a rest, profound and blissful as that of the soldier returned forever from the dangers, the hardships and turmoil of war, to the bosom of that dear domestic circle, whose blessings he never prized at half their worth till he lost them.

This haven, this oasis, this rest, is a serene and hale old age. The tired traveler has abandoned the dusty, crowded, and jostling highway of life, for one of its shadiest and least noted by-lanes. The din of traffic and of worldly strife has no longer magic for his ear—the myriad footfall of the city's stony walks—is but noise or nothing to him now. He has run his race of toil, or trade, or ambition. His day's work is accomplished, and he has come home to enjoy, tranquil and unharrassed, the splendor of the sunset—the milder glories of late evening. Ask not whether he has, or has not, been successful, according to the vulgar standard of success. What matters it now whether the multitude has dragged his chariot, rending the air with idolizing acclamations, or howled like wolves on his track, as he fled by night from the fury of those he had wasted his vigor to serve. What avails it that broad lands have rewarded his toil, or that all has, at the last moment, been stricken from his grasp? Ask not whether he brings into retirement the wealth of the Indies, or the poverty of a bankrupt—whether his couch be of down or rushes—his dwelling a hut or a mansion. He has lived to little purpose, indeed, if he has not long since realized that wealth and renown are not the true ends of exertion, nor their absence the conclusive proof of ill-fortune. Whoever seeks to know if his career has been prosperous and brightening from its outset to its close—if the evening of his days shall be genial and blissful—should not ask for broad acres, or towering edifices, or laden coffers. Perverted old age may grasp these with the unyielding clutch of insanity; but they add to his cares and anxieties, not to his enjoyments. Ask, rather, has he mastered and harmonized his erring passions? Has he lived a True Life?

A True Life—of how many lives does each hour knell the conclusion! and how few of them are true ones! The poor child of shame and sin and crime, who terminates her earthly being in the clouded morning of her scarce budded, yet blighted existence—the desperate felon whose blood is shed by the community, as the dread penalty of its violated law—the miserable debauchee, who totters down to his loathsome grave in the spring-time of his years, by the fulness of his festering iniquities—these the world valiantly affirms, have not lived true lives! Fearless and righteous world! how profound, how discriminating are thy judgments! But the base idolater of self, who devotes all his moments, his energies, his thoughts, to schemes which begin and end in personal advantage—the grasper of gold, and lands, and tenements—the devotee of pleasure—the man of ignoble and sinister ambition—the woman of frivolty, extravagance, and fashion—the idler, the gambler, the voluptuary—on all these and their myriad compeers, while borne on the crest of the advancing billow, how gentle is the reproof, how charitable the judgment of the world! Nay is not even our dead christianity, which picks its way so daintily, cautiously, and inoffensively—which regards with gentle rebuke, and is regarded with amiable toleration by some of the foremost vices of the times; is it not too often oblivious of its paramount duty to teach men how to live worthily and nobly? Are there not thousands to whom its inculcations, so far as duties to man are concerned, are substantially negative in their character?—who are fortified by its teachings, in the belief that to do good is a casualty, and not a frame of being—who are taught by it to feed the hungry and clothe the naked, when they thrust themselves upon the charity of portly affluence, but as an irksome duty, for which they should be rewarded, rather than a blessed privilege, for which they should be profoundly grateful? Of the millions now weekly listening to the ministrations of the Christian pulpit, how many are clearly, vividly impressed with the great truth, that each in his own sphere, should live for mankind, as Christ did for the redemption, instruction and exaltation of the race—and that the power to do this in proper sphere, abides equally with the humblest as the highest? How many centuries more will be required to teach, even the religious world so called, the full meaning of the term CHRISTIAN!

A true life must be simple in all its elements. Animated by one grand and ennobling impulse, all lesser aspirations find their proper places in harmonious subservience. Simplicity in taste, in appetite, in habits of life with a corresponding indifference to worldly honors and aggrandizement, is the natural result of the predominance of a divine and unselfish idea. Under the guidance of such a sentiment, Virtue is not an effort, but a law of nature, like gravitation. It is Vice alone that seems unaccountable—monstrous—well nigh ridiculous. Purity is felt to be as necessary to the mind, as health to the body, and its absence alike, the inevitable source of pain.

A true life must be calm. A life imperfectly directed, is made wretched through distraction. We give up our youth to excitement, and wonder that a decrepit old age steals upon us so soon. We wear out our energies in strife for gold or fame, and then wonder alike at the cost and worthlessness of the mode. "Is not the life more than meat?" Ay, truly! but how few have practically, consistently, so regarded it? And little as it is regarded by the imperfectly virtuous, how much less by the vicious and the worldling? What a chaos of struggling emotions is exhibited by the lives of the multitude? How like to the wars of the infuriated anamalculæ in a magnified drop of water, is the strife constantly waged in each little mind! How Sloth is jostled by gluttony, and Pride, wrestled with by avarice, and Ostentation bearded by Meanness! The soul which is not large enough for the indwelling of one virtue, affords lodgment and scope and arena for a hundred vices. But their welfare can not be indulged with impunity.

A true life must be genial and joyous. Tell me not, pale anchorite, of your ceaseless vigils, your fastings, your scourgings. These are fit offerings to Moloch, not to our Father. The man who is not happy in the path he has chosen, may be very sure he has chosen amiss, or is self-deceived. But not merely happier—he should be kinder, gentler, and more elastic in spirits, as well as firmer and truer. "I love God and little children," says a German poet. The good are ever attracted and happier by the presence of the innocent and lovely. And he who finds his religion adverse to, or a restraint upon, the truly innocent pleasures and gayeties of life, so that the latter do not interfere with and jar upon its sublimer objects, may well doubt whether he has indeed "learned Jesus."

* * *

REFLECTIONS.—There are a thousand things in this world to afflict and sadden, but oh, how many that are beautiful and good. The world teems with beauty—with objects which gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape, the approach of disease and death, of misfortune, the sundering of earthly ties, and canker-work of grief; but a vast majority of the evils which beset us, might be avoided. The curse of intemperance, interwoven as it is, with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the records of its progress, nothing to shield it from the heartiest execrations of the human race. It should not exist—it must not. Do away with this—let wars come to an end, and let friendship, charity, love, purity and kindness, mark the intercourse between man and man. We are too selfish—as if the world was made for us alone. How much happier should we be were we to labor more earnestly to promote each others good. God has blessed us with a home which is not all dark. There is sunshine everywhere—in the sky; upon the earth: there would be in most hearts if we look around us. The storm dies away, and a bright sun shines out. Summer drops her tinted curtain upon the earth, which is very beautiful, even when Autumn breathes her changing breath upon it. God reigns in Heaven. Murmur not at a being so bountiful, and we can live happier than we do.

The Ark.

ALEX. E. GLENN, Editor.

GRAND LODGE OF OHIO.

A semi-annual session of this body was held at Cincinnati on the 18th of July, adjourning at noon the next day. On account of the prevalence of the cholera in that city, we did not attend; and we have not heard that any P. G. from beyond the limits of Cincinnati, was in attendance. It was very generally supposed that no business of consequence would be transacted, as requests had been made by members in various parts of the State, for an adjourned meeting the latter part of October, when in all likelihood it would be more healthy, and P.G's. and Representatives would not run any risk in visiting that city. But contrary to this very reasonable expectation, as we believe, a session was held, and we understand all the business disposed of, nominations made, and the Grand Lodge adjourned until the third Wednesday in January next. We dislike this proceeding and think it ill-advised. Last January, the largest number of members ever convened, met in Grand Lodge—most of them were Representatives, elected for a year. Many of them introduced important measures which were laid over until the next session. They expected to be present when these came up for final action, but were prevented from attending the session by the prevalence of an epidemic at the seat of the Grand Lodge. They requested that the G.L. might be adjourned until a later month, to afford them an opportunity to participate in the disposition of measures proposed by themselves, in which they were greatly interested. They had a *right* to expect it would be granted them. Constituting as the country members do the large majority, they had a *right* to have their request granted. It has been denied them, and by the adjournment until next January, they are cut off from attending but the one session, as their terms now expire. We say we think the refusal to adjourn until October, was wrong. Much of the business before the G.L. ought to have been disposed of in full session, when all parts of the State would have been represented, and all interests consulted, and when those who introduced measures could have had a voice in disposing of them. Many questions pending in the G.L. were of too momentous a character, in our judgment, to be disposed of by a mere quorum, and that quorum representing but one section of the State.

It is very probable, and present appearances indicate it, that in the month of October, the epidemic will have disappeared from Cincinnati. The latest reports show it is ceasing. October is a pleasant month to travel. A good attendance of members would have been secured. The important business of the session—the amendments to the Constitution, and a revision of the uniform Constitution for subordinates, (this latter a most necessary measure, and for want of which many Lodges are laboring under great disadvantages,) would have been considered and disposed of; the views of the different members compared, conflicting interests reconciled, and the harmony of the whole jurisdiction promoted. And these measures should all have been disposed of before the next annual meeting, as well as in a full meeting. As it is now, the next session will be composed of new members, and proceedings must commence anew; and those who introduced measures are deprived of a voice in their consideration. Our judgment is that the proceedings will meet with great disapprobation; and we regret it. At a time when we had the prospect of the most profound harmony and good feeling in our jurisdiction, we regret to see anything done to interrupt its progress in the slightest degree.

Our information of the proceedings is but partial, and we cannot wait for a full sketch, as it is time The Ark was sent to press. We understand all the amendments to the G.L. Constitution, were considered, and all laid on the table or rejected, except the one dispensing with the official visits of the Grand Master. Why *this one* was adopted we are at a loss to conceive. We state the fact, and our position forbids comment or remark here. It may we well, however, to submit the questions, whether a few residing in one extreme section of the State understand the interests and wants of the Order, as well as the P.G's. representing the entire body of subordinates? and what was it that demanded these visits to be arrested after over one-half the Lodges have been visited?

We learn that several Charters were granted, and among them for Lodges at Batavia, Addison, Utica, West Union, Defiance, Harrison and Springdale. A number of petitions were laid on the table or rejected, and several received after the adjournment. Others were not forwarded, supposing there would be an adjourned meeting during the fall.

We also learn that the proceedings were ordered to be printed; so that in the fulness of time we shall all be able to learn how other matters were disposed of at this session.

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INDIANA.

We are indebted to the Indiana State Sentinel of July 19th, for the following sketch of the proceedings of the Grand Bodies of that State at their sessions the past month: The Grand Encampment and Grand Lodge of Indiana, have been in session in this city during the present week. The following is a list of the officers elect for the ensuing term of one year for each respectively, to wit:

Officers of the Grand Encampment.

Isaac H. Taylor, M.W. Grand Patriarch.
William Robson, M.E. Grand High Priest.
James Gibson, R.W. Grand Senior Warden.
John Lilly, R.W. Grand Junior Warden.
Willis W. Wright, R.W. Grand Scribe.
E. Hedderly, R.W. Grand Treasurer.
Joseph Little, W. Grand Sentinel.
Schuyler Colfax, R.W. Grand Rep. G.L.U.S.

Officers of the Grand Lodge.

Job B. Eldridge, M.W. Grand Master.
Oliver Dufour, R.W. Deputy Grand Master.
Joseph L. Silcox, R.W. Grand Warden.
Lazarus Noble, R.W. Grand Secretary.
Jacob B. McChesney, R.W. Grand Treasurer.
Jacob P. Chapman and George Brown, R.W. Grand Representatives in the G.L.U.S.

On Thursday, in the afternoon, a public celebration took place, according to previous arrangements. At two o'clock the members of the Order, several hundred in number, and from all parts of the State, Cincinnati, &c., assembled at their Hall, from whence they marched thro' several of the principal streets, (headed by the Indianapolis German Band) to the Second Presbyterian Church, where, after appropriate preliminary exercises, an address was delivered by S. Colfax, Esq. The address commanded the marked attention of the large audience of ladies and gentlemen present. Merely to say that Mr. Colfax did himself credit and gave satisfaction to the Order, would be too common-place. He did more. He sketched the picture of the beauty, the utility, and the harmony of Odd Fellowship with a master's hand; and he answered and exposed the objections usually made to the Order in such a happy and effectual manner as to carry conviction to the understanding of his auditors.

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GRAND ENCAMPMENT OF OHIO.

The annual session of this body was held at Cincinnati, on Saturday, the 21st of July. Apart from the election of officers, very little business of importance was transacted. The officers elected are

Richard Williams, M.W. Grand Patriarch.
John Sherlock, M.E. Grand High Priest.
William Chidsey, Grand Senior Warden.
S. S. Sanders, Grand Junior Warden.
Albert G. Day, Grand Treasurer.
Timothy Kibby, Grand Scribe.
H. N. Clark, Grand Representative to G.L. U.S. for two years.

At the election in April last, it will be remembered Thomas Spooner was elected to the G.L.U.S. to fill a vacancy. All the above are residents of Cincinnati except Bro. Williams, who resides at Tiffin.

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Celebrations.—Coshocton Lodge, No. 44, will celebrate the fourth anniversary of its institution, on Thursday, the 2d of August, by procession and address. Bro. N. A. Guille, of Zanesville, is to deliver the address.

Ringgold Lodge, No. 90, at Greenfield Highland county, is to have a procession and address on Wednesday, the 22d of August.

Amity Lodge, No. 124, at Salem, Columbiana county, is to have a procession and address, on Tuesday, the 21st of August.

Rev. Bro. S. L. Adams has been invited to deliver the address at both the latter places.

TENNESSEE.

We are indebted to the kind attention of a member of the Grand Encampment of Tennessee, for a list of the officers of that body, elected last month, which we append. He states that in consequence of the cholera having been severe in Nashville, there was a thin attendance. There are now fourteen Encampments in the State. Peace and harmony pervaded all the proceedings.

Officers of the Grand Encampment.

Geo. W. Wilson, M.W. Grand Patriarch.
Robert Starke, M.E. Grand High Priest.
Oscar F. Prescott, R.W. G. Senior Warden.
J. Freeman, R.W. Grand Junior Warden.
Elijah Morton, R.W. Grand Scribe.
John Coltart, R.W. Grand Treasurer.
Elijah Morton, R.W. Grand Representative to the G.L.U.S.
James G. Shaw, Grand Sentinel.

The Grand Lodge of Tennessee elected the following officers on the 15th of July:

W. S. Howard, M.W. Grand Master.
W. M. Blackmore, R.W. D. Grand Master.
L. E. Mitchell, R.W. Grand Warden.
Elijah Morton, R.W. Grand Secretary.
J. Coltart, R.W. Grand Treasurer.
G. W. Wilson, R.W. Grand Representative.
J. Flowers, W. Grand Marshal.
C. L. Bennett, W. Grand Conductor.
J. C. Ross, W. Grand Chaplain.
—— Hargrove, W. Grand Guardian.

Will Bro. Morton favor us with the proceedings of the Grand Lodge and Grand Encampment of Tennessee, as soon as printed? We have a good subscription to The Ark in that State, and desire to give the Order there any useful or interesting information concerning their proceedings.

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ODD FELLOWSHIP AT THE SOUTH.

In no portion of our country perhaps are the principles of our institution so well and so strongly tested as in the Southern States, but particularly in the Valley of the Mississippi. Among the vast multitudes who continually throng that great thoroughfare, there are a great many Odd Fellows, and these are as liable to the diseases, accidents and mishaps, constantly occurring, as other people; yet who among them all has failed to obtain kind attention and assistance, when he stood in need, and made himself known. We venture to say no such case has ever occurred. Thousands can bear testimony to the kindness, devotion, and benevolence of Southern Odd Fellows. Volumes could be printed, giving instances where the sick, the destitute, the stranger in a strange land, have been cared for, and by kind nursing, raised from a sick bed, and furnished with means to join their families, who otherwise might, and no doubt would have found a grave in an unknown spot, without a stone to mark it, on the banks of the Mississippi. Those who have been summoned to another world, have received respectful sepulture, attended by those who, though strangers, yet regarded their deceased fellow as a Brother.

At New Orleans the Order is always more or less engaged in attendance on the sick, and they have elicited warm praise by their active exertions for the sick and suffering in their afflicted city. They spare no efforts and fear no danger, in their work of self-denial and benevolence. Such conduct reflects credit upon human nature. It is more glorious by far than the victories and laurels of the battle field.

A Brother writing from Baton Rouge, says "the Order in this country is increasing rapidly, and I do not believe there can be any place where there is more good done by the Order in relieving the distressed, for few countries there are that is so filled with a floating population—many meeting with misfortunes, suddenly falling sick in a strange land, far from family and home, with no kind relative to solace them in their distress, or minister to their wants. But I know that many a lonely sufferer has found a Brother here, and they have been comforted and relieved by the Order; and the hearts and homes of many have been made glad by the timely aid and attentions of the good Odd Fellows. I firmly believe there is no institution on earth, of human origin, that is nearer right or doing more good in relieving the ills of life than our loved institution, the I.O.O.F."

Such is Odd Fellowship in the Mississippi valley.

VISITING LODGES.

There is but one mode of obtaining admission into Lodges under the jurisdiction of the Grand Lodge of the United States, on a visiting Card. It is the same in Maine that it is in Florida—the same in New York as in Iowa, Ohio, or Louisiana—in all States it is alike. The process is plain and simple, and any one who can read, can understand it. The whole ceremony may be found on pages 37 and 38 of the Digest; and this law should never be departed from in a single instance. No good Odd Fellow should present himself for admission unless he is fully prepared to undergo the necessary examination on a legal unexpired Card; and if a Brother lacks any of the requirements of the law he should at once withdraw. The fault is his own—no one else's, and he is himself to blame, not the Lodge he wishes to visit. The language of section 4, on page 38 of the Digest, is pointed and explicit, and a Lodge violating it should be held to strict accountability.

Representatives in the G.L.U.S., and elective officers of Grand Lodges and Grand Encampments may introduce visitors; but in no other way can a visitor obtain admittance unless he undergoes a regular examination on his Card.

Notwithstanding this law is so very plain, we are satisfied it is often violated and disregarded, and by those who know better. There is a Lodge in the city of New York, (Merchant's, No. 150,) which, if we are to judge from what we hear, is weekly in the habit of admitting visitors without the semblance of an examination. We know it has been the case. We know that entire strangers in the city, without card or P. W., have been urged to visit, and been admitted into that Lodge. Members from Ohio have been so admitted. Now, so far as that Lodge, or other Lodges are concerned in thus violating law, perhaps matters not to us, only so far as the evil and pernicious example is concerned. It creates difficulties in our State, as our Brothers return home and in their own Lodges cite the examples and precedents of New York city Lodges, and thus, without intending any wrong, are led astray, and violate a plain, a very important and useful law. No Brother ought to countenance a Lodge so reckless, so regardless of law, and we trust Brothers from Ohio visiting New York will never attempt to visit a Lodge without undergoing a regular examination on Card, or being introduced in the mode already pointed out.

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FUNERAL REGALIA AND BADGE OF MOURNING.

The question is frequently asked what constitutes the regalia to be worn at funerals of deceased Brothers. We answer by copying from the Digest of the Laws of the G.L. of the U.S. the following, describing such regalia, and also the proper badge of mourning. (See Digest, page 30, secs. 15 and 16:)

The regalia to be worn by all brothers attending the funeral of a deceased brother is as follows:—A black crape rosette, having a centre of the color of the highest degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an officer or past officer,) the jewel or jewels, which as such he may be entitled to wear.

The ordinary mourning badge to be worn by brothers, in memory of a deceased brother, is a strip of black crape passed through one button hole of the left lapel of the coat, and tied with a narrow ribbon of the color of the highest degree to which the wearer has attained.

In addition to the foregoing, we may add that the G.L. of the U.S. at its last session, adopted the following resolution:

Resolved, That the regalia prescribed by the Order as Odd Fellow's regalia, may be worn instead of, or in connection with the funeral regalia prescribed by the laws of the Grand Lodge of the United States, as the respective State Grand Lodges and Grand Encampments may determine.

The Grand Lodge of Ohio not having taken any action in reference to this matter, it is reasonable to infer that it is left for her subordinates to act their pleasure as to what regalia shall be worn at funerals.

PAST GRANDS.

Passing the N.G's chair alone constitutes a Brother a Past Grand, and entitles him to a seat in the Grand Lodge, if recommended by his subordinate Lodge, and he is entitled to all the rights and privileges of other members in that body, if he has not filled any of the other chairs. To be eligible for Grand Master or Deputy Grand Master, it is necessary to have all the past official degrees. N.G's. and V. G's. of new Lodges are entitled to past degrees, without actual service; but in all other cases actual service in all the chairs is necessary in order to obtain the degrees. A P.G. is eligible to the office of D.D.G.M. without having all the past degrees. This is the law in Ohio, and we make this statement in The Ark at the request of some Brothers.

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To Correspondents.—An apology is perhaps due from us to some of our correspondents for neglecting their favors. There has not been any intentional slight on our part, but it has occurred from an oversight in the multiplicity of other engagements. We have an article or two on hand which will find a place in the September No.

The article sent us from Greene county, signed *The Wife of a Good Odd Fellow*, we cannot publish. The evils of which the writer complains are all visionary, and we doubt much if she would be pleased with her article, if she read it in print. We have looked it over carefully, but cannot understand the point. If she is really what she purports to be, the wife of a good Odd Fellow, we know her complaints are all groundless. The assertion, so often made, that women cannot keep a secret, in nine cases out of ten, is made jocosely. For ourself, we never make any such assertion, because we know there is no truth in it. As a general thing they keep secrets far better than the other sex.

We never pay any attention to communications sent us unless they are accompanied with the real name of the author. We do not wish any one to write for our magazine unless they have confidence in us that we will not reveal the authorship.

☞The Golden Rule denies that (under its present proprietorship) it has sent out agents to sell odes. The denial may go for what it is worth. We know that an agent for the Rule did offer to sell odes, and urged the N. G. of at least one Lodge to purchase them. It also denies that proscribed certificates of membership are advertised for sale in its columns. That may be true *now*, but long after the Winchester Certificate was *proscribed*, it was advertised for sale in the Golden Rule, by J. Winchester, and as late as April last. The Golden Rule will say they advertise this "simply as the private business of parties, *over which it has no control!*" So if some one shall issue the Digest, or Diplomas, or the Odes of the G.L.U.S.—or if some expelled member should publish our work, and reveal our secrets, the Golden Rule would be justified in advertising them for sale, as "the private business of parties!" Just so! and to make a dollar off some one it would do so!

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The Difference.—We have received a communication from a lady, signing herself the wife of a good Odd Fellow, complaining of the manner in which the institution oppresses her sex by refusing to entrust them with their secrets, &c. &c. We have also receiv- a letter from another lady, enclosing one dollar for The Ark, in which she expressess a great desire to see the principles of the Order promulgated, and its benefits and blessings extended and diffused all over the world.

◆

Plain Words.—We commend to the serious and earnest attention of the Brotherhood, an article in the present number, headed "*Plain Words to the Brotherhood.*" The plain, practical truths it contains are of vast importance, and should make a deep and lasting impression upon all. How earnestly do we hope the first part of this article may have an effect on those who owe us for The Ark, and to whom we have repeatedly made respectful and fraternal appeals, without the least effect!

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Grand Lodge Proceedings.—The Grand Secretaries of Missouri and Mississippi will please accept our sincere thanks for the proceedings of their Grand Lodges.

CORRESPONDENCE OF THE ARK.

FOURTH OF JULY AT PLYMOUTH.

Dear Bro. Glenn:—The celebration at Plymouth on the 4th passed off in happy style, and will long be remembered by those who participated in its festivities. On the evening of the 3d many of the brothers from a distance had arrived, and the hotels were filled. The day was ushered in by a national salute at sunrise. Soon, from all directions, were seen pouring in the members of the adjoining Lodges—some with the various emblems of the Order; many with a *pasteboard box* labelled "*Ribbons,*" "*Gents Silk Cravats,*" "*Worsted Hose,*" etc., but in reality containing their *Regalia,* thus neatly put up to avoid damage, while much the largest number of them each escorted one or more of the fair daughters of creation—a wife, a sister, a cousin, or some *dear* friend, who—though not admitted to the secret councils of Odd Fellows—came forth to bless with their smiles and presence those who are instrumental in the diffusion of the principles of Benevolence and Charity. The Mansfield Brothers had chartered a special train of cars, and were accompanied by a goodly number of Eve's fair daughters. The procession was very large, and formed at 10 o'clock, marched to a grove near town headed by the Mansfield Brass Band, "discoursing sweet music" to enliven the scene.

The address to the Throne of Grace by Rev. Bro. FREEMAN, of Sandusky City, was solemn and impressive. Bro. SAMUEL L. ADAMS, G. H.P., was then introduced and enchained the audience for nearly two hours with one of the best addresses I have ever listened to. He commenced with a brilliant and patriotic appeal to American freemen—alluding with great effect to the struggle of our infant Republic in '76 when our forefathers threw off the servile yoke of oppression and tyranny, and stood forth as freemen, determined to maintain their liberty by a willing sacrifice of all the ties that bound them to the mother country, and pledged their "sacred honors" to carry out their principles. He portrayed the progress of Art, Science, etc., in this happy country, all planted and nurtured by the spirit of *Liberty*.

After giving some brief statistics relative to the progress of the Order of Odd Fellowship in our land, he proceeded to review some of the prominent objections made by our opponents. Here he was well prepared to meet those foes of humanity, and scattered their arguments to the winds, proving to every candid mind the fallacy of their position. His appeal to the members of the Order was earnest and affecting, bidding them "go on" in the good work, and not falter; and by proper and respectful obedience to the laws of their country and civil society, convince the world that virtue is a cardinal point in the great compass of Odd Fellowship.

It was a sound, practical address, with many eloquent and touching passages, calculated to do good to the cause. After the address, the procession marched to an orchard, where in the cool shade, dinner had been prepared under the control of Bro. WEBBER, who *caters* well on such an occasion. The tables (one of which was filled with ladies) were large, and well covered with the good things of the land.

All passed off pleasantly—no accidents—nothing to mar the hilarity of those who participated; and when next the Odd Fellows of Plymouth get up another entertainment, "may I be there to see!" W.

CHARLESTON, VA.—We have a very fine Lodge in our place—Kanawha Lodge, No. 73, numbering about fifty. We opened in the latter part of December last. We could have had a great many more, but very probably not of the right stripe; so we did not spare the black balls, which, by the by, I think is a very good plan, as our Brothers from Wheeling advised us. W.A.W.

OXFORD, OHIO.—Our Lodge has not grown rapidly, but we are in a healthy condition, and will ultimately realize our anticipations. The names of our elective officers for the present term are John P. Clough, NG; W. C. McClain, VG; Daniel Brooks, Sec'y; Isaac Harmon, Treas. W.T.S.

HILLSBORO', ILL.—Our Lodge is going ahead as well as could be wished or expected, as we have adopted the rule that a few good members are better than a large Lodge of poor members. Our officers are Wm. K. Jackson, NG; H. Brown, VG; Geo. J. Brooks, Sec'y; Rev. A. A. Tremper, Treas. W.K.J.

HUNTSVILLE, ALA.—Madison Lodge, No. 25, located at this place, is in a flourishing condition. The following are the officers for the present term: N. B. Roberts, NG; P. T. Manning, VG; Joseph J. Pitman, Treasurer; James H. Ware, Secretary; and Thomas W. Smith, P.G. S.A.

Mercer, Pa., July 14, 1849.

Bro. Glenn—On Thursday, the 5th inst., I had the pleasure of instituting Lacon Lodge, No. 349, at Clarksville, in this county, assisted by N.G's. Curtis of Sharon and Hunter of Mercer, and P.G's. Lowry and Bell, to whom I am much indebted for their valuable assistance. I am also under renewed obligations to P.G. Breaden of Youngstown, in your State, for his presence and assistance on the occasion. Bro. B. is a resident of this county, but a member of the Lodge in Youngstown, and a better man or better Odd Fellow it has never been my good fortune to meet. If he is a specimen of the Order in your State, no one will be surprised at your rapid increase. There were also a number of Brothers present from Mercer, Sharon and Greenville. Seven applications were received, and the applicants initiated, and two joined by card, which, with the seven petitioners, makes sixteen to commence with. The following are their officers for the present term: E. W. Woods, NG; Charles Nims, VG; Israel Garretson, Sec'y; A. Harsha, Ass't Sec'y; S. C. Simonton, Treas. Tuesday is their night of meeting.

On Wednesday, the 4th, the following officers were installed of Alhambra Lodge, No. 293, at Greenville: J. T. Ray, NG; David Garber, VG; Wm. L. Christy, Sec'y; N. Hildebrand, Ass't Sec'y; J. Cunningham, Treas.

The following are the officers of Mercer Lodge: J. K. Hunter, NG; Rob't C. Rankin, VG; N. W. Cunningham, Sec'y; D. B. Hays, Ass't Sec'y; John Sloss, Treas.

Bro. Wm. P. Reynolds, of New Castle, has been appointed D.D.G.M. for Lawrence county—a new county formed last winter out of Beaver and Mercer counties.

Yours fraternally,
Sam. Henderson, D.D.G.M.

Kanawha, Va.—Our Lodge was instituted on the 28th of December, 1848, by the name of Kanawha Lodge, No. 73, by five Brothers from Wheeling, Va., who kindly visited our place and opened our Lodge, for us, Brother P. G. Hamilton presiding. Ours was entirely a new Lodge, and to fill our chairs we were compelled to obtain a dispensation from the Grand Master of the State. We have been at work six months, continuing to prosper all the time; we now number fifty-two members, 49 contributing, 3 withdrawals, 28 scarlet members, the residue are principally of the initiatory degree. At our June elections, Bro. S. Patrick was elected NG; Alex. W. Quain, VG; W. F. Goshorn, Treasurer; D. H. Snyder, Sec'y; Jacob Goshorn, P. Sec'y; all of whom will fill the chairs with honor to Lodge and themselves; they have been regularly installed. We are at this time in a prosperous condition, and I trust may ever continue. D.H.E.

Richmond, Ind.—A word about Whitewater Lodge. We have been in existence about two years, and number rising fifty members, all good and true. Our officers for the ensuing term are W. S. Farquhar, NG; N. S. Leeds, VG; C. B. Bentley, Sec'y. W.S.F.

Avariciousness.—There are some men in this world of ours, who are extremely avaricious—always struggling for wealth and boundless possessions. Their hearts are completely closed against all the warm and tender sensibilities—they are never guilty of so heinous a sin as to give anything to the poor and needy. Benevolence is not virtue in their creed. They are completely wrapped up in self—they are always seeking for the almighty dollar—always working to gain more property, more lands add houses, and if they owned the whole world, they would want a few acres in the moon for a small field to raise vegetables in—they would rob heaven of its rich treasure—if they could make money out of the transaction!

MARRIED,

At Ravenna, Ohio, June 27, 1849, by Rev. S. Gregg, Dr. William Caine, of Ravenna Lodge, No. 65, to Miss Mary M. Harris daughter of Gen. S. D. Harris, all of Ravenna.

At Ravenna, July 8, 1849, by Rev. E. E. Atwater, Bro. Wolcott Chaffee, Jr., of Ravenna Lodge, No. 65, to Miss Jennett A. Judd, all of Ravenna.

At Cincinnati, Ohio, on the 17th of July, by Rev. E. P. Collins, Bro. Peter Zinn, Attorney at Law, to Miss Margaret Goodin, both of that city.

OBITUARY.

Died, at Dayton, on the 28th of June, of cholera, Bro. David S. Raymond, P.G. of Wayne Lodge, No. 10, aged 48 years.

At Dayton, on the 30th of June, of cholera, Bro. Ziba Crawford, N.G. of Montgomery Lodge, No. 5, aged 49 years, 4 months and 17 days.

At Dayton, on the 14th of July, of cholera, Bro. John B. Decker, V.G. of Montgomery Lodge, No. 5, aged 24 years.

At Dayton, on the 15th of July, of cholera, Bro. Joseph Hewes, P.G. of Montgomery Lodge, No. 5, aged 38 years.

At Cincinnati, on the 1st of July of cholera, Bro. O. G. DeGroff, of Franklin Lodge, No. 4, (formerly of Albany, N. Y.) in the 50th year of his age.

At Greggsville Landing, Illinois River, on the 16th of June, of cholera, Bro. Robert Moore, of Columbia Lodge, No. 21, Peoria, Ill.

THE ARK.

VOL. VI. SEPTEMBER, 1849. No. 9.

WOMAN.

BY P. G. THOMAS AUSTIN.

Whether woman possesses the same degree of intellectual power as man, shall not be our province here to discuss. It may be affirmed, however, and safely, that she is capable of acquiring a higher degree of education than generally falls to her lot to receive. Every branch of knowledge which can adorn or improve the human mind, is within the compass of her capability. It may be said also, that in the purest affections of the human soul, in the brightest dictates of humanity — integrity, benevolence, hospitality, gratitude, loyalty, eloquence and patriotism — she stands fully equal, and in many instances, from the nature of her sex, superior.

Without invading the province of the physiologist, it shall be again affirmed, that she possesses *essentially* the same intellectual faculties as man. The degree of power may be less vigorous, but many instances are on record, of females having accomplished vast intellectual operations, threaded their way thro' the most abstruse investigations of the mathematics, solved the deepest problems in the sciences of mental philosophy and political economy, and penetrated the awful depths of the illimitable universe.

In addition to such mental capability, every age of the world has afforded instances of woman stepping out, as it were, from the prescribed round of her duties which her sex had devolved upon her, and of having made a *mark* upon the era in which she has lived and acted. The circumstances of social disorder, revolution, or war, have been such as to demand energy, fortitude, wisdom, and almost superhuman courage. In such instances, amid the disjointed elements of a social system, the wild and tumultuous movements of infuriated mobs, or over and amid the rocking of nations, she has shot up through the moral gloom like a blazing meteor, guiding forth to new paths of safety and succor, cheering on the desponding, animating the faint heart with courage, leading on to victory; astonishing and dazzling the world by her fearlessness and fortitude, and by the brilliancy of her moral courage and power. Then, after accomplishing what duty and destiny required of her, quietly again resuming the duties of her sex: thereby showing the world of what she is capable, if circumstances permit, and occasions demand; and also putting to rest all discussions respecting the very great disparity of intellect and courage between the sexes.

But let disputation run ever so high, whether man be superior to woman in intellect and firmness or not, of this it shall be said, that his interests are equally hers. In the gains and possessions of life, she has the same at issue. She with him has winnings and losings, sorrows and joys. Her allegiance to the physical and moral laws of human existence is the same as his. And every ray of light that has ever streamed through the far-off spaces of the universe to animate and bless the human family of this earth, has woven circles of destiny to animate and bless her equally with him. Side by side, both are marching to the grave, and are alike finally accountable to the awful tribunal of God.

But superior to all discussion rises the fact, that she is as God made her —

> " . . . . Fair as morning star, with modesty
> Arrayed, with virtue, grace, and perfect love:"
> " . . . . Eloquent
> Of thoughts and comely words to worship God,
> And sing his praise — the giver of all good."

Although her interests and accountability may be the same as those of man, yet her duties and obligations run in a different channel. Her moral sensibilities are different, in degree, from his. She is a being of love and tenderness, confiding and open-hearted; born into the world to love and cheer him onward in his conflict with his destiny. But man is in possession of a nature more reserved, possesses perhaps a stronger judgment, certainly a physically stronger constitution, and a sterner purpose, and a harder heart. Hence the laws of nature decrees two distinct *spheres* of action, not antagonistical, but all attractive, mutually dependent, and absolutely necessary—the one to the other—to human comfort and permanent well-being. And where and when these relations are correctly understood, and properly carried out, she, like the moon revolving round the earth—may not be the primary planet, yet receiving her light and motion from the primary body—in queenly beauty serenely glides along her silent path, controlling the ebbings and flowings of the tides of life's moral ocean, and shedding upon all in return, within the circle of her attractive influence, a flood of refulgent glory.

In the workings out of the great chain of events of the moral world, she exercises the functions of an angel of mercy, constituting a counteracting current of good, to the opposite streams of evil which oftentimes threaten to ingulf the world in an ocean of moral blackness and despair.

There is no being so fitted, from her silent ministrations, and from her influence over the young, to arrest the tides of evil which surround us on every hand, threatening to bear us down upon a stream of moral death to the ocean of eternity. Nor is there any being so powerful in pulling down oppressive institutions, and rearing upon their ruins temples harmoniously beautiful, wherein shall dwell Friendship, Love and Truth.

Of the physical force of the world, woman possesses but little; but in its moral power she is almost omnipotent. Her beauty and sympathy have moved what physical force has failed to accomplish. Her tears and entreaties have accomplished far greater results in an hour, than the force of a terrific army—during a whole campaign—with all its appliances of sabre, bayonet, and cannon. The victories she achieves are moral; and she gains them by the *artillery* of the charms with which she is so plentifully endowed by nature.

Possessing finer sensibilities than man, the bright and beautiful offices of human benefaction, of administering succor to the distressed, sympathy to the suffering, and comfort to the broken-hearted, are hers to exercise. Heaven has been liberal in its favors in thus awarding to her the high prerogative of the almoner of its bounties.

It is this which makes her influence pre-eminently moral. And the fact is transcendently beautiful, that heaven should have associated its own bright attributes, and the highest moral forces, with human tenderness, gentleness, and loveliness.

There is no sounding the depth of her influence over the destinies of the human family, whether as a member of the social system, or in the several relations of sister, wife, or mother. In either relation she is the

"—————— choice of beings made!
Much praised, much blamed, much loved; but fairer far
Than aught beheld, than aught imagined else
Fairest, and dearer than all most dear;
Light of the darksome wilderness! to Time
As stars to night, whose eyes were spells that held
The passenger forgetful of his way,
Whose steps were majesty, whose words were song,
Whose smiles were hope, whose actions perfect grace,
Whose love the solace, glory, and delight
Of man, his boast, his riches, his renown;
When found, sufficient bliss! when lost, despair!"

In point of power over the rising generation, she is far greater than man. The tastes and dispositions of the young are of her forming. Ideas and inclinations are then imparted which control the whole life. Just in proportion to the impressions made upon the young and sensitive mind, so will be the character and moral principles of the next generation. There is no relation, and no name, so endearing to the heart of a child as that of mother. It carries with it every sympathetic attraction, and every idea and attribute of love. There is no word whose sound is fuller of affection; and none more potent in recalling to the mind the remembrance of bygone days, the sports of infancy, and the joyous hilarity of boyhood's sunny hours.

Many a man has been saved from ruin through the instruction he received from his mother. The hallowed touch of her hand in childhood has never been forgotten. The good impressions he then received never left him. They may sometimes have been out of sight; but some external object or thought has again brought them to his mind, and touched a chord within him, awakening all the finer sensibilities of his nature; and when he has been beset with the cares, the temptations, and the perplexities of life, then they have hovered over and around him like a guardian angel, and protected him from the evil influences with which he has been surrounded. And when time, with its resistless energies has frosted the head of threescore years and ten, then the mother's voice has still been heard in winning accents of love and tenderness.

Instances abound on every hand of hardened men having been deterred from the commission of crime, when about to perpetrate the very act, through this influence. When the villain has been steeled against every attribute of humanity, and no consideration drawn from time or eternity could seemingly reach him, the recollection of a mother's prayers and love when he was a child has proved successful, when all other recollections and considerations have failed.

"When I was a little child," said a good old man, "my mother used to bid me kneel down beside her, and place her hand on my head, while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back by a soft hand upon my head. When a young man, I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, *that same hand was upon my head*, and I was saved. I seemed to feel its pressure as in the days of my happy infancy; and sometimes there came with it a voice in my heart—a voice that must be obeyed—'Oh, do not this wickedness, my son, nor sin against thy God.'"

The following story is related of Abd-el-Kadir. His mother, previous to his departure for Bagdad, gave him forty dinars, telling him that was all his inheritance. With this gift, she made him promise *never to tell a lie*, and bade him farewell, exclaiming, "Go, my son, I consign you to God; we shall not meet until the day of judgment!"

Of what befel him afterwards shall be stated in his own beautiful words. He says:—

"I went on well, till I came near Hamandnai, when our kafilah was plundered by sixty horsemen. One fellow asked me what I had got.

"'Forty dinars,' said I, 'are sewed under my garments.'

"The fellow laughed, thinking, no doubt, I was joking with him.

"'What have you got?' said another.

"I gave him the same answer.

"When they were dividing the spoil, I was called to an eminence where the chief stood.

"'What property have you got, my little fellow?' said he.

"'I have told two of your people already,' I replied: 'I have forty dinars sewed in my garments.'

"He ordered them to be ripped open, and found my money.

"'And how came you,' said he in surprise, 'to declare so openly what had been so carefully concealed?'

"'Because,' I replied, 'I will not be false to my mother, to whom I have promised *I never will tell a lie!*'

"'Child,' said the robber, 'hast thou such a sense of duty to thy mother at thy years, and I am insensible at my age of the duty I owe to my God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance upon it.'

"He did so. His followers were all alike struck with the scene. 'You have been our leader in guilt,' said they to their chief, 'be the same in the path to virtue.' And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand."

The love of a mother for her children is perhaps greater, if possible, than that of children for the mother. When the harlots were brought before Solomon to settle the question to whom the living child in dispute belonged, he ordered a sword, that the child might be divided, one half given to one, and the other half to the other. Then the love of a mother rose above every consideration. "Oh, my lord, give her the living child, and in nowise slay it." "Give her the living child," said the king, "and in nowise slay it—she is the mother thereof."

Dear to the heart of every mother are the children of her affections. With them she rejoices, and with them she weeps. Her life is wrapped up in their very existence; for where her treasure is, there will her heart be also: and for this we love her.

No plumb-line of human knowledge ever sounded the depths of the agony occasioned by that jealous inhuman monster, Herod, slaying all the children of Bethlehem, and in all the coasts thereof, from two years old and under. Oh, what must have been the cruel sufferings of the female breast! Well was it described in prophetic language: "There a voice was heard, lamentation, and weeping, and great mourning." Frightfully true was the *response* to the awful prediction!

The love of a sister is that of an angel. No unholy desire mars its purity. It is silent as the shade, calm as the sky, and immeasurably deep. It is sacred. It knows no obligations, admits no equivalents, and tramples upon every selfish feeling. It is that of the purest affection. It harmonizes with all that is affectionate, charitable, and good. She is all kindness and gentleness. To a brother she is a friend, counsellor, companion, comforter, and guide.

During her vestal days, just as she is blooming into womanhood, woman exercises a more direct influence over the object of her affections than at any other period of her life. At all ages of the world, and among all civilized nations, minstrels and poets have extolled her beauty, and hymned her praise in poetry and song. At her feet the poor love-stricken swain falls a willing slave, and feels a happiness in such thraldom. She rules him as she will; sometimes favoring him with her smiles, and anon with neglect and cold-heartedness. To render himself a worthy object in her eyes, the youth will go to the end of the world, dare all, brave all, and peril all. To gain possession of her, there is no sacrifice that he will not make. To him she is a divinity worthy of his highest adoration. At her feet he kneels, and at her shrine he worships. In his eyes there is no being like her. Under the wooings of the muse, produced by love, he will write poetry in her praise, and serenade her beauty. Under such influence, he weaves garlands of flowers, culled from his own luxuriant imagination in the garden of love, to bedeck the brow of her in whom his whole soul is absorbed. Her favor is his life; her frown, death. The thought of another possessing her is unutterable anguish. She, quite early discovering her power, loves to use it, and oftentimes tortures the heart of the poor youth to test the strength of his affections; and sometimes from mere capriciousness, that she may not be too easily won. Gratified by the adoration she receives, the temptations to sport with his affections are too great to be resisted. Hence she does it. She is young, and knows that she is beautiful, and feels secure in her power, confident that at any moment she can bring him to her feet.

In her position as wife, woman sustains another—that of mother. Now she rises to a state of high responsibility, by the power which she possesses of exercising a controlling influence over the whole household.

The relation of wife is holy. It has the sanction of Heaven. Blot this relation from the world, universal disorder would sweep away art and science, civilization and refinement; the whole social system would speedily become deranged, and the frame-work of society disorganized, and man fall back again upon the barbarian ages; the human world, like a great stream of corruption—upon whose dark surface would rage the storm of brutal passion—would swell, and surge, and drive along, in an overwhelming torrent of every unholy desire.

Without entering into the discussion as to her right to exert the controlling power of the household, the statement is merely made as the existence of a vastly important fact—a living reality—that centres in her at once the keeping of human happiness and the arbitration of human destity.

In many cases, with the exception of intemperance, or some other vice on the part of the husband, the wife directly rules; in others, she indirectly governs him. In both instances he may seem to act independently, but he is only acting, although unconscious of the fact himself, under a direct or indirect influence from home. At times he may nerve his manhood to resist it; but by the force of some of those means of which nature has gifted her, the wife will in the end generally have her way.

Upon some points connected with his pecuniary interests, he may act as such interests shall direct; but even in these matters, his wits are sharpened, his energies doubled, and the tone of his mind strained to its highest tension, to place his wife and family in the highest possible position of the extent of his abilities. Their appearance and actual condition are but the reflection of his own energies, resources, and respectability.

In climbing the ladder of life, it is not the nature of woman to remain stationary at its foot. Her tastes are progressive; and no matter to what extent resources may increase, her *demands* are fully equal to them. The fear of not being able to fill the position which she may attain, never for a moment deters her from urging man on to making the effort to gain another step of the ladder of life's upward progress. And every step thus gained, she at once occupies as if born to that peculiar station, and generally fills it with credit to herself, and all with whom she may be connected.

These facts are so momentous, that it becomes the interest, yea, the duty of every individual, to see that sisters and daughters are properly educated, and their minds properly cultivated for the performance of the important part which they will have to sustain upon the stage in the great drama of human life.

Seeing so much will be in their keeping, it should be the *first* effort to educate them—if any difference—in preference to sons or brothers. The education of females, in some respects, may be of a different character; but the *effort* should be, to say the least, equally as strenuous in one case as the other. For upon the kind and degree of education females receive, when young, hang the important issues of human well-being. They will shortly fill the places of the mothers and wives of the present generation. Consequently it is of great moment what views and ideas they imbibe; for upon the impression and training they receive, so will they return to the world, with *interest,* the fruits thereof, and give back from their own breasts a reflected image of the false or the true, which shall *enrich* or *disease* them. Upon this point mainly depend the life, safety, prosperity, and perpetuity of our institutions; the weal or wo of the next generation, and of unborn millions throughout all coming time.

The affections of the wife for the man of her choice are undying, and withstand all the trials and afflictions of life. Neither summer's heat nor winter's cold, poverty, rags or disgrace, ever obliterate or destroy them. The vows of the altar, from a loving and confiding heart, are never forgotten. Even if disgrace mark him, she will rake up, from the smothered embers of his former good deeds, excuses to justify him in his untoward conduct. When all others desert him, she will remain true and faithful. His troubles are hers. If in distress, all her sympathies are aroused in his behalf. Any thing within the range of her possibility, she will encounter to sustain him.

> "Hath the world aught for me to fear,
> When death is on thy brow?
> The world! what means it?—*mine* is *here*—
> I will not leave thee now."

"Robert, Duke of Normandy, eldest son of William the Conqueror, having been wounded by a poisoned arrow, the physician declared nothing could save him but the venom being sucked from his wound by some one whose life must fall a sacrifice. Robert disdained to save his own life by hazarding that of another; but the noble Sibilla did this in his sleep, and died to save her husband."

"While Edward the first was in Palestine he received a wound from a poisoned arrow; and his life would have been inevitably lost had not Eleanor, generously disregarding all considerations of personal safety, preserved her husband by sucking the poison from the wound.

"Her noble disinterestedness was amply rewarded by the king's perfect restoration to health, while her own happily remained unimpaired by her affectionate action. In memory of this event, Edward erected crosses at every place where the hearse of his beloved Eleanor rested on its way from Lincolnshire to Westminister. Charing Cross, as it stood before the civil wars, was one of those beautiful gothic obelisks raised by this king to perpetuate the memory of conjugal affection."

The husband of the Baroness von der Wart had been one of those persons accused, unjustly as was afterwards proved, of being an accomplice with John of Swabia, in the assassination of the Emperor Albert. He was convicted and sentenced to be broken alive upon the wheel. When he was fastened upon it, the Baroness exhorted him to fortitude. She laid herself upon his trembling limbs, and stroked the hair from his face which the wind had blown over it. "Leave me, oh leave me," he exclaimed; why will you increase my sufferings by your presence?" "I will die with you," she replied; "'tis for that I come." The attempt was made to force her from the scaffold; but she threw her arms around it, and implored her own and her husband's death at the same time. Two men dragged her away. Tears flowed from the eyes of the executioner. "Noble lady, I can hold out no longer," he said in answer to her entreaties to be with her husband. "I am vanquished; your name shall be mentioned with glory among the saints in heaven, for this world will forget it. Be faithful unto death, and God will give you the crown of life."

One of the guard gave her a cloak to protect her from the cold of night; but she got upon the wheel, and spread it upon the naked and broken limbs of her husband.

As much as her husband had at first begged her not to increase his agonies by her presence, he now thanked her for not having left him. In her prayers he found consolation and refreshment.

A few hours before evening, he raised his head for the last time, and faintly murmured with love upon his dying lips, "*Oh, Gertrude, this is fidelity to death;*"—and then expired.

Let us take a survey of the face of the earth, and we shall see that in any of those nations where woman takes her proper rank as a member of the social system, and where her rights are respected, just in proportion that nation ranks high or low in the arts and sciences, and in the scale of civilization. But where she does not hold the rank to which she is entitled by nature, man is worse than the savage, for he does allow her her liberty, if he do not otherwise respect her. And in those countries where she is merely made an object of sensual pleasure, they lose the better half of their population; that portion of it whose tastes are superior, whose imaginations are more fertile and luxuriant, and whose fancies are more ideal—that world, all stoical as we may be, from whence arises many a living reality. Take away from her her legitimate influence, and life is divested of all primary social principle, and the world, to such as have enjoyed the privilege of her society, is a many-headed body with scarcely any soul. But in those nations where she occupies her natural position, the freedom of man is onward, and he takes his proper rank in the ascending scale of human progression and civilization.

It has been observed that women do not, or have not associated themselves with the cruelties which have desolated the earth. With but one or two exceptions, they have never united to support any system of atrocity. They are generally to be found on the side of liberty. Man owes Charlotte Corday a large debt of gratitude for ridding the world of that inhuman monster, Marat.

In Spain, woman fully proved, from her influence among the Moors, that she knew how to reign without obliging man to forget his duty.

The voice of woman brought back the Gauls to the renewal of the combat, when they had fled before their enemies.

Margarette, of Anjou, repaired the losses occasioned by the imbecility of her consort, Henry VI., recalled victory to his standards, and fought twelve pitched battles before she yielded to the rebels.

The reign of Queen Elizabeth was a brilliant spectacle. England was never more prosperous, nor did the arts and sciences flourish more vigorously than during her reign. And the Court of Great Britain, under her highly popular, good, and virtuous Queen Victoria, was never purer than at the present moment.

The salvation of thirty thousand men from the power of the Turks, was entirely owing to the generosity and sagacity of Catharine I. of Russia. The Turkish army of one hundred and fifty thousand strong had hemmed in the Russian army in a strait of the river Pruth, where it remained three days without provisions, and that too after a long and fatiguing march through sandy deserts.

Universal despair settled upon the Russian camp. The soldiers begged to be led to battle, preferring death or slavery, to starvation. In this emergency, Catharine rose superior to the moment, and proposed a plan that proved entirely successful. She rode through the ranks of the army, encouraging the poor soldiers, infusing into them new life and new hopes. Activity superseded lethargy, and courage despondency. The result was, the Turks *sold* the Russians a treaty of peace; and thus, by the instrumentality of one woman, thirty thousand men were saved from death; or what is worse, slavery.

During the French Revolution, the women displayed great presence of mind and courage. The horrors of that period forced them from their retirement. Amid fire and carnage did they endeavor to mitigate or suspend the infernal massacre which they could not prevent. And when all hope seemed to have fled forever from that unhappy country, it was the courage of woman that stemmed the frightful current of human gore, and rang the death-knell of that monster of a man — that scourge and extirpator of his species — Robespierre; overwhelmning him in the same stream of death that had swept thousands of innocent victims from the shores of time into the ocean of eternity.

During the Revolution of 1776, when the powers of despotism, with all the enginery of human slaughter, were arrayed in opposition to the principles of liberty, just dawning upon the world, many a mother harnessed her son for the strife, and sent him forth with her blessings upon his head, and her prayers for his and his country's safety, to take his part in the awful struggle for liberty, which lit up half a continent with the flames of war.

Thus we have seen that some of the greatest results have been accomplished by means which she has set in motion; that she has raised the standard of human rights, rung the tocsin of liberty, encouraged the faint-hearted, and cheered on the desponding in many a conflict; that she has turned the tide of war, and prevented the shedding of human blood; that she has perilled her own life to save those she loved, strengthened the weak and feeble, pitied the sufferer, and sympathized with the distressed. And also, that she trains the mind of the young, tones the sentiment of the present generation, constitutes the centre of nearly every household, and ornaments society by the beauty of her person and the brilliancy of her wit. Hence the great truth is manifest, that she is the primary element of moral force, and exercises the controlling power of the great social system, giving direction to the destiny of men and nations.

The mighty energies of the human mind, whether in its aspirations for freedom, or in its battles with moral evils, are directed by her secret influence: for on which side soever she lend her appproving smile, that side will preponderate in the great scale of human well-being.

The influence of woman will be felt. Look at the example and influence of only one virtuous woman! The attempt were useless to recount blessings resulting to the world from only one such instance. She is a blessing to all around her. She simplifies in her own person the social and moral codes of law, and reduces them to practice in her every-day walk and conversation. One such an instance, as far as regards human destiny, is all-powerful for good. Her children imbibe her principles, and transmit them in turn to their children, and thus a train of the happiest consequences are set in motion, that shall roll on through all generations.

Seeing then that she controls such great influence, what need there is that she exercise it in the proper direction! for no good work will succeed unless it have her approving smile and active co-operation. To her man looks for encouragement in his labors to benefit the human race. And, from her very organization, she is exactly fitted for such work, being wrought with finer sensibilities to feel and deeply sympathize with him in the trials and difficulties attending all moral movements, before he can advance in his labors of love. If she square her behavior to the obligations imposed upon her, good principles take root and flourish; if not, they fail.

In those great contests between Truth and Error, which have convulsed whole nations to their centre, she has moved the secret springs of their complicated machinery. Her movements have not been perhaps apparent; her physical organization has not fitted her to directly and openly act in the workings out of the vast problems; but silently, like the mainspring of a watch, she has moved the whole, and propelled them to their true and final solution.

Thus far the effort has been to speak of woman in her true character as such, in both her individual and collective capacity, and of the influence and moral power which she possesses, and indeed exercises. But now the fact must be admitted, that as great an instrument for good as she is and can become, yet by the perversion of the faculties and sensibilities which God has given her, she may become a commensurate instrument of evil. The higher her ability to do good in one direction, the greater her power to do evil in another. The brightest attributes of humanity—love, gentleness, tenderness, and sympathy—may be turned into hatred and malevolence, and become the more dangerous from the influence which they possess over man. The world has not been wanting in instances of her ability to do mischief. The imperial termagant Cleopatra, Delilah the Philistina, the daughter of Herodias, and the cruel Mary of England, are all proofs of the vast evil influence which woman has in her power to exert. In proportion to the whole race, such instances are rare, yet they are sufficient to prove her power for evil if she choose to exercise it; and that she has not used it to the extent of her power, only shows in brighter colors the natural goodness of her heart.

But that such instances occur at all should rouse the energies of every man in the world to prevent a repetition of those evils which have lit whole nations with war's lurid flame. And perhaps it may be said that some of the means to accomplish such a result, are to see that females are properly educated in the paths of virtue and truth, an education that shall instruct in the useful as well as the ornamental; and also to see that female labor be properly rewarded, and be of a kind suitable to the sex.

Indeed, it is wonderful that woman sustains the position she does, when we consider the low and degrading associations which surround many of them in their youth, the heavy tasks which thousands are necessitated to perform, and the number of hours of labor required to sustain a wretched existence.

In the manufacturing parts of Europe, the girl of tender years is obliged to labor from morning until night, and beaten if the strength of the tiny limb be not sufficient to support the task. The poor child is driven to the machine, there to see nothing but the material of its labor, know nothing but the will of a domineering task-master, and hear nothing but the eternal buzz of the wheels of the crushing enginery, that is blighting the soul, while it is destroying the body of the poor little sufferer, who is thus offered up, as a victim to competition and associated wealth, upon the altar of this great Moloch of oppression.

Thousands of little girls, of six or eight years of age, are sent from morning till night—the very age of the child when its education should commence, its tender feelings be properly trained, and its sympathies developed. But instead thereof, its faculties are benumbed, its intellect crushed, and its moral sensibilities deadened; and scarcely anything short of a miracle can prevent it growing up in ignorance, a thing of toil, a counterpart of the machine that had well nigh crushed its highest and brightest attributes. Still she is expected to become a woman of modesty and virtue; and if she fail in refinement and sensibility, she is considered an object fitted only for domestic servitude; and if she fall, she is discarded by Man, and shut out from the privileges and sympathies of her sex by Woman.

In every enlightened country of the world there are thousands of individual instances of bad females, who live a life of licentiousness and tumultuous passion. Shut out, as it were, from the great social system, they seem to have no moral sensibility, no character for virtue to sustain, and care but little for the estimation in which they are held by the world. Such females are not women. A bad woman is a paradox; there can be no such thing. She is a degraded female, an anomaly in the works of God, a disgrace to the character of man, a pestilential vessel upon the world's wide ocean, without anchor or compass, scattering around the taint of disease and death.

What the causes may have been which have reduced so many to this sad extremity, shall not here be discussed. It shall be affirmed, however, that those poor unfortunate creatures are more the victims of their confidence in man's integrity, and of the circumstances of ignorance, degradation, and poverty, resulting from ill-requited labor, than from any innate depravity of their nature and sex.

Nevertheless, for the thousands of individual instances of female depravity, yet woman, as woman, is all that is here claimed for her. To man she is a living reality, holding his destiny, for weal or wo, within her own hands. Of herself it may be said, she is more mindful of the feelings of others than of her own, yielding to the slightest opposition, and anon, when circumstances demand it, facing and enduring the fiercest storm. Her thoughts are oftentimes the bodyings forth of a region of flowers and fairies of an ideal world, where she hymns the wild metre of the spirits of the deep in the choral groves of the ocean; and then in higher and more beautiful realms, sings the songs of love with the spirits of the air.

In the world of realities she is the partner of man's life—sharing in his sorrows, and participating in his joys: his comfort in trouble, and his help in time of need: his attraction in social life, sunshine in adversity, and hope in the future: his best friend and counsellor, the chief pleasure of his short existence—his light in the dark wilderness, and harbor in the storm: the polar star of his movements, and the divinity of his worship: the mistress of his household, the recipient of his affections, his anxiety, solicitude, and care: the solace of his life, and his last, best, and truest friend in the hour of death. And when she has filled the circle of destiny, which the onward movements of the great chain of events of the moral world demanded of her, she is led unto living fountains of waters, where all tears are wiped away from her eyes, and adds one more spirit to the infinite number of seraphim that eternally worship before the Throne of God.

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CONFIDENCE.

Odd Fellowship is a highly social institution, being well calculated to bring out, in bold relief, the social qualities of man's warm and confiding spirit—to warm into life and vigor and energy, the gem of goodness, which God has implanted in his soul—to develope and spread abroad, in the world, the bright spirit of goodness, of friendship and love which begets confidence. It has a powerful tendency to promote and foster genuine friendship, and unbounded confidence among its numerous members. This is one of its most lovely and attractive features. It has a power of inspiring, in the breast of every true Odd Fellow, who is ever animated and cheered by its glorious teachings, a spirit of confidence, of trustfulness.

In an age like the present, when selfishness and individual gain seems to be the grand motive power of human actions, to a great extent, and where men in their constant and ever increasing struggles for riches and unlimited power, come continually in fearful collision with each other, it is extremely pleasant to reflect that a fraternity exists, in our midst, in which is inculcated the doctrine of confidence and fidelity—in which is given a free and full opportunity for the exercise of the pure and holy feelings of our finer nature, of the best and warmest impulses of the generous affections of our souls.

In the world at large, there is much deception—there is much distrustfulness, much lack of confidence, which is fatal to the spread and diffusion of the spirit of Friendship. There is much coldness and bitterness—the sympathies are blunted, and the heart is not allowed to swell up with emotions warm and up-gushing—the tender sensibilities are bound up and shackled with the iron chain of selfishness causing men to act toward those whom they call their most intimate friends, as if they were their enemies in disguise; or at least if not their enemies *now*, they may be in a very short time.

In the world, human nature is so deceptive, we scarcely know who are our friends.

But in the Lodge, and among Odd Fellows, we think we have reason to believe it is far different. At least if those who have been initiated into the rites and mysteries of Odd Fellowship, will only drink deep at its great fountain-head, of its pure spirit, and holy teachings—if they will only be governed by its principles, confidence will be established, and equality will exist, not only in name, but in spirit, among all the members of the Fraternity. Among Odd Fellows man meets his fellow-man as his equal, each and every one bound by solemn ties—all united in the indissoluble bonds of Friendship, Love and Truth; and all bound to support and protect each other, when misfortune lowers and sad disappointment throws its deep, dark shade around our pathway—here, in the sacred retreat of the Order, and here alone, can we feel perfectly secure in making known our wants, our trials and temptations, our sorrows and troubles, without the fear of exposure, or of derision and contempt.

Being bound together in our common brotherhood, and all acknowledging the same great and holy principles; and all aiming to attain a like pre-eminence, all engaged in the same great cause, and laboring to bring about the same glorious result, the welfare and happiness of all; we should, therefore, not forget to cultivate the kindest feelings towards all the brethren of the Order, let them come from what land they may, so long as they perform the duties of Odd Fellows. If we are always guided by the great principles of liberty and freedom, making the greatest good of the greatest number our constant aim, we certainly cannot fail of traveling on together in harmony and peace. By so doing we shall establish between each other perfect confidence; so that we shall not have the least hesitancy in making known our troubles and perplexities to the brethren, when it is necessary, believing that our appeal will not be in vain, and that our confidence will not be abused. Then,

"In union true, we'll oft renew
These holy, heavenly ties
And still pursue one noble view,
All selfish acts despise."

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To-morrow those that are now gay may be sad—those now walking the avenue of pleasure may be the subjects of sorrow—those on the mountain summit may be in the valley—that rosy cheek may have the lilly's hue—the strong may falter—death may have come.

THE COTTAGE BY THE LAKE,

Situated in the vicinity of Lexington, Ky.

BY MISS M. E. WILSON.

'T is very fair,
That Cottage by the Lake! Whoe'er hath trod
Like me its vine-clad porch, and looked upon
Its lattice with the narrow pane, where rose
And woodbine ever lov'd to lay their wealth
Of sweets, will not forget it soon.

Well do
I remember every quiet nook 'round
It, and every varied pathway.
There is the cooling grot, with its plain rock
Sides and roof, where the fern and the forget-
Me-not peep up from many a crevice.
The root-woven-seat is there; and the oak's
Unpolish'd trunk is a table rude for
The idler's book to rest on; and a spring
Sparkling up with its waters bright, stands near
Beside, as an oasis for the worn-
Out traveller. And I remember well
The little gravel'd walk which lead me first
Towards that fairy grot. It wound its way
Amid the birch, the fir, the pine, the yew
And cypress; and circl'd 'round the silv'ry
Lake, thence catching up the varied shells,
And laying them high upon its bosom,
Left them there to moan away their music
Sad, and give back from their roseate lips
The gleam of sunshine; then away, way it
Wander'd 'gain amid the bowers of rose
And citron; and where the lime and orange
Trees were waving, and the flowers bright from
Ev'ry clime gave out their fragrance.

And I
Remember the little garden with its
Gaudy tulip bright and hyacinthus
Pale; where oft I've counted o'er full many
A rose-bud and pansy fair, that scatter'd
Grew in every quiet nook. 'T was there
I listened to the song of the wild bird,
As far upon the breeze it swept in soft
Cadences. And there I stood beside the
Op'ning lily. 'T was of the yellow hue;
And its stamina had pollen full, rich
And bright, where the wild bee came to gather
A burdensome sweet upon its bright wings. I
Remember, alas! too well, the hours spent
In that garden bright; for then a young girl
Stood beside me. And she was beautiful
As summer's morn! Her cheek wore the rose's hue;
And her eyes had the brightness of midnight's
Star; and her voice was of the lute's sweetness.
Oh! methought I never knew a heart so
Free from sorrow. But, soon we part! She
To her distant home, where flowers cease not,
But blossom thro' the circling year. And I
Went back to solitude. But the parting
Gave each heart a grief. Scarce a moon had flown,
When tidings came. She grew pale, e'en statue-like,
And as cold, cold forever!

Dost wonder now
Why I love the Cottage by the Lake! 'T was
There I first met that young girl beautiful!
Her remembrance is blended with it still,
And hallows each quiet nook, each fairy
Pathway.

Maysville, Ky. [Lexington Atlas.

ORIGINAL.

A DEFENCE AND EXPOSITION
OF THE PRINCIPLES AND PRACTICES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

BY REV. BRO. S. L. ADAMS, P. G. H. P.

CHAPTER IX.

In our last we concluded a very brief and hasty view of the principles taught in a Subordinate Lodge of the Independent Order of Odd Fellows. In this we shall try to explain the practical utility of these beautifully organized principles—of this well organized and influential society.

It is too well understood to need an argument to prove it, that we cannot do much without money. All benevolent enterprises must be sustained by the use of money. Even that religion whose great teacher said "neither provide yourself with money or scrip," now requires large contributions from its pious and benevolent votaries in order to sustain its bold and noble undertakings for the relief of man's spiritual condition. It enters into the very incipient design of Odd Fellowship to give pecuniary relief in certain circumstances of suffering, to which our members may be exposed. We now propose to show in what manner money is obtained in our institution.

First, before any one can become a member of our Order, he must pay a certain amount as an initiation fee, varying in different States and Lodges, from five to twenty-five dollars. This constitutes the capital and a part of the resources of every Lodge. This capital is always in proportion to the liability. Suppose for illustration, the fee is ten dollars—then the funds of a Lodge increase in the ratio of ten dollars for every member. We will say that ordinarily the bills of mortality do not cover more than one-tenth of the population, in the most malignant epidemic; and in times of ordinary health only one thirty-third; and this includes children as well as adults; and it will be remembered that our liability is with reference to adults only. It will be a large estimate to say that one-third of the remaining population should be sick. It is also a fair estimate to say that those who are sick do not lie more than three weeks each on the average. According to this, let us sum up the bills and see if our little Lodges can stand in the day of trial. Let us look at the items.

Initiation fee for 20 members - -	$200
Two deaths, one-tenth of our members, funeral expenses - - - -	60
Two deaths of members wives - -	30
One-third of our members sick, each three weeks, at $3 per week - -	56
Total amount of benefits that might be required in time of a malignant epidemic, - - - - - -	$146

This shows that in a time of unusual sickness that a very feeble Lodge of only twenty members would not only be able to sustain itself *but would have fifty-four dollars* to spare! But least some contingencies should arise that the amounts above collected should be insufficient for our purposes of benevolence, we have five beautiful Degrees designed the better to instruct our members, and more deeply imbue them with the principles of the Order, for which we charge a fee, varying for the five Degrees from six and a half to fifteen dollars, according to the laws and regulations of the different States. The fees for Degrees will average twelve dollars. Also, that one-half of our members receive them. This then gives to each Lodge of twenty members (on an average) one hundred and twenty dollars from this source. But then least this should be insufficient, we have made other arrangements to secure ample means to pay all the benefits we propose. Each brother is required to pay into the treasury of his Lodge the sum of from four to eight dollars annually, but most generally four, so that the average would be about five dollars. This would give to a Lodge of twenty members another hundred dollars. Now let us look to the items once more and see how they stand:

First, then, we have for initiation fees,	$200
Second, for Degree fees, - - -	120
Third, for dues, - - - - -	100
Total - - - - -	$420
Then deduct benefits paid in a malignant epidemic, - - - -	146
	$274

So then we have *two hundred and seventy-four dollars* for incidental expenses, for widows and orphans, for stranger brothers in distress, and for charity.

But suppose that all human calculation should fail, and that some *extraordinary* circumstances should affect the health and life of a single weak Lodge, and it should be unable to meet its liabilities. We have a remedy for this. Let the unfortunate sister make known her distress to the parent, the Grand Lodge, and relief would be obtained at once. But suppose the calamity should even exceed the powers of the parent body, application is made to the sister Lodges, and then relief is at once obtained. But suppose some awful calamity befals our beloved brotherhood, not contemplated by our laws, what could be done for relief? The answer is at hand: Remember Pittsburgh. An awful conflagration laid a large portion of the city in ruins, in which time of need the Lodges and brethren all over the land were called upon, and the result was that our Pittsburgh brethren were not only made whole, but there was something over which was benevolently applied. By this any one can see that the manner of obtaining money to carry out our benevolent designs is not only practicable, but truly efficient—that there can be no failure.

The next feature of relief which this Order secures to its members, is good and competent nurses in time of sickness, and decent, solemn and respectful sepulture after death. In connection with this I will show the manner of applying the money to the cases where it is needed. In the first place, in order that we may not fail to do all the good we can to our afflicted brothers, our laws require that if a brother falls sick, he shall immediately let his Noble Grand know that he is sick. It then becomes his duty to see the Secretary of the Lodge, whose duty it then becomes to notify two members for each night that the brother may continue sick. Then it is their duty to watch with him, or procure substitutes. It is also made the duty of the Noble Grand to visit him within the twenty-four hours next succeeding the time of receiving the notice, and see that he wants nothing. It is also his duty to call on the Treasurer, whose duty it is to pay the Noble Grand the sum of one week's "benefits," which is carried by the Noble Grand and put in the hands of the sick brother. And thus from week to week, from day to day, does the Noble Grand, the Secretary, the Treasurer, and brothers do their duty until our brother is again well; or if developments show that his sickness is to terminate in death, the interest of the members increase, and the whole Lodge, by common consent, is on the alert for duty. At last, the sad announcement is made—our Brother is dead! Then another field of duty opens. The common offices due to the dead are performed by brothers with solemn feelings and tearful eyes, for as they look upon that loved form "now cold and dead," they see the lively emblem of man's mortality, and they see what they are sure to be, and what they may soon become. They remember how they used to greet him in the Lodge, that regarded him as of their family. But now, alas! the warm heart that beat for others woes, and held a pure sympathy for others sorrows, is now still in his bosom, and all that remains of him on earth is the sad memorial of man's mortality. Let us contemplate the scene! Should it not humble human pride—should it not awake the soul to a just sense of its responsibility to God, of duty to itself! O! brethren, let us ponder well the solemn admonition it affords! This done, the Noble Grand calls upon the afflicted family, and ascertains whether it is consistent with their will that our deceased brother should be buried by the members of the Order in the impressive obsequies of Odd Fellowship. Consent obtained, the brethren are called together at the appointed hour. In the mean time, a shroud, a coffin, a grave, have been prepared. Then solemnly we follow our brother to his grave, and consign him to the house appointed for all living, forgeting his faults and cheerishing a fond remembrance of his virtues, that we may imitate them. Now all that we can do for our brother is done; but our duty is not yet done. The widow and orphan are our legacy. The Noble Grand then goes with the prescribed "funeral benefit," and pays it to the widow or friends. Thus do our laws provide, and the virtuous influence of our principles secure relief to our distressed brethren. I ask, then, is there practical utility in our institution as well as a beautiful theory?

The next thing requisite to determine the practical character of Odd Fellowship, is to ascertain its practical results. What has it done? To attempt a notice of its results for all the years of its whole existence would be tedious. But we may look with profit upon its doings for the last ten years, as the statistics show some very important facts and figures:

Year.	No. of Members.	Am't of Relief.
1838	7,000	$5,000
1839	10,000	6,000
1840	13,000	9,000
1841	18,000	20,000
1842	24,000	50,000
1843	30,000	75,000
1844	40,000	90,000
1845	62,000	140,000
1846	100,000	167,000
1847	120,000	352,000

I have given the above in round numbers, but it will show the fact substantially. It will be seen that in the ten years above the Order paid in relief *nine hundred and fourteen thousand dollars!* So feeble were the pulsations of the Independent Order of Odd Fellows that so recently as 1838 it only paid five thousand dollars in relief; but in ten years after it has grown so rapidly that it pays for relief the astonishing amount of *three hundred and fifty-two thousand dollars!* Another interesting fact that these statistics show is the increased ratio of relief in proportion to our membership. To illustrate, in 1838 we had seven thousand members, and paid only five thousand dollars in relief—less than one dollar to the member, being sixty-three and one-fourth cents to the member; but in 1847, with a membership of one hundred and twenty thousand, we pay the amount of three hundred and fifty-two thousand dollars; or two dollars and ninety-three and one-third cents to the member; showing the increase of usefulness over the increase of membership to be *four hundred and sixty-six per cent.*

But let us see how this money has been bestowed, and see what an amount of relief it must have given. In the year 1847, there were sixteen thousand seven hundred sick brothers relieved. There were also over nine hundred brothers buried. There were also fourteen hundred and seventy-six widows relieved as well as six hundred orphans, making an aggregate of seventeen thousand and seven hundred and seventy-six persons who received direct relief from the funds of the Independent Order of Odd Fellows. I ask now in conclusion if the fact that we paid in one single year the enormous sum of three hundred and fifty-two thousand dollars, should not hide in us a multitude of objections even if they were well grounded? And I ask if we, my brethren, of the Independent Order, have not great reason for self-congratulation in view of what we have done for our suffering brothers, and their little ones. And a wise God can only tell how much more we might have done but for a foolish and prejudiced opposition on the part of those who profess to be the friends of mankind; who say to us, we are better than thou!—among you is no place for a christian, and such like balderdash!

Dear reader, my task is well-nigh finished. I have only to take leave of you and I am done. For nine months in succession I have sent forth a chapter in The Ark. "If I have done well and as is fitting the story, it is what I desired; but if slenderly and meanly it is all that I could attain unto." Go back now, reader, and read my chapters over in connection, and you will perhaps be able to see points in them that they did not present when read singly.

To my friends who have so often written to me for copies of my speeches which I have delivered in different parts of the State, for publication, I would say, if you wish to preserve my arguments in favor of Odd Fellowship, just send your dollar to Bro. Glenn for volume six of The Ark and Odd Fellow's Western Monthly Magazine, and you will find the sum and substance of the whole of my speeches compiled "for the good of the Order," with ten times as much more useful and very interesting matter.

I commenced this task with great trepidation, and have pursued it with a great many misgivings; but one thing consoles me, even if I have signally failed, and that is that I did not rush into the field unbidden. So, Farewell—Farewell!

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QUARRELS.—One of the most easy, the most common, most perfectly foolish things in the world, is to quarrel, no matter with whom, man, woman, or child; or upon what pretence, provocation, or occasion whatever. There is no kind of necessity in it, no manner of use in it, and no species of benefit to be gathered by it; and yet, strange as the fact may be, theologians quarrel, and politicians, lawyers, doctors, and princes quarrel, the church quarrels, and the state quarrels; nations and tribes, and corporations, men, women and children, dogs and cats, birds and beasts, quarrel about all manner of things, and on all manner of occasions. If there is anything in the world that will make a man feel bad, except pinching his fingers in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes and in the eyes of others; and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheat you, to quit dealing with him; if he is abusive, quit his company: if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

HUMAN IMPERFECTION.

"I have seen an end to all perfection."

I have seen a man in the glory of his days and the pride of his strength. He was built like the tall cedar that lifts its head above the forest trees; like the strong oak that strikes its roots deeply into the earth. He feared no danger—he felt no sickness. His mind was vigorous like his body, he was perplexed at no intricacy, he was daunted at no difficulty; into hidden things he searched, and what was crooked he made plain. He went forth fearlessly upon the face of the mighty deep; he surveyed the nations of the earth; he measured the distances of the stars, and called them by their names; he gloried in the extent of his knowledge, in the vigor of his understanding, and strove to search even into what the Almighty had concealed. And when I looked on him I said, "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and amiable! in action how like an angel! in apprehension how like a god!" I returned—his look was no more lofty, nor his step proud; his broken frame was like some ruined tower! his hairs were white and scattered; and his eye gazed vacantly upon what was passing round him. The vigor of his intellect was wasted, and of all that he had gained by study nothing remained. He feared when there was no danger, and when there was no sorrow he wept. His memory was decayed and treacherous, and showed him only broken images of the glory that was departed. His house was to him like a strange land, and his friends were counted as his enemies; and he thought himself strong and healthful while his foot tottered on the verge of the grave. He said of his son—he is my brother; of his daughter—I know her not; and he inquired what was his own name. And one who supported his last steps, and ministered his many wants, said to me, as I looked on the melancholy scene—"Let thine heart receive instruction, for thou hast seen the end of all earthly perfection."

I have seen a beautiful female treading the first stages of youth, and entering joyfully into the pleasures of life. The glance of her eye was variable and sweet, and on her cheek trembled something like the first blush of morning; her lips moved and there was harmony; and when she floated in the dance, her light form, like the aspen, seemed to move with every breeze. I returned—but she was not in the dance; I sought her in the gay circle of her companions, but I found her not. Her eye sparkled not, the music of her voice was silent, she rejoiced on earth no more. I saw a train, sable and slow-paced, who bore sadly to an opened grave what was once animated and beautiful. They paused as they approached, and a voice broke the awful silence:—"Mingle ashes with ashes, and dust with its original dust. To the earth, whence she was at first taken, consign we the body of our sister." They covered her with the damp soil, and the solid clods of the valley; and the worms crowded into her silent abode. Yet one sad mourner lingered, to cast himself upon the grave, and as he wept he said—"There is no beauty, or grace, or loveliness that continueth in man; for this is the end of all his glory and perfection."

I have seen an infant with a fair brow, and a frame like polished ivory. "It was beautiful." Again I saw the child when the lamp of reason first dawned in its mind. Its soul was gentle and peaceful; its eye sparkled with joy as it looked round on this good and pleasant world. It ran swiftly in the ways of knowledge—it bowed its ear to instruction—it stood like a lamb before its teachers. It was not proud, or envious, or stubborn, and it had never heard of the vanities and vices of the world. And when I looked upon it, I remembered that our Saviour had said, "Except as ye become as little children, ye cannot enter the kingdom of heaven."

But the scene was changed, and I saw a man whom the world called honorable, and many waited for his smile. They pointed out the fields that were his, and talked of the silver and gold that he had gathered; they admired the stateliness of his domes, and extolled the honor of his family. And his heart answered secretly, 'By my wisdom have I gotten all this,' so he returned no thanks to God, neither did he fear or serve him. And as I passed along I heard the complaints of the laborers who had reaped down the fields, and the cries of the poor whose covering he had taken away; but the sound of feasting and revelry was in his apartments, and the unfed beggar came tottering from his door. But he considered not that the cries of the oppressed were continually entering in the ears of the Most High. And when I knew that this man was once the teachable child that I had loved—the beautiful infant that I had gazed upon with delight—I said in my bitterness, "I have seen an end to all perfection," and I laid my mouth in the dust.

WHAT IS AN ODD FELLOW?

A SKETCH.

'Mr. Anderson, my dear!' said the spouse of a gentleman of that name, laying down a newspaper, over which she had been glancing, one morning just after breakfast, 'I see here the description of an anniversary of a Lodge of Odd Fellows. Pray, my dear, can you tell me what an Odd Fellow is? Do you know that I've been very curious about this subject for some time?'

'That's not at all singular my love,' replied Mr. Anderson; 'curiosity, my dear, is a woman's failing, if that quality can be called a *failing* in a woman, which was never yet known to fail. However, I am not sure that I can satisfy you, for I hardly know myself.'

'Mr. Anderson!' rejoined the lady drawing herself up disdainfully, 'I asked you a civil question, and if you could not answer it, it showed your ignorance; and I hope you'll allow that ignorance is a greater failing even than curiosity: or at all events, that ignorance is a failing that curiosity soon removes.'

'Why, my dear,' returned Mr. Anderson, 'I am clearly of a contrary opinion with you there; for I humbly conceive that in nine instances out of ten, curiosity is impertinence, and impertinence is the most convincing proof of ignorance. But, as you said, you asked me a civil question, and perhaps I was wrong to indulge in comment upon it.'

'To be sure you were!' replied the lady, bridling up, 'the men are always wrong.'

'That my dear,' answered Mr. Anderson, slightly smiling, 'is doubtless ordered so by nature, that they may have, at least, an opportunity of emulating the virtues of women, *who are always right.* I dare say, my dear, it's the consequent effect of this principle that produces so much opposition between you and me at times.'

As this speech was delivered in Mr. Anderson's blandest tone and manner, the slight irony which pervaded it, if meant, escaped the notice of his spouse, who, suffering a gracious smile to mantle over her countenance, answered, 'Ay, that is something like now, Mr. A., then you do allow that the men only imitate the virtues of the women, just in the same way, (if I may be allowed to make use of the simile) as a monkey imitates the actions of a man!'

'Exactly so, my love!' returned Mr. Anderson, 'exactly so! as you say, it is but an imitation, and a very awkward one too. I perfectly agree with you my dear, in thinking that for any man to imitate the actions of his wife, would certainly make him look more like a monkey than like a man.' And Mr. Anderson once more smiled blandly.

'Really, my dear,' exclaimed Mrs. Anderson, 'your company is quite agreeable this morning, and so, do tell me, for I am convinced you know, and know well, what an Odd Fellow is.'

'My dear,' answered Mr. Anderson, 'as far as I know I will inform you; but you must bear in mind that my information is limited. An Odd Fellow then is one of an immense body of men, who, feeling and knowing the advantages of co-operation, have wisely united themselves for the obvious purpose of mutual assistance and support. They are governed by laws strictly enforced, and in no instance departed from—these laws are, as I have been informed, framed on just and equitable principles, that even the wish to break through them, is seldom or never evinced; and it cannot be doubted that inculcating, as they do, the universal diffusion of peace and social agreement, they must have a salutary influence over their private morals, and consequently tend, by the growth of the principles which emanate from them, to render them estimable in their own little private sphere, and honorable and useful in their public life, let the station in life of the party be what it will.'

'Bless my soul!' exclaimed the lady, 'you surprise me indeed. You know, my dear, one never hears anything out of the way, but one forms in one's own mind some sort of an idea of it—and what do you think mine was?'

'The idea was brilliant, if mistaken, I have no doubt,'—demurely answered Mr. Anderson, at the same time slightly bowing to his lady. 'Pray, may I ask what it was?'

'Oh yes! to be sure! I had a notion that they were Roman Catholic priests, or in other words, monks.'

'And what, for heaven's sake,' queried Mr. Anderson, in evident amazement, 'could have put such a ridiculous idea in your head, or, I should perhaps say,' he added, perceiving a slight indication of recurring wrath on the brow of his better half, 'what could have rendered your brain paturient with so unique and incomprehensible a conception?'

'Why, my dear,' returned the instantly mollified Mrs. A., 'I'll tell you how it happened. It was the name that set me to thinking; and when I do think, you know, my dear, I generally go pretty deep into a matter.'

'The principles of reasoning, my dear, in the female mind,' interrupted Mr. Anderson, though in a very quiet and mild way for indeed he was slightly apprehensive that his '*cara sposa*' might some time or another stumble upon the latent irony which he was a little too apt to play off upon her —'the principles of reasoning in the female mind, are often indeed so profound and unfathomable, that were Euclid himself to live over again, I think it highly questionable if he could solve them into their elements, at any rate without adopting the line of demonstration termed the *reductio ad absurdam*. But you were going to explain my love.'

'Oh, yes, Mr. A.; I was going to explain how I took them to be monks. You know, my dear, they are called Odd Fellows; and you know too that monks are vowed to celibacy;—very well!—now, any man that is vowed to celibacy must be a single man, and every single man an odd man, and consequently every monk must be an odd man. But a number of odd men living together in fellowship must be Odd Fellows; and therefore I hope you'll allow that monks are Odd Fellows. Very well. Now, my dear, all this allowed, there is but one conclusion more to come at, and that is, that if all monks are Odd Fellows, of course all Odd Fellows must be monks.'

'Capital! capital,' shouted Mr. Anderson, 'most logically argued! I must confess you have surprised me, Mrs. A.; I never conceived from your general method of argument, that I had such a treasure of unexplored wisdom in you. If Ptolemy had had the good fortune to have possessed you for a wife, he would never have asked the Greek geometer for 'a shorter path to science.' You would have levelled all before you, I warrant you.'

'Really, my dear,' returned his good lady, simpering, 'you quite overpower me with your compliments. But I must confess that there was one thing that puzzled me—that was, their attending our church.'

'True, my dear, very true! There certainly was a slight anomaly there; but it is the province of an acute and sound reasoner to reconcile contradictions; and no one who knows you, my dear, would for one moment doubt but that you would be perfectly *au fait* at any thing in the shape of a contradiction. But you have asked me what an Odd Fellow is, and if you will allow me, I will take you this evening, where, being an eye-witness, you shall, yourself, judge of what material, one Odd Fellow is, at least, composed.'

To this proposition Mrs. Anderson readily assented, and the carriage was ordered to be at the door at six precisely, at which time, true to his promise, he handed her into it, enveloped in velvet and furs, and for some time they proceeded in silence.

This state of things, however, was not likely to last long with Mrs. Anderson, and accordingly after an, for her, unusual taciturnity, she commenced with, 'You are very silent, Mr. A.; pray what are you thinking of now?'

'I was thinking,' returned that gentleman, 'that Fortune is truly represented blind. I wonder, in the course of our short passage through these crowded streets, how many poor, wretched beings we have passed, footsore and weary, who would almost give the world for a sound pair of shoes to protect them from the wet which gushes with every step, perhaps ankle high, saturating the miserable relics of stockings which they wear; while we, who possess these comforts, and have not even the necessity to walk at all, can have our carriage to roll on in, and splash the hungry beggar as we pass.'

''Tis too true!' replied Mrs. Anderson, sighing, 'but'—She was interrupted by the sudden stopping of the carriage. 'Bless my soul!' she exclaimed, 'we have soon come to our journey's end.'

'We have not yet come to our journey's end,' answered her husband as he handed her from the carriage; 'but it is necessary we should walk the rest of the way; for the sight of a carriage in the street to which I am going to lead you would entirely destroy the object of our visit. Let me beg of you now to be silent.'

Mrs. Anderson promised compliance, and they accordingly threaded their way through several lanes and narrow streets, till at last they turned into an alley still more unpromising in its appearance than any they had even yet passed through. They had not proceeded far, when Mr. Anderson stopped, and looked around, as if trying to discover, in the murky gloom which pervaded the atmosphere around, whether they were watched, and then suddenly entered a dark and yawning passage, along which he groped his way, till he had turned an angle, and then once more stopped.

'We have arrived at our destination,' he whispered. 'Do you see that ray of light which proceeds from that window a little further on? Go! look through it! and receive a lesson which should make human pride ashamed.'

Mrs. Anderson did as she was bid, and humanity received a severe shock from the unexampled misery of the scene before her. The room into which she looked was scarcely twelve feet square, and entirely divested of furniture, with the exception of a few wooden stools of the commonest and most homely description.

There was no vestige of a bed:—but a bundle of straw in one corner told plainly that still the room was used for a sleeping apartment. There was no fire in the grate, and a candle of the thinnest description, placed in what appeared to be a piece of hardened clay, on one of the stools threw its rays feebly across the apartment, as if, in humanity, trying to hide the wretchedness of the place from its still more wretched inhabitants.

A young woman pale, squalid, and unhealthy, though bearing the marks of having possessed some personal attractions, sat by the fire-place, as if trying to extract warmth from the fireless grate, though cold (cold as the heart of the wealthy man to his suffering brother,) and laboring to still the wailing of an infant, apparently but a few months old. The other occupants of the room were a decently dressed and respectable-looking young man, and two children, the elder of whom could not have reached the age of six years, and they were as dirty, as ragged, and as wretched in appearance as the woman.

'Who are these unfortunate people,' asked Mrs. Anderson in a whisper, but with a tremulousness of tone which did not escape her husband, and which gratified him exceedingly.

'The husband of the woman,' answered Mr. Anderson, in the same guarded tone, 'died about twelve months ago, leaving his widow and helpless family, all, alas! not then born to the mercy of the world, and you may see yourself what mercy the world has shown them.'

'God help them!' almost involuntarily responded Mrs. Anderson.

'He will! he has!' answered her husband fervently, though still cautiously confining the sound of his voice. 'He has sent us here to help them.'

'And the young man?' whispered Mrs. Anderson.

'He was a friend of the deceased husband, and as you may perceive, is now endeavoring to instruct his children.'

'And he is, I presume, an Odd Fellow?'

'Hush!' whispered Mr. Anderson, 'be silent or they will hear us.'

At this juncture the young man left off his task, and exclaimed, patting the elder boy on the head—'Well done, Billy! you are a capital boy to night. Do you know, I was feeling in my waistcoat pocket this afternoon, which has a hole in it, and my finger slipped down into the lining, and I discovered a penny there, so as I came along I bought you a little book and there it is.'

'I don't want a book,' answered the child, a little sullenly, 'I want—.'

'Billy!' said the mother, in a sepulchral hoarseness of voice which made Mrs. Anderson's flesh creep, and the child stopped immediately.

'Not want a book, Billy?' said the young man; 'Have'nt I often told you that if you can only learn your book, you need never want?'

'But I have learnt my book, and do want,' said the boy looking at his mother as though half afraid.

'What do you want, Billy?' asked the young man soothingly.

'Some bread,' said Billy bursting into tears, 'and Sammy he wants some too;' and here Mrs. Anderson observed that the woman rocked herself and her infant which she had hushed to sleep, backwards and forwards, and that tears, the bitter, scalding tears of a heart writhing in its own anguish, rolled down her emaciated countenance.

'How is this?' asked the young man tremulously, and looking first at the children and then at the woman—'Is this true?' But the woman rocked herself as before and returned no answer.

'Poor Sammy!' said the young man, patting the younger boy on the head, 'Have you then had no bread since dinner?'

'They have had nothing to day!' said the mother in the same unearthly tone, and giving way to a torrent of tears, 'I could not tell you, how my heart was well nigh bursting, when I saw how patiently they bore your laboring to teach them, when I knew that one crust of bread was more to them than all the learning in the world.'

'Good God!' exclaimed the young man, 'I was not aware, but what is the use of my saying that? I cannot help you, I cannot assist you! What I said was the truth, I spent my last penny to-night. To-morrow I shall receive a little but my wife knows of every penny. But surely the sovereign which the gentlemen gave me for you a fortnight ago, is not all gone yet?'

'I deceived you there, too!' answered the woman, hoarsely: 'by some means the landlord heard of it; and as he never offered to molest me when I had no money, it was but just he should be paid when I had. Eighteen shillings was his due, and we have eked out the other two shillings till last night. It is truth! I am starving to death with my children around me, and I cannot tell a lie!'

'God's will be done!' exclaimed the young man, at length awaking from the stupor of amazement into which this intelligence had thrown him, 'there seems indeed no help for it.'

'There is! there is!' said or rather screamed Mrs. Anderson, bursting into the room, followed by her husband, her fine face flooded with tears, and every look testifying that her feelings were excited to the highest pitch. 'Here!' she said, laying a purse and a card upon a stool, 'provide whatever is necessary for yourself and hungry babes — call on me to-morrow, and I will see that you're provided for in an honest and creditable way. The card is my direction. Young man! Mr. Anderson shall take care that your humane intention to this poor widow and her orphan children does not go unrewarded. No thanks! we require none;' and, thus saying, the benevolent lady took her husband by the arm, and abruptly left the place, apparently anxious to escape the outpourings of gratitude which she knew would follow; but the mingled prayers and blessings of the unfortunate people she had so opportunely relieved, sounded in her ears as she hastened down the alley, and fell upon her spirit, more grateful and more soothing than all the luxury and ostentation which wealth could have bestowed.

We need scarcely tell our readers that Mr. Anderson was highly delighted at the line of conduct his wife had adopted. He pressed her hand to his lips as they threaded one of the narrow passages before mentioned, and whispered in her ear, 'I always loved you, Charlotte, but now I venerate you!'

'Nay, nay,' answered Mrs. Anderson, laughing, 'continue to love me — it will be time enough to venerate when I am grown old and venerable. But, by the by, there is one thing I was going to mention. How comes it that the society of Odd Fellows neglected the widows and orphans of their body?'

'He was not one of their body — the husband of the woman was not an Odd Fellow. But you wrong them even there. She has obtained relief of the Order; but it was impossible for them to do much. Having widows and orphans of their own to relieve, it would be as unjust to neglect them for others, as it would be as absurd to suppose that a father would neglect his own children to support the family of a person who had no claim upon him.'

'And this poor young fellow,' asked Mrs. Anderson, 'contentedly spent his evenings and the few pence he could spare from his hard earnings, to instruct the children of his deceased friend? Are these the principles of Odd Fellowship?

'If you can judge the principles by the practice — they are,' answered Mr. Anderson, 'and I fancy that, after all, is the surest criterion to go by.'

'Then I should not care, my dear,' replied the lady, 'if you become an Odd Fellow yourself.'

'That, my dear,' answered Mr. Anderson, smiling, 'is past praying for now — I have been an Odd Fellow sometime.'

'And you never told me,' said the lady, bridling up a little, 'what an Odd Fellow was before.'

'I have told you now, my dear,' answered Mr. Anderson; 'I have shown you what an Odd Fellow is. Does the sample please you!'

'So well, my dear,' resumed Mrs. Anderson, stepping into and throwing herself back in her carriage, 'that I should like to be one myself. Mr. A. do you think you can get me made an Odd Fellow? You know my dear, when I set my mind upon a thing I generally—'

How Mr. Anderson contrived to evade this difficulty it is not our province to determine; but as we never, by any chance, heard of the initiation of the lady, we presume he found himself adequate to the task; it was a difficult one we own — but what is impossible to an Odd Fellow?

◆

FORGET THEE.

Oh! tell me not I shall forget
  And cease of thee to dream;
This world would be all loneliness,
  Nor life as life would seem.

Forget thee! When the ocean wave
  Shall wake from sleep no more,
Nor speed before the fleeting winds
  To beat the rock bound shore.

Forget thee! When the opening bud
  Forgets the fragrant shower,
Or when the roving bee deserts
  The honey-laden flower.

Forget thee! Thoughts of thee by day,
  And visions sweet by night,
Make life seem all a glorious dream,
  And thou its gladdening light.

Oh! say not then I shall forget,
  Or a change can ever know;
When fades this glorious dream of thee
  Life's stream shall cease to flow.

◆

We may give good advice; but we cannot give good conduct.

RECEPTION OF MEMBERS.

There are very many men of loose principles who maintain a decent exterior in the eyes of the world. Still their destitution of real integrity and virtue of soul, is well known and understood by the community, and nobody doubts, but that for the restraints imposed by outward circumstances, they would be in their habits, among the vilest of the vile. As it is, they are the antagonists of all the moral and religious associations around them. They are neglectors of public worship; the contemners of all religion and its sanctions, and opponents of all those cherished institutions of the wise and the good designed to improve and elevate man as an intellectual, moral and religious being. In consequence, they are deprived of those respectable and desirable associations, which all persons who have any pride or ambition, would secure. This is an unpleasant situation and position to men of such feelings, because it forces them into a class of society for associates, which, however willing or desirous they may be to use them, illy harmonizes with their notions of their own consequence, or their ambitious views and designs.

Hence we find, that such men are always foremost in advocating and attaching themselves to every new society that may be formed, which promises to secure public favor, or has enlisted any considerable number of the sober and more respectable portion of society. They usually aim to be the introducers of such associations into every community; or if this will not be tolerated, to be among its earliest friends and most zealous, persevering advocates; for being cut off from all that *is* by their own conduct, they hope to redeem their credit and introduce themslves into such society as they desire, through this means, and if they are not successful in securing admittance at the very commencement, they know they never can succeed, or if they are finally successful, their ambition cannot be gratified, by their securing place and power in the Institution. Hence the early zeal of such men in favor of *new* societies, and its subsequent cooling off, when firmly established, and they find themselves balked in their desires and expectations.

From the established character and reputation of the Institution of Odd Fellowship, and its recent introduction and establishment in this country, the attention of this class of men is turned to it, and it is among the most cherished desires of many of them, to secure admittance to its rights and privileges. If they can become members, it will afford them a shelter from the reproach of being connected with no reputable or valuable association, and secure for them respectable associates. Besides, it will afford them some pecuniary aid, in sickness and under embarrassments, and introduce them into respectable society when abroad; "a privilege a great many desire, but are denied," and which their own characters and reputations will not secure for them.

It is to be feared, that in too many instances, men of this description have been successful in gaining admittance into the Institution of Odd Fellowship, in consequence of the carelessness or laxity of too many of the Lodges, in investigating the characters of the candidates, or the lowness of the standard of character they have erected, not much to their own comfort, or the credit of the Order.

Much of the laxity which has been manifested in relation to this matter, particularly at the commencement of Lodges, has, most undoubtedly, originated in the want of a full realization, on the part of the members, of the importance of extreme caution in this matter, to the integrity of the Order, and the extent of the responsibility imposed upon them, relative to the characters of those they admit as members. There is a degree and extent of responsibility imposed upon Lodges, in relation to this thing, by the nature and arrangements of our Institution, which we apprehend, few have duly considered.

It is our purpose therefore, in what follows, to call the attention of the readers of the Covevant to this matter. We shall endeavor to show the necessity of extreme caution in admitting members, and that it is the duty of Lodges not only to reject all candidates who may be found guilty of grossly vicious *habits*, but all such as are found to be men of *loose* principles, and whose spirit and temper of mind are such as do not accord with the spirit and intentions of Odd Fellowship, although they are guilty of no grossly vicious habits.

One general reason why such should be our course of procedure is, that in case where individuals known to be loose in their principles, although not yet given over to any enormously or grossly vicious habits in the face of the world, we have no rational assurance that such will not be the case; for where there is no sterling integrity of principle, there is no safeguard against vice and wrong. Such a man is like a ship at sea without a helm, and stripped of her sails lying at the mercy of all the varying winds of heaven, and the currents of the ocean. So a man destitute of integrity and virtue of soul, drifts about in all directions, as the winds of passion may blow, or the currents of life's ocean may set, instead of sailing right on to his haven, with chart, compass, and helm to direct and guide him on his course, and enable him to forsee and avoid dangers.

Is it wise, then, to admit such men to our Lodges, when in all human probability, they will sooner or later, in their habits, exhibit what they are in principle? Is not such a proceeding on our part, acting out the folly and madness of the man, who should apply the torch to his own dwelling? It appears so to our mind; for the addition of every such member, only weakens a Lodge—opens the door for troubles and difficulties without name or number, and imposes the painful necessity of exercising the power of excision upon them. This is not only painful, but it is extremely troublesome business. Besides, it is a power which can be exercised only when wickedness comes to be so naked and bold that the most positive testimony can be produced against the individual.

No matter how thoroughly every member of the Fraternity may be convinced of an individual's unworthiness, they cannot reach him until the testimony of stubborn facts can be brought against him, to prove the verity of our convictions. This is oftentimes troublesome business, and before it can be accomplished, the individual may not only inflict upon the Lodge to which he belongs, but upon the Order generally, a great deal of mischief. It is much easier to keep such men out of the Order, than to get them out after they have once gained admittance.

Again, there are many men in society against whose moral principles or characters nothing can be alleged. All is well enough in these respects. Still they are known to be men of extremely uncomfortable dispositions and tempers of mind. They are not only passionate, but malicious and unforgiving, and if any one goes counter to their wishes, they will pursue him to the ends of the earth with their vengeance, nor leave any stone unturned to secure his destruction.

Is it wisdom on the part of any Lodge to admit such men as members? It seems to us it is not; for with such a spirit they can never make good Odd Fellows. There can be no harmony between the fundamental principles of our Order, which are Friendship, Love and Truth, and the minds and feelings of such persons. If they are admitted, it will make them of no service to the Institution. It will only give them an opportunity the more frequently to violate these principles by their conduct, and place those entirely above their reach in the world, within their power, and which they will not fail to use, for the purpose of bringing them down to a level with themselves. Every brother who may go counter to their views, or may defeat any of their plans, will be assailed in no very gentle terms—have his character blackened as far as in their power, throughout the Fraternity, and be pursued to the last extremity, for the purpose of compassing his destruction. Defeat in one direction, will only increase their malice, and stimulate them to put forth renewed exertions to gain their purpose in another direction. No man, however unspotted his character or high his standing in society, is safe in any association where such men find admittance.

Hence we hold, that every Lodge owes it to its own reputation, peace, harmony, and the safety of its most worthy and estimable members, to look after the tempers and dispositions of mind which candidates possess, and if they are such as are seriously at variance with the spirit and intentions of our Order, or as calculated to make trouble in the Lodge, or to jeopardize the character and reputation of other members, should they go counter to their wishes, it should reject them, although nothing can be alleged against their moral characters. Such men, by their ungovernable tempers, malicious dispositions, and their utter destitution of those kindly, generous and fraternal principles and feelings demanded by Odd Fellowship, may inflict greater injury upon the Institution, and drive more good men to abandon it, than the same number of grossly vicious and morally depraved persons could possibly do, and still we may be unable to reach them with any of our laws, in a way to secure their expulsion. For nothing is more notorious than the fact that an individual may most grossly and shamefully violate the *spirit* of an institution and its laws, and yet not violate a single *letter* of the laws it has made.

We say then to all Lodges, see well to it, that candidates are men of integrity and virtue, and also that they are possessed of those noble and generous sentiments, those kindly and fraternal feelings, which the members would desire friends and associates to possess.—Covenant.

* * *

Remember to attend the Lodge.

ORIGINAL.

"O!" said Miss ———, gaily, "I dreamed last night that my room was full of flowers."

The Rose blushed in beauty, the Dahlia in pride,
The Snow-ball and Lily in loveliness vied;
The Columbine twined her long arms in the wreath,
The Myrtle and Violet blossomed beneath;
Whilst Pansies and Tulips, with varying bloom,
Joined to scatter the volume of dainty perfume.

Thus O! fair dreamer! will sweetness impart
Every flower that shall bloom in the smile of thy heart.
When the Rose-buds of promise are faded and gone,
The Lily and Myrtle shall cheer the alone:
So thy life from its dawn to its last closing hours,
Shall be passed with delight, 'mid its treasure of flowers,
'Till thou gather them brighter than earth hath possessed,
By the River of Life in the Home of the Blest.

Warren, O., 1849. S. D. HARRIS.

"WHAT IS ODD FELLOWSHIP?"

It is summed up in the mandate of the Right Worthy Grand Lodge of the United States: "We command you to visit the sick, relieve the distressed, bury the dead, assist the widow, and educate the orphan." These are the duties we are faithfully laboring to perform. Silently and unostentatiously the streams of our benevolence are constantly diffusing themselves abroad in every direction. They resemble the gentle rivulet quietly winding thro' the vale, hidden in the wild luxuriance of the deep ravine, but imparting freshness and fertility wherever it flows. A cold and selfish world may deride our humble name, but "around it are clustered the grateful recollections of many a child of sorrow, of many a widowed heart." Go to yon chamber, where lies a brother stretched upon the couch of pain and sickness. Whom do you find there, watching by the side of the sufferer—gently raising his enfeebled body, and applying the soothing cordial or the healing balm to his parched and feverish lips, and keeping their long vigils through the dreary night? They are his brethren of the Order, engaged in the discharge of one of the most important duties imposed by their obligations. Perchance it is a lowly hovel. The foppish fool and the conceited upstart would consider it beneath their dignity to cross that humble threshold—and the priest and the Levite take good care to pass by on the other side. But what is that to the true Odd Fellow? He pauses not to contemplate the aspect and dimensions of the building—it is none of his concern whether the interior is decorated with hangings of tapestry or festoons of cobwebs. It is enough for him that it is the abode of a suffering brother, and he hastens onward, not only to pour upon his ear the welcome music of kindly sympathy and affection, but to present him with a tangible evidence that his brethren have not only the heart to sympathise with him in the hour of his affliction, but a hand to relieve the wants of those for whom he has no other means of support.

From these facts it cannot but be perceived that we seek not to cast the veil of mystery over our designs. We stand before our fellow-men in the proud confidence of rectitude of purpose. We recognize no principles that we are ashamed to avow. We are not engaged in conspiring against the rights and happiness of mankind. We are not seeking the subversion of the church, nor the destruction of civil government. With political parties and religious sects we have no connection or concern. Our single aim and design is to assist each other in the time of suffering and misfortune, and as far as our means will enable us, to extend the hand of our benevolence to every deserving object.

"Well," says the objector, "you have certainly some things in your society that you do not want every body to know, and for that reason you bolt and bar your doors, and will not admit any to be present at your meetings but members of the Order." Very true; and is there any thing improper in that? Every other society does the same, and why should we be denied the common privilege? What motive but the gratification of mere idle curiosity, can strangers have for wishing to witness our business transactions? Why should they claim the right of knowing what candidates are proposed and rejected; what members suspended or expelled; what brothers are sick and distressed, and what widow it is that applies for aid; and how much we contribute to their relief? We do not think it proper to give publicity to matters of this nature. If a brother is in circumstances requiring our friendly assistance, we cannot conceive upon what principle we are required to proclaim the fact, openly, before an unfeeling and censorious world. These are our reasons for keeping our transactions strictly within the limits of our own society. It is admitted, too, that we have certain tests by which we are enabled to recognize each other, and thereby the more effectually to protect ourselves from imposition. This is our only reason for employing them. We find them not only useful, but indispensably necessary. In themselves considered, they are perfectly valueless. The only importance we claim for them arises from the fact, that they enable us readily to prevent and detect frauds, which, but from this precaution, would be extensively practised upon us. Indeed, but for this, we might as well turn our treasury at once into the street, and tell the public to help themselves. Suppose a brother from New Orleans applies for admission or assistance, how are we to know that he is an Odd Fellow ? It is true he may be furnished with a certificate; but in the multiplicity of Lodges, it would be impossible to distinguish, with certainty, the spurious from the genuine. It is better, therefore, both for himself and us, that he is enabled to present us with an additional and perfectly satisfactory passport, consisting of the signs and tokens appertaining to the degrees which he has received.

Permit me, briefly, to advert to the only objection to our Order, that, to my mind, has ever appeared worthy of serious consideration. I allude to the charge sometimes made, especially by professors of religion, that as members of the Order we are compelled to associate with all descriptions of character, and to acknowledge them as brethren. To this we reply, that perhaps there is not, after all, such a heterogeneous commingling of characters and complexions amongst us as some may be led to imagine. We do not, as a matter of course, receive any and all who may choose to present themselves. On the contrary, we endeavor to observe the utmost circumspection in the admission of candidates. We are solicitous to admit none upon whose moral character there rests the slightest stain or reproach. As one who has enjoyed the priviliges of an extensive acquaintance with the Order, I am prepared to bear testimony to the fact that there is no other human institution in existence which embodies, in proportion to its extent, a greater amount of sterling integrity and moral worth. We do not, however, deny that, with all our vigilance, the unworthy may occasionally succeed in gaining admission. But this fact ought not to be permitted to weigh against our principles; neither ought we to be required to abandon a most laudable and useful enterprise, because some are to be found in our ranks who prove themselves recreant to their obligations, and unworthy of the confidence we have been induced to repose in them. The purity of the Order we are determined at every sacrifice to maintain, and in all cases of misconduct, to deal with the delinquent as the nature of his offence and the interest of the institution shall require.

There are two classes of society to whom we consider ourselves especially entitled to look for encouragement in the prosecution of our labor of love; those who profess to be the followers of that divine and illustrious personage, whose whole career, whilst he sojourned upon our earth, was distinguished for acts of kindness and compassion, and those whose fair forms and kindling smile gladden, and beautify, and bless the scene of our domestic enjoyments. Let those whose breasts are closed to the appeals of humanity assail us with opposition and reproach: let such as refuse to listen to the cry of the widow and the fatherless regard our Order with the sneer of suspicion and the cold contempt of incredulity; but for woman, whose gentle heart ever vibrates responsive to every touch of sorrow's plaintive chord, we look for those testimonies of sympathy and interest that cannot fail to cheer us onward, and animate us with increasing zeal in the holy and god-like cause of benevolence. Oft has the silent tear, upon the cheek of the bereaved mourner, spoken, with an eloquence which words could never reach, the emotions of a full and grateful soul, when the kind hand of our Order has been stretched forth to crown her board with plenty and brighten up her lonely hearth; when through its tender care her little ones have been fed and clothed, and trained in the path of virtue and wisdom. And all this without offending one sentiment of generous pride, or awakening in her breast a humiliating consciousness of dependence. And woman does appreciate our institution. When, with the quickness of her intuitive perception, she realizes its noble character, the sweet light of her sunny smile and the bright glance of her kindling eye convey to us the sentiment of her own kind and generous heart, "Go on and prosper."

In the onward progress of our beloved Order we have abundant reason to rejoice. It has triumphed—gloriously triumphed, over the dominions of error, prejudice, bigotry, and intolerance. Already has it done much, and much more will it yet do, toward levelling those factitious distinctions which are the offspring of human pride and selfishness. The high and the low, the rich and the poor, when admitted within our pale, all stand upon one common level. We have no distinctions of sect or caste among us. God has made none; we recognize none. Worth and virtue are the only passports to Odd Fellowship. The depraved and licentious, though revelling in luxurious abundance; though surrounded by the pomp and circumstance of earthly ambition, are indignantly driven forth as unwelcome intruders, from the vestibule of our sanctuary. Our Lodges are the nurseries of every generous sentiment—of every manly virtue. We are here solemnly exhorted to subdue the prejudices of pride and the antipathies of envy, and to cherish toward each other the most cordial and sincere attachment. No considerations of interest, no excuses of idleness, no specious reasonings of hypocritical selfishness, are there permitted to lift their pleading voice against the sacred claims of duty. To relieve the distresses of a brother, and to assist him in every laudable and virtuous undertaking; to shield his widow and fatherless children from the cold unpitying blast of adversity—these are the imperious requisitions of our profession. We have pledged ourselves to each other, with one mind and one heart, to aid in diffusing the principles of brotherly love among ourselves and throughout and over the world that we may benefit mankind at large.

To such as may be disposed to seek admission to the rights and privileges of the Order, we say, bring with you an unsullied name and a warm, benevolent heart, and you will find a ready place in our affections; a cordial welcome to our feast of love. Mistake us not. We appear here, not as the apologists for Odd Fellowship; not to prevail upon the stranger to cast his lot with us. Happily, no such course is required at our hands. Our institution has asserted its own claims in the wide spread and unprecedented conquests it has achieved. There was a time when its advocates were compelled almost to assume the attitude of humble suppliants for public favor. There was a period when the most sanguine among its friends were almost led to despair of its ultimate success. But it has triumphantly passed the ordeal. Public opinion has declared in its behalf, and from outward assaults it has now nothing to fear. Like the solid ocean rock, it has lifted its head amid the storm, and survives unscathed the fearful war of the elements. The howling tempests have burst upon its summit, and the fierce waves have foamed and dashed in fury against its base: but still it stands; and this day we breathe the heart-warm prayer, long may it continue to stand: bearing aloft, in the darkness of affliction's night, a welcome beacon torch, to guide life's tempest driven mariner across the troubled waves of human wo to the calm haven of rest.

It would be idle to offer any suggestions upon the value, the inestimable value of education to the rising generation; it is indeed a pearl of priceless value, and whatever may be said of the aristocracy of mind, we acknowledge ourselves the willing, captive votaries of intellectual greatness, most especially when enshrined in any of God's creatures where the first feeble scintillations of mind were cherished into a living flame through the instruction and teachings of a simple, unostentatious common school. It is worthy the efforts of our united deliberations, and he who shall be able to unite the opinions and concentrate the energies of our extended institution upon a well digested scheme of education to the orphans of our departed brethren, to be uniform and general throughout the jurisdiction, will not only have secured for himself a monument more enduring than brass, but will also have entitled himself justly to the proud distinction of being ever hailed and acknowledged as a benefactor of the human race.

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THE DUTY OF ODD FELLOWS.

There exists in community a dislike of every thought and movement that shows a partiality to any body of men. Among the more liberal and enlightened the sentiment of Universal Fraternity is so generally recognized that their jealousies are aroused the moment any thing threatens to separate them from the great mass. They claim that as the Father is no respector of persons, we should reverence and love, irrespective of race, nation, condition and character. But those who desire to see such an impartial exercise of the affections, desire to see that which man is not capable of performing. We hold it to be a moral impossibility for a man, be his sentiments ever so exalted and his views ever so liberal, to love those he never saw, as strongly as those with whom he has been on pleasant terms from youth. Neither can he love the ignorant and degraded as he does the refined and good. With this brief preliminary, we turn more directly to the discussion of our proposed subject.

We affirm that the true Odd Fellow feels bound to do good unto all. None are denied the favors of Heaven, and all should be objects of the Odd Fellows sympathy, reverence and love. For beneath every breast beats a heart which is susceptible of sublime emotions and capable of being thrilled with holy joy. With him they rejoice when the rich harvest appears, with him they rejoice in the glow of the warm sunshine, with him they breathe the same pure air, and with him are subject to the various vicissitudes of earth. And the Odd Fellow knows that which is worthy of Heaven's care is entitled to the good man's regard.

But while the Odd Fellow is under solemn obligations to the whole race, while he is bound to do good unto all as opportunities may offer, he feels himself under special obligations to do good to the members of the Order. We re-affirm that man must have his partialities and preferences. To be without them is unnatural. A mother may love all children, but her own have special claims upon her, and she is negligent of her duty, unless she gives them her special attention. She does not love others less because she loves her own the more. On the contrary, the stronger and purer love she has for her own, the better is she qualified to discharge her duties to all. The more punctual and faithful she is in discharging her duties in the family circle, the holier the influence she exerts in the world. *She that is faithful in little, is also faithful in much.* This will admit of universal application.

We have no sympathy with that morbid philanthrophy which teaches us to disregard the claims of early companions and present associates, and to esteem them no more sacred than we do the claims of those who are foreigners by birth and aliens in faith. Such a sentiment conflicts with the practice of the most philanthropic being that ever visited our earth. Jesus came to his own. He first offeren salvation to his nation and preached repentance to the inhabitants of his native land. Instead of wandering from Egypt to the Euphrates, from Mecca to Rome, speaking words of life to Copt and Parthian, to Arab and Latin, we are not informed that he passed the ancient boundary of his native land. And even within the narrow limits of Palestine, his favors were unequally distributed. He did not choose the whole nation for his disciples, but out of millions only twelve enjoyed his intimacy. He loved not his countrymen less because he loved his disciples more. But he had his preferences. And even in this little band the amiable John was more favored than any other.

We contend that such preferences do not arise from choice so much as from necessity. A man must not only be omnipresent, but almost infinite to avoid them.

With these thoughts before us it is scarcely necessary to ask why Odd Fellows should be especially attentive to the wants, comforts and prosperity of each other, or to answer any objection which may arise to the mind of the uniniated. They associate together and are united in their efforts to accomplish the same good end. They bow in prayer at the same altars, and their voices mingle in singing the same hymn, and why should they regard each other in a more favored light than they do those who are without. Is there nothing binding in the obligations of the Order? Is there nothing hallowing in the form of initiation and in secret session? Have not those who have pledged their sacred honors to co-operate in striving to promote the same good objects, bonds of more than common sympathy?

We know we are asking delicate questions, but as we do not quarrel with the world, we hope the world will not seek to quarrel with us. But as Odd Fellows, we cannot always agree with it. Many of its opinions we abhor, and many of its practices avoid. But in the Order but one ruler, one spirit and one practice is tolerated. That ruler is God, that spirit is Love, that practice is Benevolence.

Briefly, the observance of these suggestions is particularly binding upon the members of our Order. The opposition of those who are too ignorant of our doings to appreciate our worth, and too avaricious to join our Order, and the spirit of our principles within should bring us together. We are not called upon to dis-fellowship any, but to fellowship one another. We should strive to become acquainted with each member of our Lodge. We should associate with them in private life and mingle with them in the social circle. And thus the members of the Order would learn to reverence and love each other. Thus would they become qualified to discharge the duties incumbent before them — mildly checking a brother when he strays, gently encouraging him when he repents. They should so far as they possibly can, patronize each other in business, and thus enable a poor brother who is struggling for a living, a better opportunity to support himself and family.

By pursuing the course of conduct now suggested, not described, we shall soon learn to measure to others that charity which we demand for ourselves. By pursuing this course of conduct, our members will increase and our Order flourish.

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There is but one solid pleasure in life, and that is our duty. How miserable, then, how anxious, how unpardonable are they who make that duty a pain.

THE ODD FELLOW'S REWARD.

BY MRS. M. L. GARDINER.

How sweet for man to think while here,
As from the Orphan's eye the tear
He kindly wipes away,
Of his reward in worlds above,
Where Friendship, Truth and holy Love,
Reign in eternal day.

Where on th' Odd Fellow's head shall rest,
A crown among the happy blest,
All sparkling, clear and bright;
Which God will place upon his brow
Who saw his works, and sealed his vow,
In characters of light.

In words divinely sweet will say,
"You, who have chased the tears away,
From hearts by grief opprest;
Come now, and sit upon my throne,
For you the same, *to me*, have done,
Come, in my bosom rest."

To list these words, when Nature pale,
Pours forth her last convulsive wail,
What pleasure to the soul!
No *true* Odd Fellow then will call,
To mountains, rocks, on him to fall,
When Time's last wave shall roll.

To hide him from that piercing eye,
Whose light illumines earth and sky,
And caverns deep in sea;
His joys shall then outweigh the gold,
The wealth, that both the Indies hold.
Such is God's firm decree.

BENEFITS OF ODD FELLOWSHIP.

From an address delivered at Cincinnati, in 1834, by Bro. F. W. Thomas.

A poor man who is struggling for his livelihood, and who belongs to our Order, feels a peculiar safety in the contemplation of the ills of life, because he knows that in the hour of sickness, when he is unable to attend to his daily duties, which in other circumstances might reduce him to friendless want, that there is a sure relief in the brotherhood; a relief upon which it is his duty to rely. Why should he shrink from receiving that aid, which he has been extending to others for years, without once needing it himself; an aid which his own contributions have helped to swell for the benefit of the whole brotherhood. Situated as much of our western society is, our Order offers peculiar benefits. Many of us are away from our friends, comparatively in a strange land; seeking, by our exertions and enterprize, to win our way. But we stand alone; and to-morrow the pestilence that walketh in darkness may come. It has been here, and O! how fearful was its desolation! To a distressed brother in such a situation our Order is a ministering angel; it offers him pecuniary aid, and friendly attentions; and he receives them without, in the least, compromising his independence, or his character. In this great savings bank of charity he has his share of stock, and he is entitled and expected to draw upon it.

There is another consideration which should not be forgotten; it is this: by keeping ourselves apart from men we acquire morose habits, we form prejudices, and we are apt to judge harshly of the world around us; we feel as the misanthrope felt, "with them, but of them." By becoming a member of such a society as ours, these prejudices are removed. Perhaps we meet the very person of whom we had formed an unjust opinion, in the Lodge: and in social communion we learn to think better of him. We hold ourselves no longer sternly apart from him. We smile at our difference of opinion in religion or politics, at which we once darkly frowned. Our benevolence is thus exercised, and our charitable impulses strengthened, and made durable. And moreover in the Lodge we form friendships which last us through life: friendships which originated in no selfish motives, and which are often kept pure, and living, even after selfish motives have so grown upon us, that they have incrusted the heart. Such associations influence our whole life.

It is strange, but it is true, that in no place is it more necessary to cultivate our kind feelings than in a large city. The more extensive the society in which we are placed the greater is the necessity for such an institution as this.

When we meet a multitude of men, of whom we know little or nothing; with whom we have never exchanged a sentiment; whom we daily see; we become indifferent to the fate of men, and we pass and repass them, in joy or in sorrow, and heed them not. The very man whom we would address kindly in a village, we would pass in a city without the least notice, and deem him an intruder should he address us, perhaps, with some design upon us. These are homely reflections, but they are just, and should be considered. Who that has ever conversed with the early settlers of our country has not heard them regret the falling off between man and man, as they would express it, which grew more and more apparent as the population gathered around them. Our Order would prevent this; it would keep the flame of charity burning on its true altar, the human breast.

Charity is the favorite virtue of heaven, the virtue without which, we are told by the highest authority, all others are as dust in the balance! It was deified by the heathens, while Christianity proclaims it her holiest precept. It was the solitary star in the dark night of Egyptian idolatry. In the Persian's worship it was purer than the flame upon his altar, tho' he lit it at the beam of day! In the bigoted mythology of Greece and Rome it arrested the club of Hercules, aud was the genius of Franklin to the bolt of Jove! It was found in the wild Arab's tent, as pure as in this temple. It was the redeeming spirit in the Druid's superstition. On this very spot the untutored Indian has sacrificed to it his licentious passions. And we, civilized men, on the very spot from which that race have passed to the setting sun, meet to strengthen its holy impulses, by celebrating the anniversary of an Order that is dedicated to its peculiar purposes. An Order that was first established in the old world, and that has passed, like the spirit of freedom, to the new. An Order fitted to our republican institutions; to our character as a people; to our moral destinies here, and to our moral responsibilities hereafter. Go on, my brothers, in your great cause; and when you shall be gathered to your fathers, your children and your children's children will bear your banner onward, and onward, until it is planted, in Friendship, Love, and Truth, on the far off shore of the Pacific, side by side with the banner of the Free.

EDUCATION.

The subject of education as an adjunct to the great purposes of Odd Fellowship, is one to which the attention of our brotherhood cannot be too often or too earnestly directed. To relieve the distressed, succor the desolate and educate the orphan, what nobler cause could prompt the energies of our beloved Order? Education has been well said to be the "*guardian of liberty* and the bulwark of morality." The day has come when the light of this inestimable blessing is being shed abroad throughout our happy land, illuminating the darkest sections of the country and dispelling ignorance everywhere, even among the most destitute and friendless of our race. Let not the efforts of a brotherhood whose high moral aim has been so successfully exerted to elevate the character and comfort the need of its votaries, be withheld from this beautiful handmaid of the "chiefest virtue." Let it be remembered there can be in the holy office of educating the children of our deceased brethren no sting, no wound, to the most delicate or refined sensibility. Such schools are no *charity schools*—they must be established upon the same principles which characterize our sick and disabled brother, so that the orphan will occupy the same position as the parent, begging, not as a boon, the blessing of an education at our hands, but *demanding*, as a right, a participation in the advantages of that institution to which the parent in his lifetime contributed his subscription, and to the accumulation of which he may have devoted his time, talents and untiring zeal.

Our Order is, for the most part, composed of the industrial classes of our fellow-citizens, where life is and has been, generally speaking, occupied in laborious efforts for the support and maintenance of their families, and whose legacy to their offspring seldom exceeds the good name and example of their parents. Children, thus cast upon the world, if permitted to pass on into maturing life without the benefit of education, not unfrequently grow up a burthen to themselves and to the country which gave them birth, when if the interposing agency of Odd Fellowship was at hand, to train them to virtue and wisdom, by the force, influence, and teaching of education, they would become ornaments to society at large, useful citizens and bright examples of the redeeming character of our beloved Order. The life of man is at best but short, and it has been estimated that in every ten or fifteen years the body of the youth of the country are passing into manhood and taking the place of those of the generation that is receding from the world. The helpless child becomes the grown man or woman, assuming the rights and duties incident to life. In view of this picture of mankind we cannot fail to observe that the character of each succeeding generation must partake in a greater or less degree, of the virtue or vice, intelligence or ignorance of that which preceded, and the march of improvement must, in equal ratio, be effected by the relative capacity of one generation to profit by the experience of another, avoiding its errors and advancing its salutary admonitions, prompted by the light and influence of knowledge—thus to a great extent the cause of education is intimately blended with the cause of all high and elevated efforts of man to advance the general good of his fellow-creatures.

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Nothing is too good to be done. Nothing is too loving for the heart. Nothing is too thoughtful for the mind. Nothing is too powerful for the hand. There cannot be too much piety, too much patriotism, too much philanthropy.

The Ark.

ALEX. E. GLENN, Editor.

DO YOU ATTEND THE LODGE?

Brother! we desire your attention while we talk to you in a few plain words, in a spirit of kindness and brotherly love. We wish to know if you are punctual in your attendance at the meetings of your Lodge; and if not we want to know the reason. Do not trump up a flimsy excuse, but speak out openly, and tell the candid truth; and if you have a reasonable excuse — if your family, or your neighbor, or your relatives, have been sick, or you have been sick yourself, that is a reasonable, a satisfactory excuse; and we have nothing more to say to you. No one is required to neglect his family, or his own affairs to attend to Odd Fellowship; and he that does so, violates one of the injunctions of the Order. But it will seldom happen that a Brother will neglect his family, or his affairs, by attending Lodge meetings. But there are Brothers who are never in the Lodge room — some of those who were always punctual; who were ever ready to take part in all questions — who gave good counsel and advice, and whose presence was always cheering to their brethren. Where are they? What has become of them? You, Brother, are one of them — tell us why you neglect the Lodge? Where are you on the evenings of our meetings? What has happened to wean you away from the Hall where in other days your were always present? Are you tired of Odd Fellowship? When you were sick, and in distress, were you neglected? When you needed watches did you have them? When you were entitled to benefits, were they paid you? If you have been neglected in any manner, have you made complaint, has no remedy been applied? If so, then we must acknowledge you have had some cause for absenting yourself from the Lodge. But we think few cases of neglect, such as we have mentioned, have ever occurred. We do not know of one; and consequently there must be other reasons for being absent from the Lodge. We hope and trust, Brothers have not found other places, apart from their families, where they can spend their evenings more agreeably than among their Brothers in the Lodge room. We would not insinuate such a thing; but we know there are many who never come to the Lodge that could do so as well as not, and who should attend.

What is more discouraging to those who *always* attend, and upon whom mainly depends the management of Lodge business, than to see a thin attendance? It would oftentimes seem as though but few had any regard for the Order; and yet those who do not attend are generally the first to complain if they are neglected in sickness, or fail to recoive benefits when entitled to receive them.

The sociability which should always exist among Odd Fellows, and particularly between members of the same Lodge, cannot exist if they do not meet once a week in the Lodge room. These meetings make us more familiar, we know each other better, and are more sociable and friendly. When one is summoned to watch with a sick Brother, and he goes to the house of one whom he has not met in the Lodge for a year, does he feel like watching with a Brother? Does the sick Brother feel as though Odd Fellows were with him? Certainly not to the degree he would if they had met weekly in the Lodge room.

By frequently meeting together in the Lodge room, we know each other better, are more familiar, more sociable, and feel much more like Brothers — like members of one family, and are always pleased to salute each other when we meet. We take a far greater interest in each other's welfare.

Still more — those who are punctual in their attendance always keep the run of Lodge business, and know what business has been transacted. They are not in 'blissful ignorance' of what has been going in the Lodge, and have no complaints to make of business done in their absence.

Brothers, you do not do your Lodge justice, nor yourselves justice, in absenting yourselves from the Lodge. It is a DUTY you owe to yourselves to attend, and you do not act the part of good Odd Fellows, when, without a reasonable excuse, you are absent from the stated meetings. We could multiply reasons for this; but rather than write out our own, we chose to give some from the pen of a distinguished Brother—the Rev. ALBERT CASE. Hear what reasons he gives, ponder them well, and do not longer neglect Lodge meetings:

'There are many reasons to be urged in favor of a general attendance on the meetings of the Lodge. Our Lodges are deliberative assemblies, and the business they transact, I apprehend, is of more importance than many of the members imagine. The reception of members, the disposition of the funds, and all the immediate and direct operations of the institution, is the work of the Subordinate Lodges. The entire character, standing and success of the Order, depend, in a great degree, on the manner in which the business of the Lodges is conducted.

'If the meetings of the Lodges are neglected by the members, the business may be transacted in a careless, loose and injudicious, if not in an unlawful manner. In such an event, negligence will be apt to mark all its operations—the inevitable consequence of which must be, that from want of suitable attention to the qualifications of candidates, bad men will obtain admittance—the funds will be squandered, or applied to improper purposes, and the Lodge ultimately ruined, and an injury inflicted upon the character and interests of the institution generally; therefore it is the duty of every member to attend the meetings of his Lodge as often as circumstances will admit. He should not neglect them for any trifling cause. The interests of the institution and his Lodge, which it is his duty to watch over and labor to promote, and to guard against abuse, demand it.

'But it is not merely to watch and to guard the institution and his Lodge, from abuse—to prevent the admission of the unworthy, the squandering of the funds, or their improper application, that members should be constant attendants at their Lodge meetings. This is a mere negative purpose. But it is more especially, that they may act affirmatively, in promoting the welfare and interests of the Lodge and the Order.

'It is an old saying and true, that in the multitude of counsel there is safety. Of deliberative assemblies this is as emphatically true, as of individuals.

'There is much business that comes before our Lodges, in which the counsel and advice of every member are needed, in words and by vote. And this, the Lodge and the institution have a right to claim of its members.

'Besides this, it is only by attendance upon his Lodge meetings, that any Brother can become familiar with the work and operations of the Order, and be able to form an intelligent opinion of its practical utility. With the utilitarianism which distinguishes the people of this country, little interest will be excited or felt in an institution, until it is perceived that it possesses some utility; that it can be applied to some practical purpose.

'Again, the influences excited upon the mind and heart, by the meeting of a well regulated and harmonious Lodge of Brothers, is not to be overlooked. If candidates are to be initiated, or advanced, the solemnities of the service will exert a good influence upon every serious mind. And then, if there is no work to be done, the lessons of the Lodge cannot fail to awaken thoughts and feelings of a noble and generous character, and inspire a generous mind with a renewed interest in the welfare and happiness, not only of the Brotherhood, but of the human race, and make it feel more deeply for the race—to excite a general sympathy for our kind, and make the members more active for their relief and improvement.'

DO YOU VISIT THE SICK?

"WE COMMAND YOU TO VISIT THE SICK," is the first injunction that meets the eye of an Odd Fellow, as he casts his eye upon the commands issued by the supreme head of the Order. It is an important duty, Brother, and we hope that you faithfully fulfil it in all respects. Sometimes this duty is too much neglected, and the worst of consequences is the effect. There are times when too many calls at the sick bed are prohibited; but there are other times when they have a good effect in cheering the drooping and fainting spirits of the sufferer. At such times Brothers should not fail to call in, and do all in their power to cheer up the sick Brother. Let him have living evidence that an interest is felt in his welfare—that he has Brothers who will do all they can to restore him to health. In this way much can be done towards raising one from a sick bed. Never let it be supposed, nor give the least cause to have it said, that a Brother is neglected on account of his condition or rank in life. We know no distinctions. From the highest to the lowest—the rich and the poor—all are alike, and all are Brothers, who need our aid and sympathy in times of sickness and distress, and let it be freely given. In times of epidemics and contagious diseases, the true principles of our Brotherhood have been put to the test, and they have stood by them manfully, nobly. While a few have sought safety in flight, the great body have stood firmly together ready to visit and watch with the sick, relieve the distressed, and bury the dead. Brothers, you who have done your whole duty in this respect, will have your reward in a quiet conscience, conscious of having done your duty. If any have not performed their part, they are unworthy of the good name of being an Odd Fellow.

DO YOU WATCH WITH THE SICK?

Watching with the sick Brother is among the first, and of course the most important duties of Odd Fellows, and we ask Brothers if they discharge their duties in this respect? We know at times it may be regarded as an unpleasant duty, but it is one that is much needed, and no one should shrink from bearing his part, without a *very good* excuse. In times of general sickness, and when epidemics prevail, it is often trying on the Secretaries to find watches, so many have excuses to offer; and often that officer must spend fully half his time in finding Brothers who have no excuse. A few others again pay their dollar, and let the Secretary hire some one, Odd Fellow or not, as it may happen, to take their places. And then there are still a few others who will send persons not members, to watch with a sick Brother. Now this proceeding is all wrong—entirely wrong. If a Brother has a good excuse, he cannot be compelled to watch, nor to furnish a substitute. Paying a dollar will not answer the purpose. The dollar is not taking his regular turn in watching. Brothers who do this should take the matter home to themselves, and consider how they would like it in their own case—if sick, how much good would a dollar do in place of a kind Brother at his bedside through the night, to attend to all his wants!

We say the practice of sending substitutes, when not members of the Order, is totally wrong; and ought not to be countenanced. There is no Odd Fellowship in it. Every Brother knows it is his duty to watch with the sick, and every one should bear his part honorably and manfully. No *good* Odd Fellow ever shrinks from his duty in this respect. We are all liable to stand in need of care and attention, and we should do unto others as we would that others should do unto us.

While on this subject we would mention a practice we have observed in some of the Lodges. When Brothers are sick, and need watches, the Secretary reads over the list of those who have to watch for the ensuing week; naming the night for each set, so that every one knows when his night comes, some time in advance. We think the practice a good one, and a saving of great labor to the Secretary.

In conclusion, let us say to every Brother, do not fail to perform your part in watching with the sick.

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Proceedings of the Grand Lodge of Ohio.—In accordance with permission from our Grand Lodge, to compile and republish its proceedings from its institution to the present time, we issued proposals for the same, but the subscription is such as to preclude the possibility of undertaking the work, and we have abandoned all idea of ever publishing it on our own account. The Grand Lodge itself should undertake the publication, and furnish them at a price that will cover the cost of publishing. We believe this is the only way the proceedings ever will be republished.

WISCONSIN.—The first annual session of the Grand Encampment of I. O. O. F., of Wisconsin, was held in the village of Southport, on the 16th of July. We understand the session was a harmonious one, and a considerable business of importance to the Patriarchal branch of the Order was transacted. The following are the officers for the coming year:

W. W. Holden, Grand Patriarch.
A. C. Barry, Grand High Priest.
J. F. Birchard, Grand Senior Warden.
F. W. Hatch, Grand Scribe.
Geo. S. Bangs, Grand Treasurer.
S. F. King, Grand Junior Warden.
Ensign H. Bennett, Grand Representative to the Grand Lodge of the United States.

GRAND LODGE OF THE U. STATES.—This body will convene in annual session at Baltimore, on Monday, the 17th instant. As usual, great interest is felt in the result of its deliberations, though we are not aware of any measure of special importance likely to come up, except the New York matter. Two setts of Representatives will again present themselves from the Grand bodies of that State, which may bring up the question of which is the real Grand Lodge, and which is in the right. We believe the majority in that State is in the right, and hope the approaching session will take measures to secure to them their rights.

All of the proceedings of general interest will be published in The Ark.

"WOMAN."—The ladies have often complained that we have too much about Odd Fellowship in The Ark, and that we ought to publish articles of interest to them. Perhaps they are in the right—they are right *sometimes*, we know—and when it so happens that we find a suitable article, it shall find a place in The Ark. In the present number we publish a most excellent article headed "WOMAN," commencing on the first page. It is of some length, though we hope that will not deter any one from reading it. It is beautiful, truthful, and worthy a place in any magazine. The article should have been credited to the Odd Fellow's Offering for 1849.

BRO. ADAMS'S CHAPTERS.—We conclude in this number the chapters furnished us by Rev. Bro. Samuel L. Adams, being "A Defence and Exposition of the principles and practices of the Independent Order of Odd Fellows." We regret that they have come to an end, for they were ably written, and gave an interest to our pages, as nothing was more anxiously looked for, or read with greater interest. We thank Bro. Adams sincerely, and we can speak for our readers the same, for the able and eloquent manner in which he has defended and exposed the principles of our beloved institution. Bro. A. is a minister of the Methodist Church South, essentially a *good man*, and devotedly attached to the Order. His addresses, where-ever he has spoken, have done great good, and have been highly applauded. He is, without doubt, the most popular public speaker of the Order in the West.

ABSENT.—We expect to be from home from the 1st to the 20th of September, in the Northern part of the State—at Mansfield about the 6th; Sandusky, the 13th; Tiffin, the 19th. Letters addressed to us at those places will receive attention.

THANKS.—To Bro. CURTIS, Grand Secretary of the G.L. of Pennsylvania, and Bro. SMITH ADAMS, of Huntsville, Ala., for proceedings of the Grand Lodges of those States.

☞ If any Brother has a spare copy of the proceedings of the G.L. of Ohio for the year 1840, he will confer a very great favor by sending it to us.

ODD FELLOW EMBLEMS.

The subscriber has instructions to close the sale of some ten sets of very superior Emblems at greatly reduced prices. These Emblems are of the very best manufacture, and are usually sold at eighty dollars the set. The orders now are to sell for cash at $60 the sett, with the Ark, and for $50 without the Ark. They can be boxed up and forwarded to any part of the United States at very moderate charges. Address the subscriber at Circleville, Ohio. EDSON B. OLDS.

Sept. 1, 1849.

GRAND LODGE OF OHIO—THE JULY SESSION.

Bro. Glenn — There is much feeling existing in the Northern portion of the State in regard to the manner in which business was disposed of at the late session of our Grand Lodge. Owing to the prevalence of a malignant epidemic in Cincinnati, and in other sections of the State, it was supposed that no session would be held, or at least no important business transacted, as no members would attend from the country. Several of the Past Grands in this part of the State, representing the wishes and feelings of the entire body, wrote to Cincinnati, requesting the Grand Lodge to adjourn over until the month of October, when it was believed there would be no cholera, and when there would be a general attendance of the Representatives. It is understood that this request was made from other portions of the State; and besides, we had the recommendation of the Grand Master to the same effect. All this it seems, was of no avail; but the Past Grands in attendance, understood not to exceed *thirty* in number, proceeded to take up and dispose of all the important business before it, and then adjourned until January next.

Now was this proceeding right? We think not, and will proceed to show why. In the first place it was not right for a few members to undertake to legislate for the entire body of the Order. Every one has an interest in the legislation of the Grand Lodge, and it is not for the benefit of any part or portion of the jurisdiction, but for the whole body of the Order; and consequently all should be represented, and all have a voice. It is impossible for the Past Grands of Cincinnati, to know the interests and wishes of the Order at Toledo, Cleveland, or Warren, and vice versa. Such being the case, it is right that ALL should meet, and reason and counsel together for the common good. When this has been done, it has had a good effect. But when a few at the South say to us at the North, *this shall be your law*, without giving us a voice in making that law, when it is *our right* to be heard on it, is it to be supposed that we will submit to it without a murmur? If so, it is more than any one ought to expect. It is contrary to the genius of the institutions under which we have been educated; it is in opposition to the spirit of the age.

Here at the North, as it is well known, for we have never concealed it, we have always been opposed to the initiation fee, and the price of degrees, believing that at their present rates they operate against the progress of the Order, and of course against the prosperity of the Lodges. In the neighboring States east of us, their charges being much lower, it affects us. We have attempted repeatedly to be heard in the Grand Lodge, in this matter, but the distance to Cincinnati prevented our making representations in person, and consequently our prayers have not had attention. But when a partial Representative system was adopted, and our Lodges were represented, amendments were proposed to reduce these fees, to meet our views. We expected to have a vote on these amendments at the July session, and to be heard in their defence. But as already stated, we were prevented from attending by the prevalence of sickness. In our absence, when but a few were present, and those few residing in Cincinnati, these amendments were taken up and *rejected!* and we are deprived of a hearing*!* Now, *was* this right? What was the necessity for acting on these amendments at all? Why could they not as well have been let alone until next January, when there may be a full Grand Lodge? Common courtesy, to say nothing of our rights, would have dictated that we should be heard on our own measures. We desired that a full expression of opinion should be had in regard to these fees, in a full Grand Lodge, and if the majority were against us, we should submit like good Odd Fellows. But can any apology be offered, *can any reason* be assigned for acting on these amendments?

We desired to show also that but a few years ago, the Grand Lodge of Ohio entertained the same views we now do, of the initiation fee. The fact is on record, and the same reason then assigned for refusing to make it uniform, still remains good.

These amendments are those which most

affected us, but there were others of great importance, as summarily disposed of. There was not the shadow of a necessity for acting upon a single one of them; but all should have been laid over until next January. It would seem that those who composed the July session, had the power in their own hands; we will not say they were actuated by wrong motives, but their proceeding has been as unwise as it is unkind.

An amendment to the constitution was adopted which dispenses with the official visitations of the Grand Master to the Lodges, an amendment we seriously believe fraught with evil, and one that must be re-enacted. Our experience goes to show that these visits are essentially necessary, and that the Grand Lodge funds cannot be appropriated to a better purpose than paying the Grand Master's expenses for visiting the Lodges. At all events, the July session was not the time to act on this most important measure. The whole jurisdiction ought to have been consulted. It is but a short time since this provision was engrafted in the Constitution—it had been adopted only a year; and it was at the recommendation of the Grand Lodge of the United States, that provision was made *requiring* official visits to the Lodges. It seems strange, to say the least, that just at the time, under the circumstances, with a few in attendance, a measure of such vital importance, affecting not only every Lodge in the State, but affecting, by *implication*, the Grand Master himself, should be acted upon! It was as uncalled for as it was inexpedient; and like all other important business, ought to have been passed for the action of a full Grand Lodge.

Another amendment of much interest was one providing for annual meetings of the Grand Lodge, a measure which has a great many advocates. Where was the *necessity* for taking up and *rejecting* the amendment? Had not the whole jurisdiction an equal interest in the decision of this question? No one will deny it. Then *why* was it not laid over until January? Certainly no evil would have resulted from this course. Then the action of the Grand Lodge would have been satisfactory to the whole body.

Look at the consequence: These amendments may be proposed again next January, and they lie over until July. Who can tell us if an epidemic will again prevail in the city at that time, and the same course as last month?

These things are painful. They disturb the harmony of the jurisdiction, and who is at fault? Who was it that caused the present difficulties in New York State? The city members residing in New York city, where the Grand Lodge of the State is held. The city members, constituting a minority, disregarded the rights and urgent requests of the country members, and refused reforms. We know the result. Every good Odd Fellow should endeavor to avoid the rock upon which our sister State has been well-nigh wrecked. In Ohio, we have taken part with the country in the New York difficulties, and expressed our sympathies with them. Is it not passing strange, then, that our Grand Lodge, last July, should come so near following the footsteps of the P.G's. in New York city?

Here in the North we feel greatly aggrieved and injured; yet we are determined to act with forbearance and moderation, as becomes good Odd Fellows. We shall seek redress in a quiet manner, and we will neither aid nor abet in any insubordination. We counsel this to all others, and urge the whole State to be represented next January. Let there be a full attendance, and let measures then be adopted to remove the Grand Lodge to a central location. This is now the best thing we can do. Apart from all other considerations, the Grand Lodge should be located in the centre of the State, in order to accommodate the whole State.

THE NORTH.

MARRIED.

At Newcastle, Pa., on the 5th of July, by Rev. Mr. Kirk, Bro. ROBERT W. OFFICER, of Columbus, Ohio, to Miss ORPAH F. MAXIM, of Rochester, Mass.

DIED,

At his father's residence, in Clermont co., Ohio, on the 20th of July, Bro. JOHN A. COOK, of Clermont Lodge, No. 49, aged 25 years. He leaves, in connection with the brethren of the Order, a large concourse of friends to mourn his loss.

At Wilmington, Del., on the 28th of July, while on a visit to her friends Mrs. ELEANOR R., wife of Bro. Gideon F. Tindall, P.G. of Cleveland, aged 24 years, 10 months and 17 days.

At Dayton, Ohio, on the 29th of July, of congestion of the brain, Bro. MILES B. VARIAN, P.G. of Buckeye Lodge, No. 47, aged 32 years. Bro. V. was a useful and honored member of the Order, and of the community, and his death is mourned by a large circle of friends.

At Milford, Ohio, on the 29th of July, of flux, WILLIAM, aged 8 years, 6 months and 25 days; and on the 6th of August, AMELIA, aged 1 year, 9 months and 3 days, the only children of Bro. Isaac W. and Rachel Parker.

At Sandusky City, Ohio, on the 30th of July, of cholera, Bro. JOHN H. BALLARD, P.G. of Ogontz Lodge, No. 66, aged 36 years.

At Sylvania, Lucas county, Ohio, on the 2d of August, of cholera, Bro. HORACE GREEN, N.G. of Sylvania Lodge, No. 120, aged 38 years.

At Dayton, Ohio, on the 7th of August, of cholera, Bro. JOHN WILSON, of Montgomery Lodge, No. 5, (one of the publishers of the Bulletin,) aged 39 years.

FROM TENNESSEE.

ROGERSVILLE, July 10, 1849.

Dear Bro. Glenn:—The 73d birthday of American Independence was celebrated in this place, on Wednesday last, by Hawkins Lodge, No. 41, in an appropriate manner. The day was fine, and not a cloud appeared to darken the brightness of that sun which rose to beam forth on twenty-five millions of freemen.

From Monday noon up to 10 o'clock on the morning of the 4th, Odd Fellows and others were constantly arriving with their wives, daughters and sisters from the neighboring towns and villages—all was joy and mirth, and everything promised a happy festival.

At half-past nine o'clock the members of the I.O.O.F. repaired to the Odd Fellow's Hall, and after the necessary arrangements were made the procession was formed under the direction of Bro. John A. McKinney, Marshal of the day, and preceded by the celebrated Knoxville Brass Band, they moved off, marching through the principal streets of the town to the First Presbyterian Church, where an address was delivered by Rev. Bro. James D. McCabe, Grand Chaplain of the Grand Lodge of the United States, which enchained the attention of his large audience for an hour and 20 minutes. Of the address I will not attempt to give you a sketch. I could but do injustice to the eloquence and spirit of a speaker who is excelled by no man in the south-west. The address, however, will soon be published, and I will send you a copy.

After the address, the procession was reformed and marched to the site selected for our Female Academy, where the ceremonies of laying the Corner Stone of the "ODD FELLOW'S FEMALE INSTITUTE," were attended to. After this the procession moved in regular order to the court house, where a dinner had been prepared, and when all had paid their respects to the good things there spread before them they returned to their Hall. The ladies turned out en masse, and God bless them! we are rejoiced to know that with a few exceptions in this part of the the country they are all friendly to Odd Fellowship, and "when they are for us who can be against us?"

The whole affair passed off pleasantly. At night the Brass Band gave a concert at the court house, which was well attended; and so closed the greatest day ever known in Rogersville.

The officers of Hawkins Lodge, No. 41, for the present semi-annual session, are C. J. McKinney, NG; James M. Hord, VG; R. P. Mitchell, RS; E. J. Aston, PS; S. Neil, T.

Keep The Ark moving.

Fraternally yours,

EDW. J. ASTON.

BOLIVAR, TENN., Aug. 5, 1849.

Bro. Glenn:—You may wish to hear how the cause of Odd Fellowship is progressing in this part of the State. Bolivar Lodge, No. 27, was instituted June 1, 1847. We have initiated some forty or fifty members. The number no doubt would have been much larger had it not been for the determined opposition we have met with, and that too from an Order that professes to be engaged in the same good cause with ourselves. Why this is so I cannot tell. Nevertheless we are progressing slow but sure. Our members for the most part are men of high standing in this county, and would do honor to any institution.

We have two Lodges in this county; three I believe in Madison county; three or four in Fayette, and some five or six in Shelby. From the middle and eastern parts of the State we have the most cheering accounts, more particularly from East Tennessee. The Order has been established there a little over a year I believe, and some of their Lodges number over seventy members. The Order is in good hands there I can assure you, and will progress until there is an Odd Fellow's Lodge in every town of any importance.

Yours in F., L. & T., GEO. J. HUNTER.

ROCHESTER, IND., July 21, 1849.

Bro. Glenn:—The Lodge in this place is known by the title of Rochester Lodge, No. 47, and it was instituted on the 12th day of August, 1847, with five petitioners. There was quite an opposition to the Order, but it is wearing away by degrees. Our Lodge has succeeded thus far, better than we expected; we number 39 contributing members, and have some of the best men of our county, who take a deep interest in the welfare of the Order. We have members who are truly Odd Fellows in spirit, as will as profession.

The Order in this part of the State is in a prosperous condition. Our officers for the present term are K. G. Shryock, NG; M. D. McGrath, VG; Wm. Tyner, Sec'y; Chas. Brackett, Treas.; J. H Stailey, Per. Sec'y.

The Ark is well received among our brethren, and a welcome visitor to our families, especially among the female portion.

Yours in F., L. & T.,

J. H. STAILEY.

THE ARK.

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CHARITY.

BY REV. BRO. E. H. CHAPIN.

Let me begin by asking, in the first place, *upon what is true charity founded?* I do not know that I can give a more comprehensive answer to this question than by saying that *it is founded upon the unity of human nature.* Before we can have a true charity, we must have a clear perception of this great truth. The law is, that we shall love others as ourselves. There must be something in ourselves, then, as a criterion, which is identical with something that is in all men. The Christianity which utters this great law, goes below every conventionalism, and recognizes in all men a common element, and says to this one, and to this, and to this, "You are a *man*," and yet these may be wide apart in outward circumstances. One is a dweller of the distant North, one of the remote South, one of a region that lies between these extremes. One has the wealth of a prince, one has barely enough of this world's goods for a decent subsistence, one is a beggar. One has the intellect of a Newton, one has ordinary talents, one has barely mind enough to procure subsistence from day to day. And yet, notwithstanding this difference in physical, economical, and intellectual conditions, a law is laid down that is not only binding upon each, but presumes an identity in all. What is this identity? Is it merely in form and physical organization? Is it because beneath each splendid or faded garment, there are chorded sinews, solid bone, beating heart? No: it is because they have like faculties of soul—because between them there are spiritual association and likeness. We have feeling, and we cannot help it, for the brute—we would not see a dog starve upon our threshold; but the law of charity between man and man is founded upon a unity of nature—recognizes something more than mere physical suffering—flows from a sense of affinity within us, which responds to the voice of suffering, to the call of affection, and which we cannot wholly repress. The service of love is to be rendered to all according as they need—and the criterion is in every bosom—is in ours. As *we* feel when we suffer, or rejoice, or hope, or fear, so does every man—so do all men. The carefulness of each man for his own interests, is taken as the standard by which he is to regard the interests of others. This quick and jealous criterion, which vibrates so instinctively in his own bosom, in his own narrow sphere of action, is a living nerve running all through that body of humanity of which he is a member, reminding him of his encroachments upon others, as spontaneously as of their violation of his rights. While charity is not selfishness in its narrow sense—in another sense it is selfishness—it bids us identify humanity with ourselves, it bids us enter into others' sympathies and wants, as into our own. That sentiment of the Roman poet, so often repeated and so nobly expressed, "I am a man, and nothing pertaining to humanity is foreign to me," by a true charity is stated even more forcibly—I am a man, joined in inseparable membership to the great humanity—my nerves are lacerated by its wounds, my soul is shamed by its degradation—upon *me*, also, fall the bondman's lash and the tyrant's heel—when poverty shivers I am cold, when it starves I am hungry—upon my spirit broods the gloom of the captives dungeon, the blight of ignorance and sin. In blessing my neighbor, I enrich myself. My interests mingle and are mingled with the interests of the race! And this great fact is the foundation of charity.

I pass, in the next place, to consider *what are the true ends of charity?* What are the purposes at which it aims, and which it secures? And here, again, we derive aid in determining this question, from the form in which the great law of charity is expressed—"Love thy neighbor as thyself." What I would do for myself, then, charity requires me to do for my neighbor, my brother. Charity aims, then, at the securing of all things that advance the welfare of humanity—at the removal of all things that oppose that welfare. The great question, therefore, which lies back of all other considerations, is, simply, this—"*Does this or that institution or system tend to the welfare of man—his whole, his highest welfare?* Your rules of right and policy must be tested by this, must agree with this, or they are little worth. Your conventionalisms must bend or break before it—your precise constitutions, your ancient laws, if in the day of inquiry they be found opposed to its eternal statutes, must shrivel to ashes, like so much parchment. He who can build his argument, indisputably, upon the basis of human welfare, erects for himself a munition of rock—nothing can prevail against him—and, in the end of the conflict, he shall come off conqueror.

Charity, then, I repeat, aims at human welfare, and by the criterion of our own wants and capacities, makes each of us a judge of what will tend to that welfare. Now, charity, in its narrow sense, is applied to the relief which we give to the unfortunate—the poor, the sick, the weak—without money and without price, as the spontaneous dictate of our humanity. In this sphere, undoubtedly, great good is accomplished, for the removal of physical suffering is the first step towards a higher mélioration. They who pine in cold and starvation—upon whom the sunshine falls with a sickly light—who are chained to the oar of labor, without respite, slaves for their daily bread, or cannot even purchase their daily bread with all their toil—whose hearts are faint for very lack of blood, whose nerves are tortured by unmitigated pain; *they* cannot be elevated until those more immediate evils are removed, and the mind has a chance to recal itself from absorption in these outward ills to a consciousness of its deeper wants and its nobler capacities. Our means of education, our institutions of religion, potent as they are in their influences, cannot work well upon the souls of the degraded and the ignorant, until these swaddling bands of poverty are loosened somewhat—until they are somewhat cleansed from this leprosy of physical evil in which they are steeped to the lips. They need spiritual food, but they must first have bread. They have a destiny higher than the lilies of the field, but while they live in the blast and the sunshine they must have raiment. Here, then, is the noble office of charity, when it takes the form of *alms-giving*. It alleviates the more immediate evils of humanity, and opens an opportunity for the ministration of better than physical benefits. It is for this reason that I honor and defend the organized reforms of our day. They do not aim at the radical and complete regeneration of man, but at the removal of those *specific* evils which hinder that ultimate work. They would relieve man from secular evils that he may consider more the wants of his soul. They would make the intemperate man sober, as the first thing, for he cannot comprehend the least of his moral obligations until he is clothed and in his right mind.

But while I thus honor that charity which relieves poverty and physical suffering, I honor it not for the immediate relief which it gives merely, for the *opportunities* that it opens. I honor it too because its spirit is greater than its work, and is laden with benedictions that reach beyond the occasion. The *spirit* of that charity, that in this sordid world, and amid the clang of selfish labor, bends the ear to hear the low moans of unregarded suffering. That *spirit*, that threads its way through the dark lanes of human life, entering homes of poverty, shrinking not from haunts of shame, but coming close in contact with the outcast and the sad, that watches over the pale-faced sleeper and ministers to the lips of the dying, that gives to the lean and outstretched hand the nourishing bread, and to the destitute the garment of comfort—that *spirit*, that trims the lamp of hope in the night of despair, that says to the disconsolate, "Cheer up, my brother man!"—that spirit, I say, can do greater things than feed the hungry, or clothe the naked. It is the most excellent thing in the universe. It hath affinity with the highest. It manifests the glory of God. Giving the cup of cold water to the poor disciple, it waits upon the Master. In it is the germ of Omnipotence. In it is the promise of the Millenial day. It followeth afar the steps of human lust and human selfishness. It binds up the sheaves that they have scattered, and goes forth to right the wrongs that they have done. It is the spirit of the last and best dispensation. It can abolish enmity, and hate, and fraud. It can link together the discordant hearts of men. It shall stand in that day when "the warrior's garments rolled in blood" shall pass away, when the sword becomes a ploughshare, and the spear a pruning-hook, when the lion lies down with the lamb, and earth shall smile in universal Love, and become harmonious in universal law.

They, then, who limit charity to mere *alms-giving*, to the relief of physical evils merely, deprive it of its highest significance, and forget that it is called greater than faith or hope. In one word, true charity is *universal love*, and seeks to secure the objects of universal love. Looking upon the poor and the miserable, it considers wants which they have that are more vital than cold or hunger. It considers their *highest* welfare, and labors for it. It bids society re-consider its position in reference to those whom it calls outcast and abandoned. It asks —" What have you done for these, the children of want and shame ? You have *punished* them, have you ever sought to *heal* them ? You have noticed their vices and their crimes —have you ever marked their poverty, the irresistible, emergent suffering which has driven them to crime — the ignorance which has lapped them in vice ? They have asked for bread, and ye have given them a stone ! They have cried for food, and ye have lashed them with scorpions ! Go back of this work ! Build institutions of education. Shed upon these abject ones meliorating moral influences. Counterbalance this outward evil by the power of ideas that will enable them to bear it and to triumph over it. Give to the suffering body the consolations of a cultivated mind. *First* give food and clothing — but stop not with these. Labor for their highest welfare — for all their welfare. Neither consider the most degraded, the most hardened, as utterly abandoned. Search and you will find some spark of good even in them." Nobly hath an eloquent writer said — "Is there not something of sublimity, something of sacredness, borne down into the heart of every man ? Where is the being so base and abandoned but he hath some traits of that sacredness left upon him — something so much in discordance, perhaps, with his general repute, that he *hides* it from all around him — some sanctuary in his soul where no one may enter — some sacred enclosure where the memory of a dear child is, or the image of a venerated parent, or the echo of some sweet word of kindness that was once spoken to him — an echo that shall never die away." This is the spirit of true charity, which discerns this hope in darkness, and goes forth to labor and to build upon it.

But true charity is not complete even in these highest labors for the melioration of the poor, the ignorant and the depraved. All this is but part of its work — a segment of the great circle upon which universal Love runs its round. It also aims to remove those obstacles which come between the hearts of man and man — to remove that isolation, that *selfishness*, which locks up our affections in our own souls, and which hath been so fruitful with issues of evil. Its high truths of human brotherhood, to which I have just alluded, how imperfectly have they been regarded ! Earth has been made a market and a battle-field, not a common home, roofed by a common heaven, and rich with the beneficence of a common Father. It has been filled with the groans of the oppressed, the wretchedness of the poor. For blind passion, or petty honor, wars have convulsed the world. Crime has broken the ligaments of law and order, might has made right, " the main chance " has been the grand object of each man's pursuit. These, and evils that need not be specified, that cannot be numbered, have issued from the heart of this all-pervading selfishness.

Thus doth the spirit of *selfishness*, the disregard of another's woes and wants, prevent the true spirit of charity. Perhaps, however, there is nothing that more strikingly illustrates this point than the slowness with which men comprehend a principle — the many failures which they make in the carrying out of some broad and generous premiss. They will contend fo toleration, or liberty, for instance, because they suffer for the lack of its application to *them*. But when it has reached them, and they in turn, are called to apply it to others who are contending for it with their old zeal, they assume the defensive. The reformers of yesterday become the conservatives of to-day, and losing sight of the breadth of the principle, seek as anxiously to *limit* it to their case, as formerly to *extend* it to their case. Men will admit this self-same principle of charity to be a most glorious principle. They will feel the force of its generous law as it is set forth in burning speech, as it glows before them abstractly; but when they go out into their daily life and mingle with the world, get absorbed in hard dealings, have some pecuniary interest in view, how readily they forget all its applications, and for the law of love substitute the rule of self-interest, of fraud perhaps, or even violence ! How little can they spare for the poor ? How clamorous are these incessant cries of the distressed ! How easily is the great principle sacrificed to some policy of the hour, and all the ties of human brotherhood forgotten and unfelt !

Let no one understand me as finding fault with the whole state of things in society. I dislike the fault-finding disposition which discerns nothing good or healthy, and keeps constantly probing the diseased parts of our economy. I look around me and rejoice and am grateful, to behold so many manifestations of a genuine and far reaching charity. I feel that no age has been more enriched with its spirit or more blessed with its benefactions. I feel that in no land are its monuments more thickly planted than in this land—in this New England. Go, walk the crowded streets of Europe and see its paralytic beggars, its halt, and its blind, crushed by the chariot-wheels of the rich, dying for hunger in the sound of rustling corn-fields, lying blasted by the mildew of utter poverty, in heaps, along by the marble palaces of pomp; and then look through our own streets, so free from absolute destitution, from utter wretchedness, and, I repeat, there is reason to rejoice and be grateful. I rejoice that there are men among us, who have taken their splendid wealth to endow homes and hospitals for the sick, the needy, and the helpless. These institutions are the true monuments of the age. We honor that granite shaft yonder, because it stands for a *principle;* but it rises from the ashes of the untimely slain, and its base is red with human blood. But *these* are the true monuments of the age—where knowledge comes through new channels to the souls of the blind—where communication with man is linked to the fingers of the dumb—where the music of sound is poured into the ears of the deaf—where the sick are healed, and the cripple is made whole. I feel that they are blessed by Him "who passed no sorrow by." I feel that His spirit, that wrought in miracles of healing, still walks among us in deeds of practical mercy!

But while I am disposed thus to render due tribute to the benevolence of the age, and to the charity that moves among us, let me recal your attention to the fact that it is not merely in deeds of relief that charity is manifested, but in sentiments of affection between man and man, in noble and kindly sympathies, in toleration and liberality, in Friendship, Love and Truth. It appears to me that man needs more *acquaintance* with his fellow-man—that we need a closer communion one with the other. See how irritable our differences of opinion make us! See to what a pitch a political question will arouse the angry passions of the nation! See with what acrimony we carry on our religious disputes! Now much of this bitterness, I am disposed to think, is owing to a lack of acquaintanceship. We must expect to have differences, but their edges need not be so sharp. If men were not in reality such strangers one to another, we should discover points of agreement that are now hidden by a mist, and errors would grow less that now, through that mist, loom into enormous magnitude. A more intimate communion between man and man, would pour oil upon these troubled waters of passion, and our differences, if conscientious, would be firmly held, yet held in the spirit of Love. Here is what the spirit of Charity yet claims of us. A closer communion between man and man; and that we should meet not merely as sectarists, and partisans, and traders—as buyers and sellers—but as *men*, as *brethren*, and know more of each other's hearts—come together as we meet with those we love around the hearth of home.

But there is yet another thing that true Charity suggests. A system of *mutual relief* by which we shall secure one another from falling into utter destitution. Contributing each our share to the mutual stock, that if we were called to take from it, we may not take as an *alms*, but as a *due*—as the result of mutual obligation. We should endeavor to get rid of the idea that poverty is a reproach—that man loses caste by it. But though *we* may be willing to cherish a right feeling in this respect, those who must fall upon public alms for support, cannot, as before, hold up the head or feel confident in heart. There is a kind of pride which we can hardly condemn, that urges many of the poor to conceal their real condition from the curiosity of a well-meaning benevolence. There are those who cannot bear poverty. They know the world well, or, at least, they suspect it. They have seen better days. They know, as things are, it is too often the case that poverty is accounted a stigma. It is hard, it wrings the spirit with bitterness, to say to those with whom we have met as friends and equals—"I am poor—I am destitute, can you give me a little help?" Decently the growing poverty has been hidden from the most familiar friend. With an honest pride we have patched the garment, and eaten in secret the scanty meal. With an anxiety that no one knows but ourselves and God, we have husbanded the failing fuel, and deprived ourselves of all ordinary comforts. But it must be made known—we must declare it. Not for *ourselves*, perhaps. We had almost rather lie down, and let the white, kind snow be our winding-sheet, and bid adieu to the world with frozen tears! But we are bound to others by tender, yearning cords, and we cannot see *them* suffer! And is it not, indeed, a dreary prospect to think of calling on *public* charity—to think of sharing our meal with a wide brotherhood of sufferers, who know us not, care not for us, and no one near to speak in kindness, to heal us with sympathy? In one word, it seems to me that were the great heart of society pervaded by a true Charity, it would establish a system of mutual relief, where each should give and take, and all be done in the spirit of genial brotherhood, not as a mechanical alms-giving and alms-receiving. So far as certain Reformers who are laboring for a new social structure, contemplate this as one of their objects, so far as it seems to me they contemplate a practical operation of the spirit of true Charity—of universal Love—the operation of that sentiment that acknowledges our common relationship, and moves us to labor for each other's welfare.

Thus have I endeavored to define and illustrate true Charity—Charity in its broad and eternal sense—Charity is a great *principle*, working in many forms. We see that it is not alms-giving merely, but the *spirit of Love*, acting for human welfare. And now, let me say in closing, that I vindicate the claims of Odd Fellowship, in the fact that it is a charitable institution. I am willing to grant that it is not an alms-giving institution—that it does not propose to relieve all the distress that exists in society. But if cherishing the feeling of human brotherhood, if bringing men together in kindly communion, if the establishment of a system of mutual relief, if *these* are agents of true Charity, then is Odd Fellowship a charitable institution. I am not playing with this word "*Charity*." I am not quibbling about it. I am using it in its legitimate, in its broadest sense—as Love—kindly sentiment, friendship, sympathy. And in this sense of the word, I say once more, Odd Fellowship is a charitable institution. In its narrower sphere, it effects that which every philanthropist and every Christian wished to see effected throughout society. It puts aside all conventional distinctions, and brings men together as men—not as sectarians, or partisans, not as buyers and sellers, but as *brothers*. It is a great agent in removing misconceptions, in softening prejudices, and mingling human hearts as one. In its system of mutual relief, too, it obviates that feeling of wretchedness which stings those who are obliged to apply for public alms. It supplies watchers for the sick bed, friends in affliction, cherishes the orphan, and comforts the widow. These are simply, and very briefly, its practical benefits, and these in their operation all tend to produce that spirit which is greater than the occasion, which is mightier than its forms—the spirit of Charity. And for this I value the institution, not for its regalia, or its ceremonies, or its secrets, they are only the peculiarities through which it acts, but for the spirit which it cherishes. Its system of mutual relief is one of great practical efficacy, but its brotherly principles are mightier, and reach infinitely farther in their benefits. Besides, we are to calculate not merely the influence of these principles within the circle of the Order. They are calculated to beget kindly sentiments towards all men. No one can come in contact with principles, without being more or less influenced by those principles. Coming in contact with great doctrines of benevolence and human brotherhood, the Odd Fellow will naturally manifest them towards all men—his whole character and life will show their influence upon him. Although so far as the fund of the Lodge is concerned, it is limited to the relief of distressed Odd Fellows, yet many are the instances in which the poor and the distressed, who had no particular claims upon the institution, have been thought of in the Lodge-room and relief for them has been promptly contributed, showing, as I have just said, that the great principles of benevolence and human brotherhood of which Odd Fellowship makes so much, shed influences into the hearts of its members that manifest themselves in benefits that reach beyond the circle of the institution.

And now does some one say, "Why, all this is no more than your duty—what praise have you in it?" I answer, we do not pretend that it is more than our duty, nor do we set up a claim for any peculiar praise. Nor man can do more than his duty, let him go as far as he will in charitable action. Howard, bending over the home-sick captive, and ministering to the parched lips of the sick and dying, did no more than his duty. Martyn dying beneath the sultry sky of the East, a martyr to his love for man, did no more than his duty. As with men, so with institutions. However benevolent or brotherly in its principles an institution may be, it does no more than the great spirit of Charity, the great Law of Christianity requires. But, in this world of selfishness and neglect of duty, if men or institutions shed abroad that spirit of charity more broadly and deeply among men, their usefulness at least is demonstrated, and they have a claim upon our regard. Would that all through society there were the brotherly feeling and mutual relief which flow from the principles of Odd Fellowship! There would be less suffering, less selfishness, less need for Odd Fellowship. As it is, it rests its claims not upon the ground that its members do more than their duty, but upon the ground that it aids, in its sphere, in supplying those deficiencies which exist because of the neglect of men, in society, to do their duty.

THE OBJECTION OF SECRECY.

BY REV. BRO. D. W. BRISTOL.

"Yours is a secret institution."

We are aware that this objection is most strenuously and frequently urged against Odd Fellowship. We are unable however, to see the force of such an objection, unless it proceeds upon this principle, that all which is secret must necessarily be suspicious! And we believe this is the light in which this subject is usually viewed by those who object to secrecy in an institution. As this objection is considered one of considerable importance, by those who urge it, and by many is doubtless advanced as unanswerable, we propose to view it in all the lights and aspects in which it may occur to our mind, and so far as we are capable of doing it, furnish an answer to the honest enquirer after truth upon this subject; and where we fail in this, we may succeed at least in giving to our opposers an apology for our usages.

What, then, is meant by secrecy, as applied to the Independent Order of Odd Fellows? It is important that we understand what the objector means, as the objection, undefined, is one of immense latitude. Does he mean to affirm that the public are unacquainted with the fact of who are members; that this is one of the unrevealed and unrevealable features of the institution? If so, a greater mistake was never labored under by any toiling mind, for this is a fact which none have ever attempted to disguise. Who are, and who are not members, all have a right to know, and may know by simply making the inquiry. So that the charge of secrecy cannot attach to us in this respect. Does the objection apply to the place of meeting? This cannot be, for wherever there is a Lodge, the place where it meets is, or may be known to all; and is often visited by all classes of citizens: here, therefore, is no secret. Does it relate to the time of meeting? This cannot be: since every Lodge, in public documents which it gives to the world, fixes the time of its meeting for the entire year, not only the day in the week, but the hour when they may be found in session. So that secrecy cannot be charged here. Does it relate to the rules which govern them in their meetings? Assuredly this will not be charged, for these are made public. And we may say the Order is anxious, even more anxious that the public should have these papers and the information they contain, than they are to avail themselves of them. In this instance, therefore, the charge of secrecy is not sustained. Can it be said the *objects* of the institution are secret? We know not with what propriety this can be charged, for these are openly avowed by every member, and by several periodicals, which are published for the institution; and are thrown broadcast over the continent. So the charge is not applicable in this instance. And will the charge of secrecy hold in relation to the general interests of the institution? We apprehend not; for we are confident, that so far as general arrangement, number of Lodges, number of members, amount of receipts and expenditures, and the condition of the Order, in each state in this Union, is concerned, no society publishes fuller statistical reports than this society; and they are so published as to be open to the inspection of all persons who will take the trouble to peruse them. And beyond all this, the transactions of their great central bodies are open to general inspection! Now, we inquire, what does any other society, in this or any other country, more than this, to inform the world of its doings? In all this we have not found a place for the charge of secrecy! Where, then, are we to find room for such a charge? If it be levelled now, let it aim at a definite point, then we can plead to it with certainty.

"But you have some things connected with your society, which you do not make public!" Indeed! And this is what you charge on this institution as sufficient to give it character; this is enough to make it a secret society, because it has some things which it will not tell the world! Now, if this be secrecy, properly so called, we have multitudes of secret societies; indeed, they make up the mass of society in which we live! If the fact that a society or an organization has some things which may be considered its own peculiar property, may be charged upon it as secrecy, why, then, we venture little in the position, that secrecy is the keystone to the great arch on which all good society rests.

Let us for a little time study this subject of secrecy so much is said about, as connected with general society. Is there nothing in families, nothing in their relations and government, which would be highly improper to be known abroad; matters which should be considered their own property, and with which those who live around them have no concern, but which, were they known, would be a torpedo in the bosom of a neighborhood before peaceful, and an alarming annoyance to those who were their innocent authors? All, who know anything of the internal arrangements of families, know this to be the case; and hence the verdict of reprobation which the public and Divine Revelation has rendered so unsparingly against all tattlers and tale-bearers! We say this verdict is rendered on a universal acknowledgment of the rectitude of individual claims on what concerns them alone. And so firmly is this principle fixed in the minds of society, that the dependant who would wantonly invade it, could not hold his or her place an hour; and with the recommendation of such a character, would fail to find place or employment in any well regulated or even good society. And that citizen, no matter how worthy he may be in other respects, if possessing this single taint, is considered an enemy to the peace of society, and as a leper, is cast from its bosom.

Having reached this first step in the argument, we are now prepared to advance to another. It is well known that assistants are employed by every commercial house. Now, suppose these were to give to the public the *secrets* committed to their trust by their employers, and this of necessity for they must understand the details existing between the establishment and those indebted to it, and to a certain extent the financial state of the concern; we say, suppose they were to give these, with a key to all marks employed by the house they serve, to the world, does any man in the least acquainted with business need to be told the result?

Certainly such a course could not fail to awaken distrust, suspicion, the wreck of confidence, the overthrow of hopes, and the failure of establishments which, had they been left to work themselves clear of their embarrassments as they might have done, embarrassments inseparable from business, would have come up out of the wilderness crowned with honesty and abundance. But, through the betrayal of one little trust, one *secret*, dismay, oppression, heart-burnings, and a thousand nameless ills have stalked through a peaceful and prosperous country, overthrowing all that was fair, making their cruel blades drunk with the blasted hopes of multitudes, and the spirit of friendship in which they had lived. Such is not speculation, but history; and few there are engaged in business, who might not attain the same end, by the same process. What has befallen one man, may befall another; and all through the betrayal of one secret, apparently trifling! The security of individuals, and of society, depends on the safety of such trusts. We believe there is not one lover of society, who would have such secrets fewer, or less sacredly kept.

Let us take another instance, connected with the ordinary affairs of society, as an illustration of this principle. Every bank has connected with it a board of directors, who usually meet two or three times each week, to counsel and advise with other officers of the institution, for its safety and success. And it is perfectly well understood, that the inquiry with them is not, whether this or that man needs their aid, but whether it will be safe and profitable for them to extend it to him. Now, no one can say that these persons have not a right, we may say, a moral right, to guard in this way their own property, and to counsel on the safety or hazard of a proposed investment; yet who would say that it would be to their credit or advantage, or to the credit or advantage of the applicant, or for the good of society, that all should transpire which occurs in their committee-room? Although the business of these men holds such an intimate relation to the vital interests of so many persons around us, can we pretend to say, either that we know all that is said and done when they are together, or that we have a right to know? Here we have to all intents and purposes another secret society, one intimately connected with our prosperity, whether we will or no, and yet we hear no note of complaint against it on this ground! and why? why, because the good sense of the world acknowledges the necessity of its secrecy, and of course its right to be so.

We have found the principle of secrecy, to a certain extent, connected with our domestic, commercial, and moneyed relations; and that such a state of things was necessary for the good of individuals as well as for the safety of the great body of society; let us now see if the same necessity exists in connection with any or all of the professions.

How is it with the physician; could he find employment, were he to divulge all which arises in the course of his practice? He may make such development, it is true, but he may do it only to the initiated, to those who are equally bound with himself to keep the trust inviolate, or in other words, to those of his own profession. Others may not, they ought not, to know these things; they are the property of his patient, entrusted to his care, and he is responsible for their safe keeping. Indeed, it is questionable whether he has a right to communicate all even to his own profession; whether there are not many things which he holds, that should never pass beyond the treasury of his own mind.

He should, he must be *secret*, for he holds treasures which are invaluable to those who have, from necessity, entrusted them to his care, but which could not, if given to the world, enhance the happiness of any one in the least. To the rightful proprietor they are above price, to all others they are worthless.

We repeat, therefore, he is bound to be secret; and if he is not, a just reprobation and a want of bread, will be the righteous penalty which he must endure.

Then, again, take the legal profession. What client would submit the details of his case to counsel, with the assurance that the whole would be given to the public ear? Or what class of men exist who would employ one as counsel, even in the most trifling cause, who was in the habit of treating the confidence of his clients in such a way? It would be in vain such a man might plead scruples of conscience on the subject of *secrecy*, and an unwillingness to keep what he knew from society; the good sense of that very society would feel itself abused by the very plea made in justification of a sickly recreancy, and would hurl such a being from its circle, as a moral pestilence which all ought to dread.

The clergyman, in the prosecution of his duties, not unfrequently finds himself in the same condition.

He and his officers are frequently made the involuntary treasures of facts and circumstances, which it would be worse than cruel for them to unfold to the public; not on account of a single individual, but for the sake of parties who are innocent and unoffending, yet who must be more or less unfavorably affected by the circumstances. We are not under the necessity of supposing these to be circumstances of what the world calls crime; they might consider them matters of indifference, and some even as praise-worthy, and still they might, if made public, essentially affect the happiness of many: while, as there is no necessity that they should transpire, and no real good could result from it, their divulgence would be a wanton trifling with the feelings and interests of others. Such is but a cursory glance of the secrecy which not a few, but all enjoin upon the professions; which not only choice, but necessity demands they should keep locked up in their own breasts. And as necessary is this same hated feature of *secrecy* considered, that provision is made for it almost every where! No grand jury is empannelled, without being solemnly sworn to keep secret what transpires in the jury-room. No ecclesiastical body meets, which does not reserve to itself the right to clear its galleries, and transact its business by itself, or in other words, in *secret*. Every legislative body has the same rule, and a betrayal of the trust imposed in secret session, involves a penalty of no less magnitude than expulsion.

The senate chamber of each state, and of the United States, is guarded by the same sanctions. The cabinet of each governor, and of the President of this Union, is to all intents and purposes a secret society; and so they are in every government under the heavens. All diplomatic proceedings are transacted in secret. While the prosecution of war could never be successful, without the incorporation of the feature of secrecy. Science, though apparently open to all, is secret; and he who would enjoy the bliss of her mysteries, must pay in time and money, the price of membership, and endure the slow and painful process of initiation.

Nature is secret; and though man, for six thousand years, has been endeavoring to possess himself of her hidden treasures, up to this hour they have eluded his search.

At the outset he knew that matter possessed form, extension, and divisibility; he knows that now, and but little more; the essence ever has, and perhaps ever will, bid defiance to his investigation. This, with the ten thousand means by which nature carries on her stupendous processes of production and reproduction, ever has been, and is now, to the human mind, one vast and unexplored wilderness. And above the whole is enthroned the Infinite, whose ways are in the deep, and whose chariot is the whirlwind, whose throne inhabiteth justice and judgment; He who spake and it was done, who commanded and it stood fast; He who hath his secret place. Tell me, O man, canst thou, by searching, find Him out? And wilt thou say still, that secrecy wraps in its dark folds iniquity, and is suspicious? But if this be too mighty for thee, then go and seek for the springs of thy own being; grasp, if thou canst, the life of the active spirit within thee, trace the path of its flight, and tell us how it records the burning thought it gathers in its wanderings. Thou canst not! Then thou, too, art secret! and is thy inmost being to be suspected because thou knowest it not?

We find secrecy everywhere.

As it exists in society, we can trace some reason, some necessity for that existence; in nature we cannot, but we know it is there; and our faith proclaims to us that it is right. We are not, therefore, the less happy, because of the existence of many things with which we are not acquainted. The truth is, there is, there has been, and there ever will be secrecy in the world, and among men; and it is now complained of, only because mischief has been done under its cloak. But if every subject which has furnished a covering for crime, is to be indiscriminately condemned on that account, then we have no protection for the most sacred of all subjects, nor for the most elevated virtues. The knaves most to be dreaded, are those who "Steal the livery of heaven to serve the devil in." And under the cloak of a God-inspired religion, what crimes, what cruelties have not been perpetrated. It is not, therefore, in the use, but in the abuse of these privileges that we ought to complain; and if we understand the charity aright which the Scriptures inculcate, we have no more right to accuse our neighbor who uses his privilege of secrecy, of being sinister in his design, than we have to accuse him of the same motive in becoming religious, or in embracing any one of the great moral virtues; for in either instance the heart is hid from us, and our only safe criterion of judgment is by the fruit one produces after his profession.

If men become worse after becoming connected with these institutions, if this is the general tendency, or if a majority of those bearing such relation become worse, then condemn the institution, as one which exerts an unhappy influence. But if these aberrations are only occasional, if they are not more frequent here than they are in other more sacred and authorative institutions then candor requires that we place them to the credit, not of a bad institution and a defective discipline, but to a bad heart. We come now to inquire to what extent, and why Odd Fellowship is a secret institution.

We have already seen that its secrets could not relate to who are members, their place of meeting, their time of meeting, their constitution, by-laws, business, or object; that it could not relate to the great central bodies which hold jurisdiction over the whole, for all these are matters of notoriety, which it is the wish of the institution to give to the world. In what sense, then, is Odd Fellowship secret? It is to this inquiry we now propose to give an answer; not that we intend to tell what the secret is, but to state the points at which it is secret. Odd Fellows are required to be *secret*, in the first place, so far as relates to persons who propose to become members of the Order.

The reason of this is, the character of each candidate must be subject to the investigation of a committee appointed for that purpose, who must report to the Lodge the result of their investigations; and the precaution of secrecy is taken, so that in case the report of that committee should prove unfavorable, and the applicant rejected, he might suffer no loss, but occupy the same position in society he did before his application. The injunction of secrecy, in this instance, is to protect the applicant, not ourselves. The second feature of the institution which involves secrecy, relates to the fact whether persons we do not know are members or not.

This institution is designed to be one the world over; and to give its assistance not only in the chamber of sickness, and to those who reside in our immediate vicinity, but to the virtuous needy wherever found. When such present themselves for sympathy or aid, the inquiry is not, to what nation does the applicant belong, but is he what he claims to be? is he in want? These questions being properly answered, his wants are redressed, not as a charity, but as a debt. It must be obvious to every one, therefore, that such an individual should be furnished with a true title to what he claims. If he is a true man, he has such a title; and this title is unknown to all except the members of this Order.

This, in a word, is their great secret. This, it is true, might have been given on paper, it might have been written; in which case it is equally true, it might be stolen, or counterfeited, or lost. Hence it was thought preferable to furnish members with a title that should speak a language which was the same everywhere, and which could be used in all nations, and at the same time be of a character to defy counterfeiting, and the encroachment of robbers, or the perils of shipwreck: a title which, while reason holds her dominion over the man, might ever be present with him. To accomplish this, each member is furnished with passwords and signs which cannot be mistaken. And as the several ranks attained in the Order entitles the member to more or less for his support in time of want, he is by this means enabled to decide the fact and the amount of his claims beyond a doubt. He holds by the power of a word his title his claim, his right upon strangers for their offices of kindness and appropriations, not as a common beggar, but as a joint proprietor with them in the institution to which they mutually belong. His secret is, therefore, his property, his title-deed, his policy of insurance. And no man has any more right to claim that secret, nor has he any better title to it, than he has to claim for his own either of the documents named above; it is the property of its possessor, which he had the same right to purchase as any other property; and having paid for it his money, he is protected in its possession, by the same law which protects him in the possession of other property.

The fact of the title existing only in a sign or a word, in a moral point of view at least, can make no difference, so long as it guarantees to him certain valuable considerations, under given circumstances.

Such is the secrecy of Odd Fellowship! no more, no less! Wherein is it more secret than most of the institutions around us, on which no one has ever thought to lay such a charge; and wherein would society be bettered were this objectionable feature, which runs through its length and breadth, to be abolished? Wherein, indeed, would it not be made almost infinitely worse? Who. were there no secret cement, no hidden cohesive power to resist the repelling influences, which are constantly acting upon it, and which hold it together, would be bail for its stability and present order? Let him that would, imagine, if he please, for one moment, such a society! a society stripped of all secrecy! where every thought and every word of every individual should be laid open to the day—the conversation of every circle should be simultaneously reported to all ears—the business of every house, and every man, with their wishes and designs, all accurately mapped to every eye—the counsels of every chamber forced upon the attention of every individual person. What is accruing in the hovel, and in the palace—in the prison, and on the gallows—in the mechanic-shop, and in the halls of legislation—in the field, and in the bed-chamber—in the cell of the recluse, and in the banqueting halls of affluence—with the sick, and with the well—in the street, and in the kitchen—in the the abodes of moping ignorance, and in halls of science—in the place of mirth, and in the church of God. Suppose he were gifted to see and know all this, as he certainly would have been had the Infinite designed there should be nothing secret in this world, by some kind of prescience, and yet be endowed with all the sensibilities which our nature now possesses; and would he desire to live in such society? Could he survive such frightful disclosures for a single day?

And yet, strange as it may appear, this is what those contend for, in effect, who denounce all which is secret, or what is the same thing, all which they do not know as suspicious. Yet, such is the appalling chaos to which the objectors to secrecy, if their views were carried to their legitimate results, would hurl society. For, as relates to the objection, what is applicable to a society composed of a few, is equally applicable to an individual, or to a million; or if there be any difference, the preference is to be given to the many, for as numbers increase, the power to do mischief is diminisished; as the success of an effort to corrupt, deceive, or control for evil becomes less as there are more minds to act upon; and hence, the chances of detection will become greater in proportion to numbers.

ODD FELLOWS.

BY C. J. BUCKINGHAM.

Odd Fellows, when together met,
Are not perhaps so *odd* a set
As many people say;
Unless, indeed, it *odd* may be,
That they should meet for charity,
With conscience clear for pay.

When the pale sufferer, seized by death,
But faintly draws his short'ning breath,
They cool his fever'd tongue,
And gently bathe his throbbing brow,
While scenes of earth, swift fleeing now,
By single hair seem hung.

Or, when the spirit's self is gone
To that far land, to us unknown,
To dwell in tents of clay;
The fixed and glassy eyes they close,
The pain-distorted limbs compose,
And to the tomb convey.

Odd Fellows!—surely *odd* they are!
The sick, the naked, have their care;
The hungry, too, are fed;
So *odd*, that they, without reproof,
The houseless stranger give a roof,
And where to lay his head.

* * *

It is miserable hospitality to open your doors and shut your countenance.

ORIGINAL.

ISAAC SMITH — THE ODD FELLOW SAILOR.

BY P.G. S. R. BONEWITZ.

The hero of our story was an Odd Fellow, and a sailor, and delighted in the cognomen of Isaac Smith, or Yankee Smith, as his messmates named him, for the unflinching maintenance of the superiority of his native land. The flag of his country was pricked with India ink on his muscular arm, and the eagle of liberty was pictured in the same manner on his brawny breast. Locate the above mentioned peculiarities on a tall and manly form of some thirty summers, with sun-burnt, yet pleasing features, clear blue eyes, and sandy hair, partly concealed by a trim tarpauline; and a pretty correct likeness of the personal appearance of Ike Smith, the second mate of the Brig Ainsworth, of Nantucket, is before you.

Seated on the bowsprit, our friend Ike was leisurely tracing the outlines of the brig on a whale's tooth, and while the vessel glided silently along, under a steady breeze, some six knots an hour, he was visiting in mind his native cot, and wandering through fields and midst fragrant flowers, by the side of a lovely blue eyed Yankee maiden, who he "rayther guessed" would marry him when he returned from the present voyage.

A portion of the crew were on duty, while the rest grouping in careless ease, occupied the forecastle; and on a bunk, another, perusing an old and well-worn song-book, swung in his hammock; a third, with bachelor ingenuity, was darning a formidable looking rent in his coarse canvass trowsers, while a fourth was industriously plaiting for himself a hat.

"Come, Tom, 'tip us a stave,'" suggested the hat maker.

"Aye, a real nor'-wester," echoed another.

Thus introduced, Tom, who, in his native place had always been very fond of gallanting the fair sex, "hum" from "singin' schule," whose musical abilities were considered, "some" even in that experienced circle, commenced turning over the leaves with a preparatory shuffle, and aided by a strong-lunged companion, he soon made the little craft reecho with the deeds of "Capt. Kidd," "Old Virginia," and the "Bay of Biscay, O!"

In the pause which followed the execution of the latter song, our friend Tom closed his book, and turning to a trim-built messmate, who was seated near him, requested him to favor them with a song.

"Yes, Jim, sing us a song," chorussed the crew.

"Spin us a yarn and sing us the song you composed about your true love," said another.

There was a carelessness in his manner, that ill-accorded with his heaving heart, and slightly moistened eye. His mellow voice trembled, and added pathos to the song, as he began:

"Farewell! a long farewell!
  O! thou canst never,
E'en for a moment tell
  The pangs that sever
Hope from my heart's deep cell,
  As I bid farewell forever!

Thou wert my promised bride,
  But they say thou lov'st another;
Then hie thee to his side,
  I can love thee as a brother.
On old ocean's flowing tide,
  Grief and love alike I smother."

Let the landsmen quaff the bowl,
  Under disappointment's sway,
The heart-sick sailor's home
  Is on the dashing spray.
The cradle of the deep
  Smiles all his griefs away."

As the song proceeded his bosom heaved with emotion, but when he spoke of "old mother Ocean" he seemed indeed like a soothed infant on its maternal breast.

A momentary silence followed the conclusion of his song, quickly followed by the loud cry of

"There she blows!"

"Where away?"

"A mile distant on the larboard bow."

In an instant all the crew were actively engaged in the excitement of a whale chase. Harpoons, tubs, and men were all huddled together in the boats, and swiftly over the blue Pacific's waves the strong-armed seamen made them bound.

Swiftly did they follow the mighty monster of the deep, in his cumbrous play, spouting huge jets of water towards the clear blue sky.

Silently they approached him — the death dealing harpoon is raised, and in another instant is buried deep in the quivering flesh of the mighty prey.

Down! down! down! to the ocean's bed, dives the affrighted whale — then rising in the distance, he lashes the quiet waves in very madness, and again jets high in the air, water mingled with his blood.

Quick! play out the rope — give rein to your mighty steed, or he'll drag you 'neath the mighty deep!

With steady eye and sharpened hatchet, the watchful tar stands ready at a moment's notice to sever the link which binds them to that great monster's form.

Another boat now approached the enraged and panting monster, seeking, with upraised lance to probe his side. With lightning speed the infuriated monster turned on his pursuers, reached the frail boat, and with one blow of his powerful tail, sent the crumbling boat high in the air, and the stunned forms of its hardy occupants to the unknown cemetery of the ocean's dead.

Poor Jim, who but a few minutes before had been singing his farewell song of love, found in the briny billows the wished for rest!

At length the whale was captured.

Seven men perished, and for many long months their wives and little ones anxiously looked for "*Papa*" and prepared in fond affections little tokens to greet the return of the lifeless sleepers in coral graves!

The landsman burns his oil, nor gives a tho't, as he trims his lamp, of the perils or wants of those who plow for him the mighty deep.

* * * * * *

The three year's voyage had passed—the good brig Ainsworth had reached her native shore, and the light-hearted Ike had got spliced for life to a smiling daughter of Yankee land.

For two years the new made husband forgot in his wife's azure eyes, his own blue wave, but the tender of the command of a fine schooner in the Havanna trade, awoke the sailor in his heart. For a time he hesitated, yet silently pined for his ocean home. Tearfully his wife consented, and he was once more on the mighty deep.

Twice did the young captain return after short and prosperous trips, laden with the rich productions of the sunny south; and twice did the fond wife and smiling infant, welcome him home. But on the third voyage his light bark entangled in the cross seas of the Mexican Gulf and was severely strained, and commenced to leak badly.

In the middle of the night the sleeping crew were aroused by the cry of "all hands ahoy," to pump ship! One foot water in the hold! The bold heart is chilled, and the bronzed face grows pale, as 'mid thunder's roar and lightning's flash, wild wave and angry sky, starting from sleep, this summons comes. Silently they man the pumps—'twere vain to speak amid the tempest's deafening roar. Two feet water in the hold! With all the energy of despair the crew work on. Again the carpenter drops his line. Eager each eye seeks the returning plummet. Three feet of water in the hold! The pumps are abandoned—anxiously the dim horizon is scanned. Some mutter prayers; others shed tears at the tho't of helpless and loved ones at home. The signal gun looms o'er the mighty deep calling in vain for aid from fellow man, receiving for answer but the lightning's flash, whose fiery hand, shivering the foremast, casts grim death and flame among the struggling crew.

"Out with the boats; we must take our chance even in this wild sea!" shouted the bold Captain. "Our flame lighted and water haggard craft no longer can shelter us. Hand in the water—pass along the biscuits—easy, for your lives, easy, or you'll swamp the boat."

Fear blinded, his sage advice was disregarded, and the long boat sunk with its shrieking inmates beneath the greedy waves. Warned by the sad fate of their companions, the remaining crew cautiously descended to the other boats, and a speck upon the troubled ocean were soon drifting before the fury of the angry storm. A kind Providence smiled on their efforts to keep their tiny craft afloat, and the ensuing day showed to their glad eyes the sight of welcome, though foreign land.

Sailors are the mechanics of the ocean. Let the wild wave cast him in any harbor, still he is independent. If health be left him, he seeks the nearest ship and finds a berth. Such was now the case with the shipwrecked crew. Scarce two days were passed e'er they sought and found in a strange barque a place of rest.

The captain, with the schooner's boats, was detained at the consulate by business connected with the loss of his vessel.

He was alone, friendless, a heart-sick stranger in a strange land.

He sought the *cafes*. Unfamiliar accents fell upon his ear; strange eyes turned coldly on the lonely one. At length a nervous fever, the precursor of yet more deadly sickness, burned in his veins. With a drooping heart he wrote the sad story of his misfortunes to his young and expecting wife.

His scanty means well-nigh exhausted, he knew not where to turn, for even our American Consul was a foreigner, and spoke with difficulty the English tongue. But for his fond wife and dear babe, he would gladly have sought for life's last dreamless sleep.

The lamp of hope was flickering in its socket, and the grim ghost despair sent deep his fangs in his already lacerated breast, when an

All-seeing Eye presented itself, and turned darkness into light.

Isaac Smith was an Odd Fellow, and was in possession of the solemn sign, and world known password of distress, the never-to-be-forgotten mysteries of a good Odd Fellow. The monarch reveres its powers. It is the only key to the miser's wealth. Even the savage red man rushes to snatch his victim from the flame-girt stake at the moment the solemn sign is given.

Entering the cafes, he was about to procure some refreshments, when, on examining his pockets he found that he had been robbed of his little all. A coldness seized his heart. Without gold or jewels he strode unknown and alone. Several groups were carelessly seated around, some gaily chatting, others silently puffing the smoke yielding cigar.

The utter destitution of his situation gave him courage, and cautiously he gave the Odd Fellow's sign of distress. Three manly forms answered the stranger's call. In silence they left the place. He followed — one of them spoke fluently his native tongue.

What passed we may not here relate, but words kind and familiar fell on his ear, and accents of brotherhood cheered his way-worn heart — not merely words, but deeds. * *

They took him to their homes, watched over his sick bed, and supplied his every want.

When he left he pledged his ———. They freely lent their gold, and with renewed health and heart, the result of brotherly kindness, on board the good ship Monarch he eagerly sought the land of his home and darling wife.

But where was she, the Odd Fellow's wife? How did her fond heart bear his long delay? as landsmen but too seldom think or realize the obligation they are under to those who go down to the sea in ships, for patiently endured hardships, perilous ventures for luxuries, to deck the form, or gratify the landsman's appetite, and above all the great amount of domestic suffering and unhappiness occasioned by dear one's absence. May he not hope to "make those better thoughts that slumber" by dwelling on the hardships of their lot, who are too proud or too sensitive to claim deserved attention for themselves?

For a long time the anxious wife looked in vain for her husband's return. In vain did his brother Odd Fellow's await his return to their Lodge. No letter came to tell the fond wife why he stayed. With throbbing heart and heaving breast she read the daily news, and oft the printed page would swim before her dizzy sight, fearful at every glance to read her dear one's death,

Oh! how her cheeks palled, when the fierce storm-king in wrathful blast would shake the casement in the dead hour of night, as she lay upon her sleepless bed, or hovering over the dying embers, soothing her little infant to rest! Had she no friends? Will the Odd Fellow's answer? She had.

* * * * * * *

At length his letters came — his earthly hopes are wrecked, his vessel lost, himself on a bed of sickness on a foreign shore.

Heedless of the severing seas, her woman's nature shows itself. She must leave her home to stand beside his sick bed. Earth cannot sever, the boundless seas cannot separate the pale sufferer from woman's love.

You would not be surprised to learn that e'er she could hear of his better prospects, she had eagerly sought the great metropolis, and taken passage in a vessel that would carry her to her husband's side.

Thus both at the same time embarked to seek the other on the mighty deep. * * *

Dark night covered the ocean — a light mist hung o'er the boundless sea — the night was calm in mid ocean — far from land no danger threatens, and weary or careless sailors kept heedless watch. Even the light usually kept ahead at night had been suffered to go out.

Suddenly, with a terrific crash Captain Smith and the other passengers were thrown from their berths — their heavy ship had come in contact with an outward bound brig and before they could render any assistance to the ill-fated vessel, she and her helpless crew were swallowed from their sight. Though leaking badly, the Monarch reached New York, where for the first time poor Smith learned that the ill-fated vessel contained his wife and child!

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Evil Speaking.—That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy bodies, who are running from house to house, and love to talk of other men's faults. Those who delight to hear ill of others, will soon fall into the habit of speaking ill of them. When busy bodies run out of matter of fact, they will soon resort to conjectures and idle stories, to please those who are fond of hearing others spoken against. Such characters are common nuisances, often destroying good neighborhoods and the fellowship of old friends. If we endeavor to mind ourselves we shall work enough.

ORIGINAL.

THERE IS A HOPE.

BY ORION.

There is a hope — a bright, glad hope —
We may not know on earth,
Which sheds its soft and soothing beams,
To many a bless'd hearth :—
It is that Hope placed in the sky,
Where Love and Truth do dwell —
A beacon to the weary soul,
Which all should love so well.

For earthly hopes will fade away,
Oh ! like some fleeting dream,
And leave no trace of bliss behind,
Unless in thought it seem ;
But that above is ever bright,
And ever warmly plays ;
The rich and poor — on all alike —
It warms with gentle rays.

The lover sees some blooming maid,
And love does lend him wings,
And hope beams brightly in his looks,
While still the syren sings —
Till, like some fair and lovely flower,
That fades away and dies,
His beauteous vision is flown,
And nought is left but sighs !

The soldier, on the battle-field,
'Midst sounds of clashing steel,
Builds high his hope of fam'd renown,
Whilst death he does but deal ;
But that proud form is proud no more,
And scarlet streams swift flow —
How fleetly are his dreams all o'er !
How soon lies cold and low !

Still where's the breast devoid of Hope,
Though earthly it may be,
That finds no joy in its wild dream —
Whose soul is not more free ?
If there be one, I envy not
The feelings that may start ;
For it oft comes, like a bless'd thing,
And nestles in the heart !

But oh ! forget not Hope above,
In dreams of worldly bliss,
For that will only brighter glow
The darker 'tis in this !
The joys of earth may wither all,
Its sweetest flow'rs decay,
But this is left — bless'd gift indeed ! —
Whose bloom fades not away.

Tiffin, Ohio.

"THE TREE IS KNOWN BY ITS FRUITS."

BY J. BACHELLOR, P.G.

There are some truths in moral Philosophy so plain and self-evident, that they are received and acknowledged by nearly all in theory, yet in their practical application, they are utterly disregarded. And, there appears to be no truth which stands out in more bold relief, than that sound maxim which was promulgated about eighteen hundred years since, by a certain distinguished personage who sojourned a short time amid earths sorrows, and which, we believe, has never been contradicted or disputed by any one, viz: that "the tree is known by its fruits." We are informed, also, by the same individual, that a "good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

In the natural world, we have incontestable evidence in the fruit of the tree by which we can judge, very correctly of its good or bad qualities. If you should present to an individual any kind of fruit, and it should prove pleasant and agreeable to the taste, he would without any hesitation, pronounce the tree, from which it was plucked, a good one; but should you, on the contrary, present him with that which was unpleasant and disagreeable to the palate, he would come to a very correct conclusion in calling the tree upon which such unwholesome fruit grew, a corrupt one. Men are *never* mistaken in regard to matters of this kind. They never gather grapes of thorns, or figs of thistles.

As it is in the natural world, so it is in the moral. Man's conduct generally is a true and faithful index of his heart — his moral feelings. It is only by this sure criterion that we are enabled to ascertain, with any degree of certainty, the disposition of individuals. If you see a person whose actions are the very essence of kindness and sympathy, who rejoices in the prosperity and welfare of his neighbor, and is highly delighted in the good fortune of all that is around him, his foes, (if he has any) as well as his close and intimate friends; and whose warm and generous heart beats in unison with the suffering child of want and misery, and from his means he relieves the pressing necessities of poor weak humanity; who is seen, at midnight, watching with anxious care and solicitude, over the dying couch of the stranger, administering all the consolation he is capable of affording, under such gloomy circumstances — we very justly, infer that the man who produces such heavenly fruit, must be a good man. On the other hand, if we see an individual who delights in cruelty and misery — whose heart is very near akin to adamant, and who looks with an indifferent eye upon the misfortunes of his fellow man, and when he sees the wounded traveler upon the the road side, like those of old, he passes by on the other side, without giving one pitying look, we come to the conclusion, as the fruit of that man is bad, he must be bad also. We cannot form an erroneous judgment in these cases, for the tree is known by its fruits.

The above observations apply to men collectively, with equal force and propriety. Show me an association, or a nation who glory in the cultivation of all the social and friendly feelings, which go to make up the sum and substance of human happiness and felicity; and from the recipients of where bright and glowing deeds of charity, arise sincere prayers for future prosperity and welfare, and I will show you an association or nation whose fruits are highly acceptable in the sight of high heaven; for such deeds cannot spring from corruption. And, whenever you find men united together, either as a nation or an association, whose professed objects, if you please, are good, and yet with all their loud boastings, and saying in effect—"Stand by for I am more holy or better than thou," will amount to nothing, unless their fruits bear strong and conclusive testimony to their goodness.

The above remarks are so obviously true, that we presume they will not be denied by any one; we shall, therefore, proceed directly to apply them to Odd Fellows and Odd Fellowship.

It is probably, to a very great extent, the case among a great many very well meaning people, when they hear the name Odd Fellow mentioned, that it revives in their fearful minds, associations of every thing that is hideous and deformed—things very nearly allied to all that is monstrous and unholy, if not closely connected to his Satanic majesty. It is utterly impossible for them to believe that an Odd Fellow can act, feel and think like other people; and if by their keen discernment they cannot discover that he has a cloven foot, or a most ugly horn protruding from out of the top of his head, yet they can hardly be persuaded but what he has nearly a full grown devil in his heart. Such is the perversity of human nature, and, it is almost useless to endeavor to convince such people, for they are so unreasonable—they have such deeply grounded prejudices—that it would be almost as easy to raise the dead, as to make them believe that an Odd Fellow can possibly be a good man. But, to be serious upon this subject: are not Odd Fellows as good neighbors and as orderly citizens, and do they not make as generous and kindhearted Christians, who delight to attend upon the sanctuary for the purpose of being benefitted by hearing the word of eternal life, as those who do not belong to the Order? Are not persons as good in every sense of the word after having joined the Order, as before? Can a case be pointed out, where the individual has degenerated by the influences which Odd Fellowship has brought to bear upon him? Has he become a beastly drunkard, or a thief, or a murderer, under the influences of the principles of the institution? Rather, does it not have a contrary effect? Does it not have a tendency to curb his unruly and head-strong passions, and in a measure to say to them, "thus far shalt thou go and no farther."

Let any one, who is disposed to be candid and sincere in the matter, cast his eye around the community where he resides, and see if what we have said is not true. When the heavy hand of sickness and distress falls upon a neighbor, and he is laid low by its blighting ravages, do you not find Odd Fellows as ready and willing to assist in watching around his sick couch, as those who do not belong to the Order? When the poor pennyless and houseless wanderer, upon the trackless waste of an unfeeling and uncharitable world, makes his piteous supplications for something to satisfy the cravings of his unsatisfied appetite for food, are the enemies of the Order the only ones who stand ready to offer the necessary relief? When any benevolent and charitable operation is to be started, are they appealed to in vain for the needed assistance? Are they not as ready at all times to clothe the naked, feed the hungry and bury the dead, as those who are opposed to Odd Fellowship? Let the sure test be applied, and we do not, in the least, fear the result, for the "tree is known by its fruit."

Now, is the Institution of the Independent Order of Odd Fellows calculated to exert an influence that shall be beneficial in its tendency and results to mankind? The question might be very naturally asked, what is Odd Fellowship? What are its teachings and its doctrines? What great object has it in view? As it will not be denied, we presume, that we are sufficiently capable of judging in this matter, we would say, that it teaches the broad doctrine of universal benevolence and charity to ALL mankind, indiscriminately. It enforces the principle, that we must do ALL the good we can for ALL men of whatever name or nation. It commands, in emphatic language which cannot be misunderstood, to visit the sick, relieve the distressed, bury the dead and educate the orphan. It inculcates, into the minds of its members, the great and important truth, that in all their dealings and intercourse with men, they should throw over their faults and imperfections, if they discover any, the broad mantle of charity, well knowing that to err is human. Its great and fundamental design is, the alleviation and benefit of mankind, and the cultivation of that pure and unfading Friendship, that shall have the power to raise man above the changing vicissitudes, and the hoarse howlings of the wild and fearful storm, which from time to time crosses his orbit, and impart to him those smiles of joy and gladness, which reflects a brilliant light, that will disperse the dark gloom that hangs around his pathway amid life's journey.

Can the legitimate fruits of an institution which teaches and promulgates doctrines which chime in sweet concord with the best and holiest sympathies of the human heart, and love divine, be otherwise than good? Can its principles be good and pure, and at the same time its fruits corrupt? Can a fountain send forth, at the same time, both sweet and bitter waters? And, will it be asked at this late day, what are the fruits of Odd Fellowship? Go, ask that sick stranger in yonder house. He is far away from his dearly beloved country and his warm and generous friends; the mighty ocean's billows roll and roar betwixt him and his sweet home; before him in awful silence is the deep dark grave; around him reigns hopeless despair; Death who stays its potent arm for no man, has marked him for its victim—the sweet voice of his fond wife and innocent smiles of his prattling babies, are not there to cheer him on his onward course to the tomb; neither are his father, mother, brothers or sisters there to administer those consolations which he stands so much in need of, and with their kind soft hands smooth the road to the land of the dead—but the fruits of Odd Fellowship are there, it has with a quick eye, sought out the forlorn stranger and brother—it has furnished watches who have been faithful by day, as well as through the dark, silent hours of midnight; its guardian angel has hovered around his dying couch with unceasing solicitude, and no opportunity has been suffered to pass, without affording him all the assistance which his painful case might require; and when the vital spark leaves his weak body, to return to God who gave it, they consign his ashes to their last and long abode, over which they shed the warm tear-drop of brotherly affection. Go we say and ask that forlorn widow, who has but lately laid under the cold clods of the valley, the remains of one in whom her heart's best affections were treasured up, what of the fruits of Odd Fellowship! Under the genial influence of Odd Fellowship, she in the fullness of an overflowing heart, blesses the memory of her loved and departed husband—while living he was made a better man; and being a member of the Order, when he died, he left her kind and faithful friends. Go, thou unbelieving, and ask those prattling and rosy-cheeked innocent orphans, what Odd Fellowship has done for them? It has extended to them a father's care, a mother's watchfulness—it has clothed, fed and educated them; —it has thrown around them its fostering arms in a thousand different ways, in preventing them from being ship-wrecked on the shoals and quick-sands of sin and pollution, and guided them softly to the desired haven of worth and respectability.

The influences and the fruits of Odd Fellowship, are not seen and felt here and there in some secluded spot, neither are they like angel's visits, few and far between; but they are seen on every hand, and are almost an every day occurrence. The bright genius of its hallowed influence, like the warm sunbeams at mid-day, has spread with amazing rapidity over a very large extent of earth's domains. They have visited the sunny skies and verdant plains of the far distant south, the snow-clad-granite hills of the cold regions of the distant north, the rock-bound shores of the wild roaring Atlantic, the widely extended fields of the more genial west, and the fatherland across the "dark deep" sea, has been most eminently blessed by its copious and refreshing showers of charity. And, it will continue to spread until every child of suffering in the great humanity, shall be relieved—until every scalding tear shall be dried up: and man universal shall be imbued in the principles of the great brotherhood, for it is the prevailing spirit of the age in which we live—God grant that it may not be far distant.

We consider an Order which can unite together men of the most discordant opinions of all nations, in the triple chain of Friendship, Love and Truth, for the noble and praiseworthy object of distributing to the necessities of the common humanity, not only good, but one which is well calculated to exert a great moral influence in the world. And, we would ask the kind and friendly reader, if the good fruits of Odd Fellowship which are growing around him so luxuriantly, will not dispel the doubts and prejudices from his mind, as to the utility and usefulness of the institution? For if the fruits are good, which nobody can deny, the tree must be good also.—Gavel.

* * *

Attend the Lodge punctually.

THE OPEN HAND.

BY A. J. WHITAKER.

"For the love of Heaven, good friend, a penny," said a feeble beggar, one bitter night to a wealthy merchant in Chesnut street. But the proud man, wrapping his rich mantle about him, turned scornfully away, and the beggar passed on.

You would scarcely have noticed the scene, the calm, unfeeling coldness of inhuman apathy, and the great agony of a breaking heart. The one went to his lordly home, where music and gladness, and the bright faces of his happy children were around the hearth stone; the other tottered along with trembling steps to the wretched hovel, where his pale faced wife awaited his return. The light flashed forth from the rich man's mansion; but the beggar's house was desolate.

Thro' the whole of the weary night, did the beggar and his wife sit musing over the past, and looking for some light in the future. Above, around them, on all sides, they beheld nothing but the gloom which no ray might penetrate: nothing but the impenetrable obscurity which is ever resting upon the wretched and the outcast. For God knows, if we do not that at all times, even at this moment, in many a desolate home, by many a cheerless hearth, there are strong men bowed beneath the weight of an overwhelming despair: trembling women, pining away in their great despondency; bright eyed little children growing pale and ghastly from the want of bread.

God knows, that even upon our neighbors and friends, possibly upon the one next door there is resting the cold relentless hand of poverty, that poverty of which we can form no true conception, until we shall find ourselves like them over the last dead ember, and famishing like them for food.

Could we but enter into the homes so near us; go, like the angels into every haunt of woe and grief, and touch the lips of the wretched ones gathered there, what tales of agony should we hear. One would tell us sweet dreams of his sinless boyhood; tell us how he started in life, gladly and gaily, and with no fear of the unknown future: how for a time the breeze was fair, and the sky blue, and the ocean calm, and with his flag out upon the gale, he sped along bravely and rapidly, until his voyage was nearly over, when just as he caught sight of the desired port, saw its temples and spires glittering in the sunlight; heard the music of the harp and the voices of the singers wafted from its street—just as the last billow was bearing him in upon its bosom to his desired anchorage—just then, alas! alas! the storm came down and the billows dashed him back and the rudder gave way, and his gallant vessel was carried out again, all crushed and broken, a thousand leagues into the angry sea. He would tell us, perhaps, how that storm passed by, and the sun shone out as brightly as before, and the sea became calm again, and that once more with the blue sky above him he sped along towards the haven. But again the storm came down, and again, and again, until at length his brave and beautiful barque was thrown high upon the rocky reef, and left, a solitary hulk to moulder in the sun.

Another would tell his tale of love. How the sweet being whom he worshipped, the idol to which his heart gave homage, loved him and blessed him for many a long and pleasant year; but that before long her cheek grew pale, and her eye dim, and now his only solace in life is to go at the twilight hour, and bending over the grave where she lies sleeping in death, hold communion with her spirit, and pray to meet her again in the silent land.

Still another, an old and feeble man leaning upon his staff, would tell, perhaps the saddest tale of all—that of a boyhood unblessed, of a manhood wasted, of an old age comfortless and wretched. He would tell that from his youth up, as the days and months passed slowly on, the gloom had deepened, and the guiding star gone out, and that now he was only waiting God's good time that he might depart and be at rest.

Such suffering ones are all around us. Such tales of wo have come so often to our ears that—God forgive us—we pass them by unheeded, and leave the starving to their untold agony, even as the rich man did. Say what we will, deny it as we please, the blessing of God does rest upon the charitable; the curse of God does follow the unfeeling. The bond of brotherhood may not be broken.

So Heaven help us, now and ever to bear the burdens of the poor—and do it joyfully. For so shall thousands look from their wretchedness, and thank God, for the angels he has sent—the cheerful heart—THE OPEN HAND.

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To discover truth is to do good on a grand scale. The description of an error, the establishment of a fact, the determination of a doubtful principle, may spread its benefits over large portions of the human race, and be the means of lessening the misery or increasing the happiness of unborn generations.

THE NEW YORK CONTROVERSY.

The subjoined Circular, which we find in the New York Mirror of the Times, issued by direction of the New Constitution Grand Lodge of New York, gives a very clear statement of the cause and present position of the difficulties in that jurisdiction. We regret that it did not reach us in time for our last number. It is directed to the Grand Lodge of the United States, and to each State Grand Lodge:

Officers and Brethren: Your attention for a season is respectfully asked in behalf of your brethren of the Order in the State of New York, adhering to the Grand Lodge working under the Constitution adopted in November, 1847.

The rights and privileges of that Grand Lodge have been assailed in a manner which, if submitted to by the Order at large, will destroy the freedom and independence of State Grand bodies, and impair the usefulness and perpetuity of Odd Fellowship.

We regard our Order in this country as an institution of the present, not of the past. Its earliest existence, and its continued history, can be traced by its recorded journals. Its charges, regulations and lectures, as well as its Constitutions and Laws, owe their origin to American, and not foreign legislation. It is entirely separated from the English Orders, and we cannot, and should not, refer to them for any illustration of our principles.

As an American institution, its principles of government should be founded upon, and expounded by those principles which belong to a free republican country. Those principles are, that all governments exist by the consent of, and for the benefit of the governed, who, by their responsible representatives, legislate for the good of the whole, under restrictions contained in written Constitutions and Laws.

Our Constitutions and Laws therefore, contain the provisions and limitations by which the many confer upon the few, who are the agents and servants of the whole, those powers of legislation which, in so large and widely extended an Order, cannot be exercised by all. They are the grants of power; and whatever is not so granted must be considered as withheld by, and belonging to, the whole. Any exercise of power not specifically granted by our Constitutions and Laws, and not necessarily belonging to specially delegated powers, is usurpation. If without special authority one power in our Order is usurped by our agents and servants, the whole may be so usurped; and then Odd Fellowship, instead of being an institution moving in harmony with the genius of a free government, will be one of despotism, commanding us as members to obey that which as citizens we abhor, and would resist.

The Order in New York has suffered from this usurpation, as the following facts will prove:

1st. In August, 1846, at the annual session of our Grand Lodge, which was attended by Representatives from all parts of the State, the old Constitution was considered so defective, that by a vote of 129 to 13 a convention was called to revise and submit a new Constitution for adoption.

2d After the Constitution had been thus revised and submitted, and before its final approval by the Lodges, in December, 1846, at an adjourned quarterly session, when but few were present, except from the city of New York, the action of the annual session was illegally rescinded and the session closed.

3d. At the first meeting of the next quarterly session held in February, 1847, a motion was regularly made and seconded to reconsider the action in December. This motion the Grand Master declared out of order. An appeal was taken from his decision, which he refused to entertain. A motion to declare the December proceedings null and void shared the same fate. A motion to rescind the proceedings in December shared the same fate.

4th. The majority who attended the February session, 1847, being prevented by the Grand Master from exercising their rights of legislation, appealed to the Grand Lodge of the U.S., with the consent of our State Grand Lodge, and the G.L of the U.S., in September, 1847, set aside the decision of the Grand Master, as well as the action of December, 1846, and referred the form of Constitution reported by the convention, to the G.L. of N.Y., with a direction to take up the same at the November session, 1847, and act upon the same, with full power to adopt or reject, or amend and adopt the same, as if regularly and formally before us for final action, pursuant to the old Constitution.

5th. At said November session, 1847, the Grand Lodge of New York did take up the said form of Constitution, and act upon the same, and by a vote of 202 ayes to 77 noes, amended and adopted the same, and declared that it should be in full force and effect from and after the close of that session, and that the Constitution previously in force should be annulled, and of no further force and effect; and this was so stated from the Chair by the G.M. himself. The session closed 6th November, 1847.

6th. No appeal was taken from the action of our Grand Lodge to the G.L. of the U.S., nor was its consent to any such appeal asked. The mandate of our Grand Lodge went forth requiring all of its Lodges and members to observe and support the new Constitution so adopted.

7th. On the 1st December, 1847, the Grand Master of our Grand Lodge issued a proclamation which attempted to set aside the action of the Grand Lodge of November, by declaring that the old Constitution was then, and would remain in full force, until the G.L. of the U.S. approved of the new Constitution. An issue was thus presented to the Lodges and members in this State, whether they should obey the Grand Lodge or the Grand Master; and more than two-thirds of the Lodges promptly decided to obey the Grand Lodge, and disregard the proclamation as a nullity, being founded on usurpation, neither the old or new Constitution giving him the power by proclamation to nullify the legislation of the body which elected him.

8th. To prevent discord, and confusion, a large number of Lodges applied to the Grand Sire to call a special session of the G.L. of the U.S., to settle the difficulties likely for to follow from the proclamation. Instead of convening the Constitutional body, created by the State Grand Lodges and Encampments, he convened a Board of Commissioners, created by himself, and sent them to New York to sit in judgment upon our Grand Lodge. No warrant being found in the Constitution for such a body, the majority of the Order would not be represented before it, nor consent to abide by its decision. It proceeded *ex parte*, and decided that the new Constitution had not been legally adopted; thus exercising an appellate power, which even the G.L. of the U.S. could not exercise, without the consent of our State Grand Lodge.

9th. Before the decision of the Commission had been made, a small body of P.G's., with the Grand Master, held meetings in the city of New York, under the old annulled Constitution, and had commenced the work of suspending and expelling Lodges and members, and of giving notice thereof to other jurisdictions; and also chartering Lodges in a manner not warranted by the new Constitution.

10th. At the session of the G.L. of the U.S., in 1848, two sets of Representatives presented credentials from the State of New York, one appointed in pursuance of the new, and the other in pursuance of the old Constitution. That body, instead, of being governed by the minutes of our Grand Lodge assumed the power, without any appeal being before it, of investigating into the regularity of our proceedings, by evidence offered for the purpose of invalidating our minutes—a course of action without a parallel in the history of that body. On the last day, and almost the last hour of that session, a majority of that body admitted the Representatives appointed under the old Constitution and resolved to recognize the body which appointed them as the only rightful Grand Lodge; thus, in effect, without a constitutional appeal, and without any warrant contained in the Constitution, disfranchising more than two-thirds of the Lodges in this State.

11th. In this condition were we placed at the close of the last session of the G.L. of the U.S.; more than one hundred Lodges declared expelled or suspended, and more than fifty declared spurious, for acting in obedience to the authority of the rightful Grand Lodge of this State and the mandates of the G.L.U.S. of 1847; and this declaration obtained by the exercise of usurped powers by the Grand Master of this State, the Grand Sire in the recess of the G.L. of the U.S., and finally by the Grand Lodge of the U.S.

12th. A respectable minority of the Grand Lodge of the U.S., believing the decision of that body wrong and unconstitutional, have tendered us their sympathy and support. Sustained thereby, we have continued our organization, and carry on the benevolent work of our Order. There are now upwards of two hundred and fifty Lodges working harmoniously under our jurisdiction. This large number are considered out of the pale of the Order by the officers of the G.L. of the U.S.; and yet our only fault has been a determined opposition to usurped powers, and an unwavering adherence to the written Constitutions and Laws of the Order.

If the efforts which have been made to crush the majority of the Order in this State should ultimately prove successful, then will encouragement be given elsewhere to minorities to bring discord and confusion upon their jurisdictions, by invoking the aid of proclamations of Grand Masters and Grand Sires, and Grand Commissioners, to destroy the legislation of legally constituted Grand Lodges. We therefore feel called upon, as well out of regard to correct principles of government in our Order, as in reference to the peculiar situation in which we find ourselves placed, to invoke the attention of the Order, in other jurisdictions, to our conditions, with a view that such instructions may be given to their Grand Representatives to the next session of the Grand Lodge of the United States, as will place us, who have committed no offence, in union and correspondence with the whole Order in the United States.

Respectfully submitted in F., L. and T.
DANIEL P. BARNARD, M.W.G.M.
JETUR GARDINER, R.W.D.G.M.
ANDREW SAUL, R.W.G.W.
WILLIAM H. H. PRALL, R.W.G.S.
THEODORE A. WARD, R.W.G.T.

* * *

ACTION AND HAPPINESS.—Action is every thing to man. He who is always diligently employed, never has a sour disposition or feels that death is staring him in the face. He really lives and enjoys himself. A man may as well be dead, as to be sluggish, indolent and lazy. What is such a creature good for? Who will trust him? who will respect him? love him? When you see a man day after day, slowly walking the streets with folded arms, or with his hands in his breeches pockets, do you not avoid him? If you come up with him, as you always will, if passing the same way, you cannot afford to walk his snail-like pace, and so you hurry on. If he calls at your place of business you feel as if he entered to solicit charity—or what is about the same thing, ask you to take out a policy for your life.

Lazy men will do any thing but work for a living. Why are they are not ashamed of themselves? We have in our mind several stout, hale, hearty fellows who barely get bread enough to eat from day to day, who will not work, but solicit a little renting, or bill collecting, or some other trifle. It is abominable. Had they a spark of activity, they would wear off their fingers, before they would thus rust out and disgust their friends—if any friends they have.

If the question were put to us this moment, to live in laziness and wealth, or die to-morrow, we would choose the latter. Idleness is but a living death—and a terrible one too. The moment we cease to be active, we pray heaven it may be our last. As long as there is a pen or a hoe—a sheet of paper or a wheelbarrow—a book or a hod in the world, we are satisfied we shall find something to do.

THE INVESTIGATING COMMITTEE.

BY AN ODD FELLOW.

ODD FELLOWSHIP, in many places, has encountered, and even now often meets with the most bitter opposition. In most cases this spirit is manifested by those who know nothing of the merits or demerits of the institution, either from experience, inquiry, or research, and is the offspring of obstinate prejudices, which will not listen to the voice of reason, intellectual observation, or intelligent argument and honest defence of its principles. This spirit of opposition, however, is gradually on the decrease, and is by no means as wide-spread as in former days, when Odd Fellowship was still in its infancy, and before its blessed principles and benign influences had been so generally felt as at present—ere yet the entwined arms of Friendship, Love, and Truth, had been thrown around mankind, and while the bright star of unity was just appearing above our national horizon, modestly spreading its rays of increasing beauty and splendor on every side, Still, notwithstanding the great outcry that has at different times been made against the Order, the only objection that has ever been raised, is the simple fact, that its regular meetings are not held publicly, and that it bears, what is termed by many, the *stigma* of being a "secret society."

In a small, quiet, and somewhat retired village, in one of the interior counties in the state of New York, several years since, while this spirit of opposition was at its height, a Lodge was instituted; and despite the almost superhuman efforts of its opponents, succeeded in obtaining, from among the most intelligent portion of the community, a goodly number of members, who were indeed Odd Fellows from heart; and although the prejudicial spirit that existed against them would not suffer the public mind to award them the least degree of merit for their kind acts of charity and benevolence, and could only see a motive of selfishness in these good actions, they pursued "the even tenor of their way" unostentatiously, unmolested either by the taunts and jeers, or base and vituperative slanders that every where assailed them, and remained faithful in the discharge of their every duty; comforting the sick and afflicted, ministering unto and relieving the wants of the needy, and assisting each other by numerous acts of brotherly kindness, thus evincing that their hearts were warmed by the fires of brotherly love.

Thus, weeks and months passed on, and even years were numbered with the things that had been swept by the ever-rolling waters of Time into the fathomless abyss of Eternity, during which time changes upon changes were constantly taking place; but this little "band of brothers" was still the same in spirit, and slowly but steadily increasing in numbers, which had the effect to increase the bitter enmity of its opponents, and that to such an extent, that a number of the ruling spirits of the opposition finding their efforts to do them injury ineffectual, and vexed beyond measure that their silly tirade of absurdities would not be listened to by persons of intelligence and respectability, determined to discover some little opening in which to introduce their own weapon, the lever of scandal, and thereby overthrow the institution — some little flaw in the Order, or a slight mis-step of one of its members, that Madam Gossip might be supplied with new and more powerful objections. And, sooth to say, the time so eagerly looked for at length arrived, and was seized upon with the greatest avidity. Some few of the members of the Order had been seen to leave town just at night-fall, for several days in succession, rather privately, and proceed in the direction of the residence of a Brother who resided a few miles from the village: surmises and guesses, which were in every one's mouth, soon gave way to "they say's," and sly assertions, etc., which finally resolved themselves into the fact that the said Brother, resident out of the village, had turned apostate, and was about divulging the secrets of the Order, and that the visits of his brethren were made for the purpose of endeavoring to induce him to forego this determination, by fair means if they could, if not, by force. The village was alive with excitement, but still the daily visits were continued, and no notice whatever taken of the *furor* thus created, by those most interested in the matter.

At length an insulted and injured community could endure it no longer, and a meeting was forthwith called, for the purpose of devising means for the preservation of the life of the would-be-apostate, which they considered to be in imminent danger; and also to make one more effort to exterminate from their midst the accursed society which had been an eyesore to them from its first introduction into their vicinity. Notices were given that at a certain time the meeting would be held, and when the hour arrived, the audience-room of the principal hotel in the village was filled to overflowing; and in the crowd there assembled, were represented as goodly a number of busy-bodies and intermeddlers as were ever convened in our place. Patriotism ran high, and not one of the disinterested villagers there convened but what had the welfare, not only of their immediate vicinity, but the nation, at heart. Certainly not; for what possible benefit could accrue to them from any movement that might be made, or any measures that it might be thought expedient to take? Speeches were made by the leading spirits of the meeting, replete with patriotism, bombast, and a most consummate ignorance of the matters under consideration: some already saw the government of the Union tottering to its fall from the undermining which it was daily receiving from the workings of the accursed secret societies; others saw the guillotine and like instruments of torture and death, streaming with blood and bathed in the gore of its own adherents; and others, still, saw the souls of mankind, as a mass hurled to everlasting perdition. All this, the offspring of a few overheated and excited imaginations, was depicted in glowing terms, and laid down as facts that no one could gainsay, and the terrible result of this state of affairs was announced to be close upon them, which would soon overwhelm them in irrevocable ruin, unless some decisive measures were immediately taken for the total extinction of the institution; and the welfare of the rising generation, as well as of the age then extant, was dwelt upon with a fervor seldom excelled. The ardor of the head men was, after a time exhausted, and an expression of opinion was then asked from many who though possessing an itching desire to immortalize themselves by a speech were compelled to remain silent for want of words adequate to the expression of their indignant feelings. The expression of opinion called for was freely given, and resulted in ascertaining that the mind of the meeting was decidedly in favor of putting Odd Fellowship down, of exterminating it, root and branch, from the land. A committee was appointed to draft resolutions expressive of the sense of the meeting, and while the said committee were engaged in an adjoining room, in endeavoring to place their scattering ideas upon paper in some sort of a readable shape, several more speeches were made, of a decidedly rich and interesting character. Some rose that "had'nt any thing to say, but what they did say they wished to say to the 'pint,'" in which they were very happily successful, as near as the "pint" could be got at; and others were eloquent in quoting Shakspeare and crediting it to Scripture; until the committee on resolutions announced themselves in readiness to report, which they did by reading a confused string of words, that neither themselves nor the audience could understand, and which were unanimously adopted and responded to with three hearty cheers. The chairman of the committee taking the cheers as a compliment to himself, made a most profound obeisance to the audience, and seated himself with a dignity at once statesmanlike and imposing. A committee of three was then appointed to wait upon the gentleman whose welfare they had so sincerely at heart, at the earliest practicable moment, and to offer him their kind protection, which would enable him to make his desired revelations without the fear of a horrid death before his eyes. The meeting then adjourned *sine die*, and as the hour was late, they dispersed immediately, and returned to their homes with their hearts relieved of a heavy burden, in the consciousness of having done their duty and taken the primary step towards rooting out from their midst a monster, which appeared to them to be a proteus-formed, hydra-headed, and argus-eyed being, whose every peculiarity was calculated to work the direst of evils. The night passed, the day dawned, and the world was yet safe though the committee, upon the faithful discharge of whose duty so much depended, had as yet made no movement. But as soon as their private affairs (which consisted in being made acquainted with the affairs of their neighbors) were cared for, the committee started on their errand of mercy. With their all-important business as the theme of conversation, they proceeded on their way without molestation, until they had reached the place where the poor unfortunate victim of Odd Fellowship resided; and as they approached the house, each acknowledged to the other that an indefinable and vague foreboding of approaching evil crept over him; and as no one seemed to be astir about the premises, the painful thought rushed upon them that the poor man and his family might have been hurrled away from their homes, and privily disposed of, and that they were too late to render any assistance. The thought was maddening, and they hurried to the door, which was standing ajar, and entered noiselessly. As they found no one here, they halted to listen for some noise by which to guide their steps, and while standing thus, almost breathless, a low moan and the voice of a sobbing female broke upon their astonished ears from an adjoining apartment, the door to which, like the one they had just entered, was not entirely closed. At these sounds an involuntary shudder crept over them, and they seemed to be at a loss whether to retreat or go forward. Their curiosity, however, soon got the better of their fears; they cautiously approached and entered the room from which the sounds they had just heard emanated, and as they passed the doorway, a sight as unexpected as astonishing met their bewildered gaze.

On a couch before them, lay the man of whom they were in search, reclining on the breast of his wife, in the last agonies of death. By the bedside stood two of his faithful brothers, each supporting a child of the dying man, that had in their turn just received a father's parting blessing. All was silent, and so intent were the inmates of the room in witnessing the last moments of the dying man, that the intruders were not observed. Although death had set its seal on the countenance of the invalid, there still beamed a smile of happiness, the radiance of which, even the icy hand of the King of Terrors could scarcely obliterate. Thus, extending his hands, one to each of his brethren, with much difficulty he addressed them: "Brothers, I am dying. You have watched by my couch from my first illness, and with brotherly love and affection have ministered to all my wants, andthat with the knowledge that your kindness can never receive aught but gratitude in return. The duties enjoined upon you as Odd Fellows have been faithfully fulfilled, and the prayers of the widow and orphan will ever follow you. The thoughts of death are less painful than they otherwise would be, did I not have the assurance that the widow and fatherless whom I leave behind, will be watched over with brotherly care and kindness, and guided, counselled, and protected from the bitter storms of life. Take these babes under your care, and as their days are lengthened on from infancy to childhood, watch over them, and guard them well, direct their feet in the paths of virtue, and when the time comes for them to step forth upon the broad stage of life to act for themselves, let them know that it is to the benevolent institution of Odd Fellowship that they owe their all; that it is theirs to repay, in turn, by deeds of charity and benevolence, this indebtedness." He ceased speaking; the glassy eye and clinched teeth told that his course was finished; and as a wailing moan escaped the lips of his wife, the head which was encircled in her arms, fell heavily back inanimate and lifeless.

Then, and not till then, were the intruders upon this touching death-scene observed, and as soon as they became aware that all eyes were turned upon them, they slunk back abashed, and passed out of the house with a haste that told too plainly the nature of their business. They returned to their homes silent and ashamed. Their eyes had beheld, in reality, what their obstinate prejudices made them believe was merely imaginary. Shame and confusion covered them, and they could say not a word; and as each one crept silently away to his own home, the warnings of a guilty conscience knocked loudly at the door of their hearts, and a feeling of self-condemnation pressed heavily upon them.

At the customary time the funeral of the deceased brother was attended by the members of the Order, and as this was the first loss, by death, that the Lodge to which they belonged had sustained, a majority of the community now for the first time witnessed the funeral of an Odd Fellow; and many were deeply impressed on the occasion, and returned to their homes imbued with far different views and feelings with regard to Odd Fellowship than those they had previously entertained.

From that day nothing was ever heard of the "Investigating Committee"; nor was any opposition to the Order, in that section, ever after known. Many of its most bitter opponents became its supporters, and under the teachings of its happy influences were also the means of much good to those around them. The children of the deceased brother were educated and reared under the guiding care of the institution, and have since become themselves worthy Odd Fellows, and endeavor, as far as in their power, to obey the commands of their dying father. Many of the older members have passed away; but those who yet remain are worthy successors; and though they have not the same difficulties and spirit of opposition to contend with, the same blessed influences that actuated their parent members still warm their hearts, and fills their breasts with a fervent zeal to do good, and nerves them to the endeavor of giving a lasting permanence to the beloved principles which our Order teaches us to maintain; in all things to keep sacred the motto of our unity, and by acts of brotherly kindness, to make still stronger the ties of brotherly love, and to bind more firmly together the golden links of the mystic chain—FRIENDSHIP, LOVE AND TRUTH.—Gavel.

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If you would destroy your own repose, distrust that of your own neighbors.

GENIUS.—The human mind is a medley of mysteries; a man often has thoughts, ideas and conceptions, at which he himself is startled; they rise up spontaneous with him; he cannot prevent them from coming when they do come; nor can he call them forth when he pleases. Our very thoughts seem to be governed by fixed and immutable laws: we think and act with perfect ease and liberty; but the man of genius must be sensible that he could not well have pursued any other course than the one he followed; that the discoverv at which he may have arrived, and at which the world would probably be astonished, was a thing that occurred to his mind, naturally, and without great mental exertion, being an inevitable consequence of a train of thought into which he had fallen.

It is a notorious fact, that men of the most wonderful genius have often been of delicate constitution and extr-me sensibility, and that they have endured more than a common share of the suffering and privations of this life; of all other men they suffer most from ill-treatment, or affliction, because their feelings are more acute than those of any other; but I am inclined to think that their enjoyments are also more exquisite than those of other men, and that upon the whole, if we could properly estimate the degrees of pleasure and pain enjoyed by different descriptions of men, that those of genius would not greatly suffer in the comparison.

Genius is as various as men, and is possessed in some degree by all; it is the spirit—the life—it is the same thing as mind; only we make this distinction, mind is acknowledged in all men; genius only in men of uncommon parts: when one man soars above his fellows, he is pronounced a genius—a man of great talents. A man may be a genius without possessing a great mind; we frequently meet with individuals, who command our admiration for some single talent, but when we contemplate them as men, when we take into view the entire character, we find much to blame, mingled with much that is praiseworthy. Mind comprises the gross sum of good and bad qualities in character; genius is made up of the brilliant parts only.

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Benevolence is a fundamental law of our moral being; and the man who labors for his fellow-men secures thereby the gratfication of his most commanding principles of action; but he who labors for himself alone, stirs up against his own peace some of the most operative elements of his own nature.

The Ark.

ALEX. E. GLENN, Editor.

INSTRUCTIONS TO SECRETARIES.

A Brother who has paid much attention to the duties of Secretaries of Lodges, and who understands those duties as well perhaps as any one, has at our request, furnished us with a copy of instructions which he has furnished to several Lodges in regard to the manner of keeping minutes, accounts, &c., &c. We have concluded to publish the same, and herewith subjoin them, and ask the careful attention of all Secretaries, many of whom need instructions in regard to their duties:

THE SECRETARY.

Minutes—Much care should be taken to keep a neat record of the transactions of your Lodge. Leave a blank line between the record of each subject—it will enable you more readily to find any matter of record at any future day. There should be a large space left between the proceedings of each meeting. When absentees offer excuses, the result of the action of the Lodge should be recorded immediately after the approval of the minutes—then the record of the absentees and the excuses for previous absence will be near together and easily found. All unimportant, unsuccessful motions might be omitted. To insert all would add to the labor and not be of any use to the Lodge.

Absentees—Immediately after the approval of the minutes of the previous meeting is a good time to call on the absentees for an excuse, or to bring the matter up under unfinished business.

Cards—The dues of the applicant for a visiting card must be paid up to the time the card extends, with cost of card, previous to its delivery. For final card to the time of granting the same, together with the cost of it as fixed by law.

Degrees—The applicant must not be indebted for dues or Degrees.

Treasurer's Bond—A bond must be prepared and signed and accepted by the Lodge, previous to installation.

Petitions—The cash accompanying petitions ought to be kept in the petition until initiation takes place, then taken out and credited.

Postages—Keep an account of postages paid and stationery furnished, and present a bill of the same at end of the term, or at pleasure.

Letters—You ought to preserve a copy of your official letters sent away.

Seal—All official documents, letters, certificates, cards, reports, &c., are not good without the seal of the Loge printed or impressed legibly upon them.

DIRECTIONS FOR PERMANENT SECRETARY.

System—No system will combine all necessary debits and credits as that known as "double entry."

Benefits—Debit every one the amount of the order drawn, and credit him by benefits in a corresponding amount.

Fines—A good time to debit fines is when the brother fails to become excused, and when the entry is made that he is fined. To debit each absent officer when he is noted as absent, would increase the number of entries of debits and credits, which can be avoided as above stated.

Fractions—Avoid fractions of a cent as they are very troublesome.

Quarterly Dues—On the week previous to the last meeting in December, March, June and September, charge up the quarterly dues under the date of the last meeting in those months. The constitution requires you to have prepared and present to the Lodge at the meeting previous to the election of officers, a list of all brothers in arrears. In that list include the dues of the expiring quarter.

Degrees and Cards—Debit the applicant for Degrees and Cards only on the evening the same is granted. The cash for degrees is required to be paid on the evening of application—if not then paid, payment ought to be made on the evening of election.

Notices—It has been customary to notify each member of the time of the election of officers. In a corner of such notice the amount of arrearages might be stated, so as to enable the brother to come prepared to pay his indebtedness.

Watch Notices and Sick Lists—The Permanent Secretary is required to make out these notices, but no law says he shall serve them. A small book that can be carried in the pocket should be kept as a sick list, to contain, first, a list of the members of the Lodge, with parallel lines in which a mark should be made to credit watching with a sick person; second, to give the date, the names of the watchers, and the name of the person with whom he watched—the first list to occupy a few pages in the first part of the book; the second list requires more paper.

Cash—The money accompanying petitions ought not to be credited or entered in the cash receipts until initiation, or *election*, if on *card*, for fear the individual may be rejected. In the last case you would be required to open an account in your book which would not be continued, and it will then be necessary to be brought before the Lodge to get an order on the Treasurer. The Permanent Secretary's account of cash is kept under the head of *Cash.*

Receipts—The Treasurer's receipts to the Permanent Secretary ought to be taken in a small book kept for that purpose.

Register—You are required to keep a correct register of the members, with date of initiation, name, number, how admitted, age, occupation, residence, date and numbers of degrees taken, time of withdrawal, and time of expulsion, &c., and a column for P.G's. Also, a register of notices of expulsions from and by other Lodges, with the nature of the cause, &c.

Letter Book—The Letter Book should contain a correct abstract of your semi-annual reports. A copy is required to be taken and kept.

Reports—You are required to report to the Grand Lodge semi-annually. The G. Lodge requires the amount of receipts to be reported, viz: initiations, cards deposited, quarterly dues, degrees, fines and donations. On the total amount a per centage is to be paid to the Grand Lodge. If the following course is pursued justice will be done to both Lodges. It has been adopted by one in Columbus. At the end of each term take the amount placed to the credit of each of the above named accounts, first deducting all debits that occurred during the term, and report them as the receipts. Some individuals may be in arrears at the time, but they must be overlooked until any one of such may be *expelled.* When any member is expelled, debit the account of quarterly dues with the amount of arrears, and deduct that amount from the amount credited to that account during that term, and report the remainder as the receipts on which to pay per centage. The reason for this procedure is this: the Lodge has already paid per centage on the amount of arrears of the expelled member, and as the Lodge has not received any money it is but justice to cancel an equal amount of *dues* of the current term. In the event of reinstation and full payment of dues, then the amount paid by the person reinstated must be reported as receipts during that term. In your report, if you put opposite each name of members initiated or admitted on card, their number on the Register, it will enable the officer of the Grand Lodge to discover any omission, and to find the proper name on his register, where two or more may be nearly the same.

Great care should be taken in making out the report to have it declared "correct," and it should be ready for approval at the next meeting, and immediately forwarded to the Grand Lodge, with the amount of per centage due; also, if possible a certificate in favor of the Past Grand. A list of Past Grands is required to be furnished *at the end of the year*, with your report. This report should be ready to be enclosed with amount of per centage and P.Gs. certificate to the Secretary of the G.L. of Ohio on the following day after installation.

Balance Sheets—You will prepare a balance sheet of all debits and credits standing in your Leger, for the auditing committee, and file it.

Balancing Accounts—Often balancing accounts consumes paper without effecting much good. Accounts, such as quarterly dues, initiations, &c., where there is no debits, the common practice of balancing can be avoided by merely drawing a line under the credit column and setting down the total amount. This may be done with initiation account, degrees, &c., where there are a number of entries. In the account of quarterly dues, once a year is often enough.

GRAND LODGE OF THE U. STATES.

This body assembled in Baltimore on Monday, the 16th of September. We have received from Grand Representative Spooner the proceedings of the first and second days, and the reports of the Grand Sire and Grand Secretary. We have not room to publish these, or to make extracts, but will give the important portions of them in our next. Nor have we had time to read them. The Grand Secretary's report, always an important and able document, is as usual, we doubt not, very interesting.

We have not noticed any definite action on any important matter, during the two first days. Many inquiries were introduced and referred, and among them we notice some, the law in relation thereto in our mind being very clear and plain. Much matter is introduced early in the session, and the committees so cumbered with business, that it is almost next to impossible for them to give the necessary investigation to many subjects; and as the session draws to a close business is rushed thro' under the *previous question*, without remark or debate. Too many are anxious to get their names on the Journal, in our judgment, to make good legislators. It is not always the member that introduces the most business, and takes the most active part, that makes the best and most judicious legislator.

In our next number we will give such proceedings as will be of general interest.

P. S. We learn a telegraphic despatch has been received, announcing the adjournment of the Grand Lodge, on Saturday, the 22d, to meet at Cincinnati, on the third Monday in September, 1850.

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☞ The preamble and resolutions of Cuyahoga Lodge, No. 22, in reference to the July session of the G.L. of Ohio, may call for another pamphlet. Wo, wo betide that Lodge if indignation falls upon it as it has fallen upon the Editor of The Ark, for independently speaking his mind, in a most respectful manner, of the doings of that session. The Cuyahoga preamble and resolutions but speak the general feeling every where out of Cincinnati.

GRAND LODGE OF OHIO — THE JULY SESSION.

An extraordinary publication — as extraordinary as it was uncalled for — has been made by Bro. Thomas Spooner, in review of and in reply to our remarks in the August No. of The Ark, respecting the July session of the G.L. of this State. Our remarks were in no unkind spirit, neither censuring or abusing any one, but speaking in mild and respectful language our opinion that it was wrong to hold a session — to disregard the wishes of many country members who desired a voice in the deliberations of the Grand Lodge, and remarking that the course of those who constituted the meeting, was ill-advised. That was all. No personal allusion was made to any one.

Bro. Spooner has, on the strength of this, written a pamphlet, in which he arraigns us as Grand Master of the State, for having written the article. We did not write as Grand Master, but as the Editor of The Ark, a mere member of the Order, having a right to speak his opinions. Bro. Spooner makes an effort to ridicule us, to hold us up to contempt, and the odium of the Order, and besides very flatly contradicting our statements, he draws unwarrantable conclusions — conclusions not justifiable from any thing we may have written.

We do not intend to reply to him. Because *he* presided at the July session in the absence of the Grand Master, he felt himself called on to defend the proceedings of that session. If he is satisfied with his effort, we are. We hope his pamphlet may have a wide circulation, for very many are anxious to know what apology can be offered for acting on many important measures, introduced by country members, and disposing of them in their absence. It is desired to know what defence can be set for the few taking the power from the many. Let the pamphlet be circulated.

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☞ As a matter of some convenience to ourselves, and to give the proceedings of the Grand Lodge of the United States, we may issue the November and December numbers together. If so, it will be delayed until perhaps the middle of November.

Odd Fellowship in Lexington, Ky.—Some kind friend has sent us a copy of the Lexington Observer and Reporter, containing an article in reference to the conduct of Odd Fellows during the prevalence of the cholera at that place. We transfer it to our pages with great pleasure, not doubting but the notice is well deserved:

Mr. Editor:—It is with feelings of pleasurable emotion that I would call attention to the devoted, unselfish and self-sacrificing spirit displayed by a body of men, who, during the prevalence of the epidemic have done much to alleviate the suffering consequent upon such a scourge—they are members of the I.O.O.F. in this city. They had published their principles to the world in the Constitution of their Order, they had flung their banner to the breeze, inscribed with "Friendship, Love and Truth," and also held high aloft their motto, "In God we Trust." In ordinary times men often make large professions, but when the hour of trial comes, and sacrifices are required, are found wanting. How beautifully, however, have the principles of the Order been exemplified in the actions of its members! Wherever sickness or distress has been sought out by them or brought to their notice by others, either in or out of the Order, you found them like a tried soldier ready for duty and prompt in its performance, ably seconding the generous efforts of as self-denying, single-hearted and noble band of Physicians as any city can boast, who threw themselves into the breach, risking health and life itself in battling against fell disease, evidencing their elevated sympathy for human suffering, entitling them to the lasting gratitude of their fellow-citizens.

It would be invidious to praise or give credit only to Odd Fellows and the Medical profession, for members of other Orders, and individuals connected with neither, have done as much to relieve suffering as they; but as a body, I believe that the members of the I. O. O. F. have been more prompt, energetic and efficient in the performance of duty during the sickness, saving always, the worthy members of the Medical profession.

It had been supposed that Odd Fellowship, in times of trial and emergency, would not stand the test; and it is cheering that when the dreadful test that we are passing through was made, of the strength and depth of their principles, the duty was performed cheerfully, showing that there was a deep seated feeling implanted in their hearts, impelling them to duty, trusting in God to bless and reward their efforts in its discharge. Watching by the sick couch, encouraging the recovering, cheering, soothing and animating the dying with the hope of a better home, closing their eyes, comforting the widow and the fatherless, consoling the afflicted, relieving the distressed, burying the dead out of sight of the living, have been their sad, melancholy, yet pleasing duty to perform. We who have witnessed their willing efforts, however strong our prejudices may have been against them heretofore, ought at least to be charitable in our judgment of the Order, the standard for judging them being their works of love and mercy—for one, my admiration has been excited quite to enthusiasm, while contemplating the noble generosity they have displayed when our friends and neighbors were stricken down around us. May God in his Providence protect them and preserve them for the performance of still more good.

THE GOLDEN RULE.

We are pleased to see that the name of *Aug. C. L. Arnold* has again disappeared as the Editor of the Golden Rule, and that he is out of the concern. He ought to stay out. Under his rule, the paper purported to be published "under the auspices of the M.W. Grand Sire," but the Grand Sire comes out and says it is not so—that he never authorized any such use to be made of his name or office. The publishers will do themselves credit, and their paper will be more thought of, if they hereafter keep clear of A. C. L. Arnold.

We may mention here that the Rev. *Alonzo Welton*—a personage who if he has any claim to be a minister, is a discredit to the clerical profession—who has been soliciting subscribers for the Golden Rule in the West, not long since asserted in Indiana, that the proprietors of that paper were negotiating for the purchase of all the Odd Fellow publications in the country—The Ark among the rest. He had no authority whatever in making this assertion, so far as The Ark is concerned, and of course did not tell the truth. The Ark cannot be purchased. We have no printing office to sell, and our list could not be transferred to any publication.

DEATH OF P.G.M. ALBERT G. DAY.

We perform a sad and melancholy duty in announcing the death of P.G.M. Albert G. Day. It occurred at Cincinnati, on the 11th of September. Bro. Day was widely known as an active, devoted and intelligent Odd Fellow, and was highly esteemed by an extensive circle of acquaintances. The announcement of his death will be received with profound sorrow wherever he was known. In Ohio, his memory will long be cherished by the Order, and where "the good he has done will live after him." In the G.L.U.S., on the first day of the session, G. Rep. Clark announced the death of P.G.M. Day as follows, and also submitted resolutions, which we append, which were unanimously adopted:

M.W.G. Sire and Brothers:—It has become my painful duty to announce the death of P.G. Rep. Albert G. Day, of Ohio, late a member of this body.

The intimate acquaintance of many years which subsisted between the deceased and myself, imposes the obligation upon me of calling your attention to this bereavement, and of asking that this public tribute to his worth be placed upon your records.

For several months previous to his decease, Bro. Day had been suffering with a severe attack of inflammatory rheumatism, accompanied in its latter stages with a hemorrhage of the lungs. To recruit his shattered health, he left his home a few weeks ago for the East. But alas! he returned only to surrender up his spirit into the hands of him who gave it. Thus on the 11th inst., passed away in the meridian of life one who by his many noble qualities had endeared himself to all those with whom he was associated in the various relations of life.

Bro. Day was born in the city of Cincinnati, July 18th, 1814, and become connected with our society in the year 1836. By his zealous and untiring devotion to the duties which the Order imposes upon its members, he secured the confidence and esteem of those with whom he was associated, that they have confided nearly every trust within their gift to his care; the records of his Lodge and Encampment will show that he has served in nearly every office, while the Grand Lodge and Grand Encampment of his State have bestowed their highest honors upon him.

Those who were acquainted with our brother, knew him but to respect and love him for his goodness of heart, his nobleness of mind, and his gentlemanly courtesy to all. The philanthropic principles inherent in his nature prompting him at all times to every good and noble deed made him almost unknown to himself the friend of and sympathiser with his kind.

His loss is one that will be long remembered, and deeply deplored by his associates in his native State. By his fellow members of this body, and by all who knew him well, whether united by the ties of the Order, or those only which bind together the human family.

I therefore respectfully submit the following resolutions as the best tribute of respect that we can pay to his memory:

Whereas, it has pleased Divine Providence to remove from us our brother, Albert G. Day, of Cincinnati, late a Representative in this body from the State of Ohio: Therefore be it

Resolved, That while we bow in humble submission to the will of Him who ruleth Heaven and earth, we can but mourn and regret the death of our former associate.

Resolved, That we sincerely sympathize with the relatives and friends of the deceased in their severe afflictions, the irreparable loss they have sustained.

Resolved, That our sympathy is extended to the brotherhood in the State of Ohio, in their heartfelt sorrow for the death of our friend.

Resolved, That the members of the Grand Lodge wear the usual badge of mourning during the session.

Resolved, That a copy of the foregoing be transmitted by the Grand Secretary, to the Grand Lodge and the Grand Encampment of the State of Ohio; and, also, to the father of the deceased, Elias Day.

The Message Bird.—We have received the first and second numbers of a monthly publication, bearing the above title, issued in New York, by Messrs. M. T. Brockelbank & Co., at $1,25 per annum. It is a literary and musical journal, and so far as we are capable of judging is a valuable publication, worthy of the patronage of those who desire information in matters pertaining to music.

We have the pleasure of a personal acquaintance with Bro. Brockelbank. He accompanied the Alleghanians in their tour west and south, and his gentlemanly deportment won him a host of friends.

Official Visitations.—P.G.M. Pruett, of Kentucky, in his annual report to his Grand Lodge at its last session, says:

"Since the official term of the present Grand Master commenced, he has visited, personally, every Subordinate Lodge in Kentucky, with the exception of three which have been instituted since our last regular meeting, and had it not been for his indisposition and the prevalence of the prevailing epidemic throughout the State, he would have taken pleasure in visiting those omitted. The official visits of the Grand Master to the Subordinate Lodges, in my humble judgement, has had a very good effect, and I was truly sorry that this Grand Lodge rescinded at its last regular meeting, the resolution requiring the Grand Master to visit all the Subordinate Lodges once during his term of office, and in consequence of the abrogation of that resolution, I have recommended in another paragraph, certain duties to be imposed on the Deputy District Grand Masters, and affixed a penalty thereto for failing to perform such duties."

The recommendation was to re-district the State, and making it the *imperative duty* of District Deputy Grand Masters to visit personally every Lodge under their charge twice a year, and report to the Grand Master.

The Grand Lodge, however, adopted a resolution requiring the Deputies to visit their Lodges at least once a year. We predict the G.L. of Kentucky will make another change, and require the Grand Master to visit the Lodges annually. Our experience convinces us that this is necessary and important, and that great good results from such visitations. If the system of District Deputy Grand Masters works in Kentucky as it did in Ohio, as far as expenses are concerned, we are quite sure Kentucky will have to make a change. Uniformity in the work, the harmony of the Lodges, and the general prosperity of the jurisdiction, can only be secured by official visits from the Grand Master, and paying them for so doing is expending funds to a good purpose.

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☞ We have not time to write, nor the space to publish, an account of our visit last month, to some 25 Lodges in the Northern and Southwestern portions of the State. We shall endeavor hereafter to give a sketch of our visit.

CELEBRATION AT GREENFIELD.

The Hillsborough News gives the following account of the celebration at Greenfield, in Highland county, on the 22d of August. We knew those who attended would have a "good time," for in all that region, real, genuine Odd Fellowship prevails in an "eminent degree." One cannot go amiss for good Lodges, and of course good Brothers—those who know the work and the law, and live up to it.

The anniversary celebration by Ringgold Lodge, No. 90, at Greenfield, on Wednesday last, was, we think, all that they could reasonably desire it to be. The day was favorable, the roads were good, and the brethren of the Order and the people from all quarters poured into the town to the tune of thousands. The quiet town of Greenfield was more literally crammed full of people than we had ever seen it on any former occasion; and they were orderly and sedate, so far as we saw, throughout the day. Clinton Lodge, Vienna; Chosen Friends, New Lexington; Lafayette Lodge, Hillsborough; and Chillicothe Lodge were in attendance as Lodges, with members of the Order from Wilmington, Circleville, Portsmouth and perhaps other points. Bro. Denning officiated as Chief Marshal, assisted by Bros. Parker, Stratton, Norton, and others. The address was delivered in Father Byram's beautiful grove, by the Rev. S. L. Adams, to an unusually large audience, which, however, listened with the most respectful attention for near two hours, notwithstanding many were standing upon their feet during the whole time. That fact alone speaks highly in favor of the character of the effort. It was able and well-timed. It will do much good.

Bro. Philip Nation acted as Chaplain, and performed his part also, to universal acceptance. The singing by the choir was sweetly and tastefully executed.

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Crawfordsville, Ind., July 23, 1849.

Bro. Glenn:—Bethesda Encampment, No. 15, was instituted at this place, this day, by P.C.P. Laz. Noble. The officers are Milton Hernden, CP; James P. Watson, HP; Taylor W. Webster, SW; Robert R. Gray, JW; Samuel W. Austin, Scribe; Wiley Kenyon, Treas. We commence work under favorable circumstances, and we flatter ourselves that we soon will have a camp composed of men of worth. T.W.W.

Kentucky.—The Grand Lodge of Kentucky held its annual session at Louisville, on the 17th of July, the proceedings of which we have received, but we do not find in them any thing of general interest, the legislation being chiefly local. The Grand Master says, in his report, that the Order has been greatly on the increase. That jurisdiction numbers fifty-six Lodges, and a membership of about three thousand. There were 663 initiations the past year. The following are the officers for the current year:

Ballard Smith, M.W. Grand Master.
Geo. W. Johnston, R.W.D. Grand Master.
John C. Noble, R.W. Grand Warden.
P. M. Jones, R.W. Grand Secretary.
John Fonda, R.W. Grand Treasurer.
Alex. K. Marshall, R.W.G. Representative.
Henry C. Morton, W. Grand Marshal.
L. Pike Maury, W. Grand Conductor.
Geo. Borrodaile, W. Grand Guardian.
Rev. Wright Merrick, W. Grand Chaplain.

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The Quiver.—We have received the two first numbers of a new magazine, entitled The Quiver, and Odd Fellows' Guide, edited by Bro. Wm. Rounseville, and published by Bro. Isaac Martlett, St. Charles, Ill. Terms, one dollar a year, in advance. The Quiver is conducted with ability, and is creditable to both Editor and Publisher. We hope it may be well supported, for judging from the Nos. before us, it will be worthy the patronage of the Order. Its pages are wholly devoted to Odd Fellowship; and we shall take occasion to transfer some of its articles to The Ark, which we know will please our readers.

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Sandusky City.—We were agreeably surprised at finding our old and valued friend and Brother, P.G. Peter B. Hayward, in the Exchange Hotel, at Sandusky City. Bro. Hayward knows how to make a stranger at home, and we can recommend the Exchange with great good will, to all who visit Sandusky. And if leisure permits, let any one call at the Mansfield Railroad Depot and inquire for P.G. Hawley. In him all will find a gentleman and true Odd Fellow.

A Gold Pen Gone.—Almost every Editor has had something to say about gold pens. Ours disappeared somewhere between Little Sandusky and Bucyrus. It was a good one, and we feel the loss. Whoever picks it up will find on one side, DEACON — that is the manufacturer's name. On the other side is A. E. Glenn. That pen belongs to us. If those of our subscribers who are in arrears had all paid up we could afford to offer a reasonable reward for said pen. As it is, we cannot.

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☞ Our absence the past month, and the hurry of issuing The Ark on our return, may cause us to overlook matters which should be noticed. Our private and personal correspondence will meet with some delay, as official business is always first attended to. We shall endeavor to bring all up in a few days; and in the next Ark, all matters overlooked will receive attention.

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Buckeye House, Springfield, O.—Bros. Clough and Woods have taken the Buckeye House at Springfiield, and are now keeping a first rate Hotel—a thing that was much needed at that place. Those who call at the Buckeye, will find good fare, gentlemanly landlords, and reasonable bills. Bros. Clough and Woods are determined to do the thing that's right.

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Grand Lodge Proceedings.—We have received the proceedings of the annual session of the Grand Lodges of Kentucky and Michigan, last July. The Brothers who sent them will please accept our thanks for their kind attention.

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The Ark.—We are again in receipt of this old sentinel upon the watchtower of Odd Fellowship, and are glad to notice in it ample evidence that our Order is not only flourishing, but that The Ark thrives with it. We hope to read it as carefully as the Golden Rule has been scanned by our brother, but we do not expect to find so much to be displeased with in it, as has been discovered in our columns. We shall not differ with Bro. Glenn in his opinion of Bro. Arnold, who now graces private life, but unite with our colleague at the west in advocating Odd Fellowship in all its purity.—*Golden Rule.*

CORRESPONDENCE OF THE ARK.

MADISON, IND., August 20, 1849.

BRO. GLENN — On the 13th inst., I started for Rockford, in Jackson county, about forty miles from this place, for the purpose of instituting a Lodge of the Independent Order of Odd Fellows. On arriving there in the afternoon I found there was a great deal to be done before we could commence the institution. I therefore doffed my hat and coat, and went at it in earnest. On Wednesday afternoon Bros. W. M. French, W. M. Monroe and Jos. Todd arrived from Madison, according to promise; they also, went to work like good fellows, and by nine o'clock on Wednesday evening, we had all things ready. At 2 o'clock on Thursday afternoon, the 16th inst., we instituted Rockford Lodge, No. 68, in regular form. After making proclamation of the same, the following Brothers were duly elected to fill the different offices for the ensuing term. Dr. W. H. Woodard, NG; Kennedy Brown, VG; Dr. David B. Hillis, Sec'y; J. R. Fentress, Treas., and being duly and legally qualified they were installed into their respective offices. Propositions for membership were received from gentlemen residing in the town and neighborhood, and referred to a special committee, who reported favorable, they being in waiting came forward and were duly initiated into the solemn rites and mysteries of Odd Fellowship. With the Charter petitioners they now number 16, and from present indications they will soon build up a Lodge of the right stamp. The officers elect are gentlemen in the true sense of the word, and will, I trust, conduct the business of the Lodge in an able manner.

Bro. Brown, the V.G. is the only subscriber to The Ark in Jackson county at present, but there will be quite a number of them so soon as they get their Lodge fixtures paid for. Bro. Brown will attend to that matter personally.

To the Brethren of the new Lodge I return my sincere thanks for the kindness extended to myself and the Brothers who assisted me in instituting the Lodge; also to Bros. French, Monroe and Todd for the valuable assistance rendered by them.

Yours in F., L. & T.
WM. WHITRIDGE, D.D.G.M.

MT. CARMEL, ILL., Aug. 14, 1849.

BRO. GLENN — Permit me to inform you, and through the medium of your valuable monthly, your numerous readers, that on the 24th day of July last, the G.L. of Illinois, met pursuant to adjournment, and, notwithstanding the unfavorable circumstances under which it assembled — that of the prevalence of cholera thro'-out the most frequented portions of our State, and the fear of its invading such other parts as had hitherto fortunately escaped — the numbers in attendance were respectable, and worthy the name of Odd Fellow. The session was one characterized by a spirit of harmony, and a determination to be active and energetic in the business transactions of the Lodge. The particulars of the session, will doubtless reach you in due time, in printed journal-wise. The officers for the current year are as follows:

Rev. Geo. W. Woodward, M.W.G.M.
D. P. Willbanks, R.W.D.G.M.
J. J. Lescher, R.W.G.W.
S. A. Corneau, R.W.G. Secretary.
J. G. Ivas, R.W.G. Treasurer.
—— Gardiner, R. Rev. G. Chaplain.
J. Q. Charles, W.G. Marshal.
—— Brown, W.G. Guardian.
L. D. Ross, W.G. Conductor.
C. H. Constable and J. G. Potts, R.W.G. Representatives.

During the session of the G.L. a convention of Encampment Representatives was organized pursuant to notice, upon which occasion the necessary steps were taken in the matter of petitioning the G.L.U.S. for the granting of a Warrant to open a Grand Encampment, to be located at Peoria, during the latter part of October.

You will thus perceive that we are not sluggards in the attempt toward erecting the Grand Temple of the higher branch of the Order, as specially characterized by the sublimity of its degrees.

Very respectfuly and fraternally yours,
J. J. L.

JACKSON, MICH. — We have a flourishing Lodge here, (Jackson, No. 4,) numbering about one hundred members. The opposition which was once very strong, is now very weak. As in many other places, those who were once our strongest opposers are now among us and of us. The following are the officers for the present term: Wm. Aldrich, NG; John W. Hulin, VG; Walter R. Williams, Sec'y; Marvin A. Daily, Per. Sec'y; J. M. Harwood, Treasurer.

The officers of Wildey Encampment, No. 5, located at this place, for the present term, are as follows: Wm. Aldrich, CP; Samuel Higley, HP; Levi J. Burr, SW; J. W. Hulin, JW; Leander Chapman, Scribe; J. M. Harwood, Treasurer. W.A.

Iowa.—D.D.G.S. Jas. Thorington, of Davenport, writes us as follows: The officers for the term commencing July 1, to the Encampments under my jurisdiction, as far as received, are as follows:

Halcyon Encampment, No. 1, at DuBuque: George Bennett, CP; H. B. Thompson, HP; E. S. E. Davis, SW; A. D. Anderson, JW; David Decker, Treas; Geo. Burton, Scribe.

Eureka Encampment, No. 2, at Burlington: Oliver Cock, CP; William C. McCord, HP; Wm. Garrett, SW, J. W. Garner, JW; E. D. Ransom, Treas; N. W. Wile, Scribe.

State Encampment, No. 3, at Davenport—John D. Evans, CP; L. J. Center, HP; John Pope, SW; R. M. Prettyman, JW; J. H. Morton, Treas; G. B. Sargent, Scribe.

Prairie Encampment, No. 4, at Muscatine, formerly Bloomington—J. H. Beamer, CP; J. T. B. Martin, HP; Charles Evans, SW; J. B. Foushee, JW; E. H. Albee, Treasurer; D. Dunsmore, Scribe.

Stalesville, Tenn., July 24, 1849.

Bro. Glenn:—Poston Lodge is doing well. Our number is increasing slowly, but the members all appear to be deeply interested in the cause, and guard well against any and every attempt at imposition. We prefer few in number, (they being good and true) to a host indiscriminately taken without due inquiry to principles and standing. The officers for the present quarter are as follows: John F. Goodner, NG; A. Britton, VG; J. S. Reese, Treas.; C. W. Sayle, R.Sec'y; J. E. Foust, P.Sec'y.

G. M. Alsup.

Connersville, Ind.—Fayette Lodge, No. 31, was instituted at this place on the 13th of August, by D.D.G.M. Thomas Willson, of Hoosier Lodge, No. 23. The officers elect for the present term are John F. Yourse, NG; Anthony Watt, VG; Calvin Davis, Sec'y; H. J. Kern, Treasurer. We had five initiations the first night, which gives us ten to commence with. I think we can build up a good Lodge here in a short time. There are 71 Lodges in this State, and about 3,000 members. The Order throughout this State is in a healthy and prosperous condition.

Yours in F., L. & T. J.F.Y.

EXPULSION.

☞ *Michael Oppenheimmer* was expelled from Jackson Lodge, No. 4, at Jackson, Mich., on the 23d of August, for fraud.

MARRIED.

At Mt. Vernon, Ohio, on the 30th of August, by the Rev. Joseph Meuncher, Bro. W. S. V. Prentiss to Miss Mary E. Weaver, both of that place.

At Mt. Vernon, Ohio, July —, by the Rev. R. C. Chubb, Bro. J. M. Campbell to Miss Lydia Hoar, both of Mt. Vernon.

At Clifton Springs, N. Y., August 19th, by the Rev. Mr. McRay, Bro. John C. Deming, of Columbus Lodge, No. 9, to Miss Ruth Nims, of Phelps, N. Y.

OBITUARY.

Died, at Lockbourne, Franklin county, Ohio, on the 30th of July, Mrs. Nancy Louisa, consort of Bro. A. N. Boalse, in the 39th year of her age.

At Bristol, Trumbull co., Ohio, on the 16th of August, Sarah Ellen, and on the 29th of August, Seymour Case, children of Bro. Jacob W. and Laura H. Pattengall.

At Sandusky City, Ohio, August 17th, Mrs. Esther Elizabeth, wife of Bro. J. W. Walter, of Ogontz Lodge, No. 66, in the 25th year of her age.

At Sandusky City, Ohio, August 21st, Bro. R. Lathrop, Per. Sec'y. of Ogontz Lodge, No, 66, in the 56th year of his age.

At Greenfield, Huron co., Ohio, Sept. 3d, Bro. William Cook, of Ogontz Lodge, No. 66, aged about 38 years.

At Hart's Springs, Franklin county, Ohio, on the 3d of September, Bro. Matthew Comstock, N.G. of Magnolia Lodge, No. 83. Thus has a young man, in the prime of manhood, in the midst of his usefulness, been stricken down! He was a devoted Odd Fellow, esteemed by all who knew him, and is universally lamented. His place cannot easily be filled. His Lodge passed resolutions, expressing their profound sorrow for the loss it has sustained, as well as the Order at large, and ordered Magnolia Hall to be clothed in mourning the remainder of the term.

At Cairo, Ill., on the 2d of July, of cholera, Bro. T. J. Smith, of that place. Bro. S. was a devoted Odd Fellow, and has left a large circle of Brothers to mourn his death.

At Franklin, Ohio, on the 24th of July, of cholera, Egbert S., and on the 29th, Dennis, sons of Bro. A. R. Earhart, P. G. of Warren Lodge, No. 11.

At Franklin, Ohio, on the 29th of July, of cholera, an infant son, and on the 30th, Ann, wife of Bro. G. Scharf, P.G. of Warren Lodge, No. 11.

At Fort Wayne, Ind., on the 25th of August, of consumption, Mrs. Ann S., wife of Bro. Benj. Saunders, P.D.D.G.M. of that place.

At Georgetown, Ohio, on the 19th of August, Anastasia L., consort of Bro. N. B. Meade, of Sewanie Lodge, No. 95, in the 19th year of her age.

Like buds that spring 'midst April showers,
  In beauty from earth's jeweled bed,
And, fading in their morning hours,
  Mix quickly with the cherished dead—
So passed our darling one away,
  In Life's first gilded dream of joy,
When Youth's soft morn was bright and gay,
  And earth seemed all without alloy.

She faded as the morning star
  That sets nor sinks not in the night,
But ere the gloom its ray can mar
  Dies pure away in Heaven's light.
And though we weep as none have wept
  O'er her thus loved and early gone,
We know she hath not vainly kept
  Her heart's first pure and truthful tone.

And though we stand around her grave,
  And tears will force from founts of grief,
We feel the Hand that smote can save;
  And that if like the autumn leaf
Our cherished one hath died—yet still
  Beyond the stars she'll bloom again
In Youth which years can never fill,
  And time may strive to waste in vain.

THE ARK.

Vol. VI. NOVEMBER, 1849. No. 11.

GRAND LODGE OF THE U. STATES.

GRAND SIRE'S REPORT.

Brethren—In presenting to you as I now do, in conformity to the constitutional requirement in reference to my official duties, the report of my acts and doings during the recess of this body, I tender to you my cordial congratulations upon the commanding position of strength which our institution now occupies in the hearts of the many thousands who live upon the soil where her wholesome precepts have been unfolded and are now promulgated, and at the same time I express my deep-seated gratitude to the Giver of all good, for the various manifestations of his bountiful kindness, as exhibited in the multiform characters of usefulness in which our Order is permitted to present herself to the wants of her wide-spread jurisdiction.

Engaged as you respectively are, while at home, in such intervals as your various pursuits will allow, in the advancement of the principles and the extension of the blessings which we all in common seek to elucidate and to enhance—employed in the same benevolent and humanizing work—by the way-side—upon the mountain—in the valley—in the rural district and the crowded city—you have now temporarily forsaken the cares of your ordinary avocations—the comforts of the family hearth, and the brethren whom you were accustomed weekly to meet in the Lodge-room—and repairing to this scene of the usual labors of the supreme tribunal of our brotherhood, retake the management of those high interests which are necessarily and happily committed to the guidance of your discretion, capacity and judgment.

Fresh not merely from the State and district tribunals within our jurisdiction, but also from the working Lodges—familiar not merely with the legislative departments of our institution, but with the minute details of subordinate Lodge duty, you have brought with you to this more elevated stage of honorable and enlarged action, funds of valuable information, which your zeal in behalf of the objects of our common affiliation will prompt you so advantageously to employ as to tighten the bonds of our union—supply the diversified wants of the various sections over which our healthful influences sweep; and, in short, to contribute to the melioration of our common race, wherever our emblematic chain is furbished by society's sure attrition.

To you, then, will all eyes be turned, as the representatives of a constituency composed of no common share of the intelligence, virtue and worth of the nation in which we reside, and extending not only from ocean to ocean, and from the lake frontier to the Rio Del Norte, but beyond the borders of our country to people just emerged from barbaric darkness, and spreading there the light of civilization and Odd Fellowship. Full and warm-gushing will be the general aspirations that your deliberations may secure universal harmony and undisturbed peace within our limits—maintain our time-honored customs and rules, which have thus far led to our general prosperity;—save, unbroken and unimpaired, our integrity, in order that our labors in Friendship, Love and Truth may be best prosecuted, and redound to the glory of our beloved institution.

From the adjournment of the last session down to the present time, there has been submitted to me a variety of questions growing out of our benevolent exertions, to some of which it is scarcely necessary to invite your attention; others, however, I deem it advisable to present to your deliberative consideration. Deprived as your chief executive officer is, during the recess, of those efficient helps which the assembling of the various members of the Grand Lodge always affords, it can hardly be expected that his views, in your absence, can fully comport with your own upon the numerous topics of deep interest and even lasting importance to which his judgment from time to time is called. He should, therefore, at the annual meeting, submit his expositions of your intentions, as expressed in your resolves, which he is bound, under all circumstances, by every consideration of duty, effectively to carry out, with a diffidence that fears no reversal of any opinion he may have communicated, and at the same time, with a confidence not merely in the wisdom and discernment of his brethren so convened, but in that attachment to our general interests which he himself also felt and cherished, while so toiling in the common service. So impressed, I cheerfully solicit your consideration of some matters to which I have been obliged to give my earnest attention.

It has been inquired of me, whether it is competent to a Subordinate Encampment to rescind from its minutes the record of a ballot by which a brother was legally and constitutionally elected to membership in the same, and I have answered that a Subordinate Encampment has no such power. A brother, so elected, has a right to demand that the record evidence of his election shall be preserved, for occasions might arise when it would be necessary to resort to the archives of an Encampment for proof of such a fact. If the reverse were true, no member would be safe, for upon the happening of any event disagreeable to a majority of the members, the minority might be entirely disfranchised by expunging from the records all traces of their election, and that, too, no matter how long after their initiation; since, if the right of rescinding in this respect be recognized at all, it can be exercised as well after the lapse of many months as on the night next subsequent to the members' admission. A view so indefensible, of course, could not be sanctioned.

It has also been submitted to me whether the law relative to the composition of State Grand Lodges, (Digest, sec. 5 of Art. 1, Division 3,) recognizes two *different* classes of members in Grand Lodges, or must be taken as declaring that each State Grand Lodge may provide that in matters of legislation each Subordinate Lodge shall have a pro-rata vote according to the number of members—the character of the vote to be determined by the voice of a majority of the Past Grands present belonging to such Lodge. In answer, I could not but express my belief that by the language of the said law, "each Grand Lodge consists of all the Past Grands in good standing within its jurisdiction." The terms employed indicate clearly the composition of a Grand Lodge, and leave no room for doubt as to whether any others than Past Grands are component parts of such a body. A Grand Lodge, by its constitution, "may restrict its legislative power to such a representative basis as it may deem best for the proper transaction of business." The restriction of the legislative power may be to the members of the Grand Lodge, who, according to the first clause of the law, must be Past Grands, but cannot be so fashioned as to include a portion of the Past Grands, as well as certain others who have not attained to the Past Grand's degree. A State Grand Lodge may so restrict that power by its constitution, but it cannot decrease the qualifications of its members, by declaring that any person shall be admitted to a seat in the same, who is not, in the words of the law, one of "the Past Grands, in good standing, within its jurisdiction." The exercise of the legislative power of a Grand Lodge must, of course, take place within such a body; and an anomaly, indeed, would be presented, if Subordinate Lodge members, who had never been within a Grand Lodge could, with P.G's., wield the legislative authority of the State; and there is no knowing to what an extent such an anomalous proceeding might be carried, if it were at all allowed a manifestation. In one instance, a controlling influence might be found in the increased number of P.G's., over the Subordinate Lodge representations, yet in other instances it might be that the former would be far inferior in number to the latter, and such a disproportion too as to make the P.G's. associated with the Subordinate Lodge members, mere cyphers; in which case, the legislative power would be virtually delegated to the Subordinate Lodges, instead of being preserved to the Past Grands.

Certain inquiries have been addressed to me as having been suggested, where a Lodge, having been suspended or expelled, and the members who composed it, or in case of an expelled Lodge, any five of them having applied for reinstatement into the Order, and a restoration is awarded, viz: whether, in such a case, any act of such expelled or suspended body, performed after the expulsion or suspension was published, should be considered legal? Whether it is competent to a Grand Lodge to heal the initiations made by a Lodge during the period of its expulsion or suspension? Whether it is competent to a Grand Lodge to recognize as legal, the election and installation of officers, held and performed by a Lodge during its expulsion or suspension? Whether it is competent to a Grand Lodge to allow to persons who were elected to and installed in office, and whose term may have expired during the expulsion or suspension of the Lodge, the honors of the term? To all of which inquiries I have responded in the negative. And in answer to the further inquiry as to the manner of re-instating a Subordinate Lodge that has been expelled or suspended, I deemed it necessary to say that where a Lodge is re-instated, those persons who were in office at the time of its suspension or expulsion, should resume their several offices without regard to the duration of the time intervening between the date of such suspension or expulsion, and the re-instatement. In my opinion, when a Lodge is suspended or expelled, its functions cease—not merely as to certain purposes, but as to all purposes. The period of its suspension or expulsion is as a blank in its existence, and whatsoever is done in such an interval, by the persons claiming to be a Lodge, is without authority, and in contempt of law, and must be regarded not merely as voidable but utterly void. When the disability is removed, then the Lodge starts again into the exercise of its various functions, and the rights of the several members to the offices they held when the disability was imposed, revive with its removal, and they should proceed at once with their respective duties as though there had been no interruption.

It has also been submitted to me whether a Grand Master is empowered to appoint a brother to deliver lectures on the Work of the Order, and I have answered that in my opinion the language employed in the Digest, (page 31,) is so broad as to interdict all lectures upon Odd Fellowship, unless authorized as is therein stated, whether they relate to the Work of the Order, or its rise, progress, general attributes, or other matters connected with our brotherhood. By special enactment alone on the part of a Grand Lodge can authority for the delivery of a lecture on Odd Fellowship be conferred—the Grand Master of himself has no such authority.

Another question, which appears to have enkindled some excitement in several of the States, is whether the Grand Marshal is the only proper officer to take charge of all processions in which a State Grand Lodge participates. The Grand Marshal of the Grand Lodge of the United States, is required, when the body of which he is an officer appears in procession, and at grand visitations, to take charge of the same, and to make all necessary arrangements for the comfort and accommodation of the officers and members. The duties of the corresponding officer of a State Grand Lodge, are analogous to those of the Grand Marshal of this Lodge, and on occasions like those referred to, the Grand Lodge of the State, district or territory, is under the charge of its Grand Marshal. The duties of that officer continue during the term of service connected with his office, and he can no more be displaced, without cause, during that term, than any other officer of a State Grand Lodge.

I have also been called upon for information in a case as follows: if a subordinate Lodge, to which a Patriarch belongs, is suspended by the Grand Lodge—his Lodge being suspended, his membership in the Encampment ceases also—upon the re-instatement of the Lodge, and his re-election in his Encampment, can that Encampment charge him with dues during the time he was so suspended; under such circumstances, it appeared to me that a Patriarch could not be so charged. The disability under which he rested was not caused by any act of his, and it was not within his power to have prevented it. I could see no reason why he should be so punished, and I could find no justice in an opposite view.

Having been applied to by the requisite number of brethren for a dispensation to constitute a Lodge at San Francisco, I deemed it advisable to grant the same. P.G. James Smiley, late an active and intelligent member of the Grand Lodge of Pennsylvania, was charged with the duty of opening California Lodge, No. 1. That brother, together with a number of others, sailed from Philadelphia on the 17th of January last, bound to that attractive region. Being personally acquainted with some of the petitioners, I have no hesitancy in believing that their intention of early organizing themselves into a distinctive shape, has been satisfactorily carried out, although no tidings have been received at my office, from them, since their departure; the result, probably, of the want of regularity in the mails. From information communicated to me from many of the States, I have learned that a large number of members of our institution, yielding to the allurements of that inviting section, have gone forth in quest of such purposes as they may have respectively entertained, and from the numerous applications addressed to me, for information whether any steps have been taken to plant the standard of our Order in that distant land, I have inferred that there is no common desire felt by those who have thus journeyed, to assist in the extensive advancement of our fraternity and its precepts there. Composed, as that hastily assembled population must be, of persons who flocked as well from the old world as the new, it may be that many of them will, on their return to their homes, bear with them the kind teachings which we all appreciate so much, and impressed with the utility of our bands of brethren upon a soil where all, for the first time, met and so soon affiliated, will themselves become so many centres from which the fraternal influence of our institution will radiate with as bright a light as shines through our own favored and happy country. If, however, the effort referred to should fail in this respect, the gratifying consciousness will not be denied to us, that we withheld not from our brethren who journeyed to that inhospitable clime, such aid and facilities as could reasonably have been expected; but on the contrary, rendered every assistance deemed essential to their convenience and comfort.

In this connexion, I regret to say that no official tidings have been received from Brother Fraser, special D.D. Grand Sire, for the Pacific Coast. The latest information from a private source, with which I have been favored, represented his voyage, owing to extraordinary stress of weather, as very tardy and dangerous. He had not, at that time, reached his destination. It is to be hoped that that valuable officer will soon approach the field of his useful labor, and do that service which there his distinguished talents and enthusiastic devotion to our institution justify us in expecting at his hands.

During the past winter I received from the Grand Lodge of Texas a copy of certain resolations touching the depressed condition of that body, and calling upon me for such suggestions as would contribute to its relief. The career of the Order in that State has varied with the circumstances of the State itself. Appreciating our precepts while she was an infant sovereignty, struggling for independence and position amongst the nations of the earth, amid the sanguinary conflicts upon her soil, which now brighten with an imperishable lustre the faithful page of history, the sound principles of our institution were not entirely disregarded. They lived amid the excitement and confusion attendant upon the war, but necessarily could not command that attention and consideration which they would have received if peace had kept its influences there. In Texas, now a portion of our own far extending republic, we should naturally look to the rise of Odd Fellowship. It is true that our friendly teachings are still heeded and respected—our disciples have increased in number, and embrace citizens as eminent for their moral worth and enlightened intelligence, as well as acquaintance with the general attributes and powers of our institution, as any who grace our widespread jurisdiction; still, from circumstances beyond the management and guidance of our brethren of that State, their affairs, it is feared, have assumed a crisis demanding the aid of such counsel as may be found in the experience and ability of this body, to whom I most respectfully commit them, in the hope that such suggestions and measures may be made and adopted as will happily and fully conduce to the end desired.

In view of the resolution of the last session I did not feel at liberty to appoint and commission a special Grand Representative to the R. W.G. Lodge of British North America. The affairs of the two jurisdictions appearing to be in harmony with each other, I did not consider such an appointment as actually indispensable to the interests of the Order.

For information touching the Wildey Fund, as well as the financial condition generally of this Grand Lodge, I respectfully refer you to the report of the R.W. Grand Secretary.

In presenting this report I will discharge almost the last duty attaching to me as the chief officer of this Grand Lodge, whose gavel of authority I am shortly to resign. During the interesting period of my incumbency, it has fallen to me to know and feel a responsibility of no common magnitude, and in bearing it I have been sustained by a heart deeply imbued with a fervid attachment to our institution, and resolved upon enforcing her decrees. If I have failed in any of the respects in which I labored for success, the fault is not mine. A train of opposing circumstances may have conspired to defeat my intentions and baffle my steadily directed exertions. If, however, I shall have been instrumental in forwarding the good and redeeming work—in scattering its blessings over any portion of our common race, and in illustrating the cardinal virtues which it endeavors to promulgate, I shall be content, for my unremitting efforts have been directed, so far as I have understood them, to the preservation of things as they were, rather than to the refashioning of them. If, however, the mature judgment of our brotherhood should visit me with disappointment, I shall, at all events, be consoled by the approval of my own conscience.

HORN R. KNEASS,
Grand Sire.

September 17th, 1849.

GRAND SECRETARY'S REPORT.

To the R. W.G.L. of the U. States:

The Grand Corresponding and Recording

Secretary, pursuant to the law directing the same, begs very respectfully to submit the annual report of his office. The subjoined resolutions of the last session, embrace the various duties directed to be performed by that officer during the recess:

1. *Resolved*, That the Grand Corresponding Secretary be directed to issue, as soon as practicable, a circular to be sent to the several Grand Bodies within whose jurisdictions such abuse (publishing odes) exists, requesting that the same may be corrected. And that in case of a failure to comply therewith, he be instructed to report at the next session, in what jurisdictions such violations of the law continue.

3. *Resolved*, That the Grand Secretary be, and he is hereby directed, on or before the first day of May, in each year, to transmit to each Grand Lodge and Grand Encampment, a full statement of its indebtedness to the Grand Lodge of the United States; and each Grand Lodge and Grand Encampment, so indebted, shall remit the amount due to the Grand Secretary at least thirty days prior to the annual meeting of the Grand Lodge of the U. States.

4. *Resolved*, That the Grand Corresponding Secretary be and he is hereby directed to prepare a schedule of the amounts due to the Grand Lodge of the United States by the several Grand Lodges and Grand Encampments, to the day of meeting, and furnish the same to the Committee on Credentials, with the certificate of election. * * * * *

In obedience to the first resolution, the undersigned addressed a circular letter to all state jurisdictions in which the abuse, desired to be corrected, was supposed to exist, accompanying the same with an attested copy of the prohibitory law on the subject.

The second and third resolutions have been complied with. The several accounts of State Grand Bodies are herewith presented, as they respectively appear upon the books of this office on the first day of your session, in conformity with the fourth resolution.

The authority conferred by the first branch of the fifth resolution upon the committee therein designated, not having been exercised, the duty consequent upon the failure of the committee to act, devolved by the second branch of the resolution upon the Corresponding Secretary, has been performed. Having awaited the action of the committee for several weeks after the last session, and receiving no advice from it, the undersigned contracted with Jas. Young, with the approbation of the Representatives of the State of Maryland, for printing 5000 copies of the Revised Journal, according to the style of McGowan and Treadwell's edition, and for stereotyping and copy-righting the same. The edition was received during the months of January and February of the present year, executed in all respects conformably to the contract.

The command of the Grand Lodge contained in the two series of resolutions designated above, contemplating respectively contributions in aid of Excelsior Lodge and of P. G. Sire Wildey, appeared to the undersigned, although differing in terms, to have in view the same object, viz: the presentation of these subjects to the favorable regard of the Subordinate Lodges and Encampments of the states; taking care that there should be no direct communication by the Corresponding Secretary with such subordinates, in the performance of the duty enjoined upon him; but that his communications should be through the State Grand Secretaries and Scribes in the one case, and through the State Executives, in the other. Entertaining this view of the direction given to him, the Corresponding Secretary, with an earnest desire properly to carry out the will of the Grand Lodge in the premises, and anxious to adopt a course, which in his judgment would give efficiency to his action, adopted *one* form of circular to meet both cases. This circular consisted of an abstract of the entire proceedings on the subject, comprehending the reports of the respective committees, and accompanying resolutions; there was also appended a letter in blank form, over the signature of the Corresponding Secretary, *to be addressed* to Lodges and Encamptmens, asking their favorable consideration of the subject. This paper constituted the entire circular, and was designed for distribution among the Lodges and Encampments by the Grand Secretaries and Grand Scribes, with the approbation, as a matter of course, of the State Executives, the blanks having been left for that purpose, to be by them filled up, with the name and number of the Lodges and Encampments under the jurisdiction. Accompanying this circular, a printed letter was addressed to these officers, earnestly asking their co-operation, by disseminating the document, and reporting results to the Corresponding Secretary.

Regarding the vote by which the proceeding was adopted, as the reflection of a general favorable sentiment in behalf of the subject, and sharing in the common sympathy which had prompted the movement, I was the more desirous of facilitating as far as practicable the early diffusion of the matter before the Order, and after much consideration, adopted the course pursued, of suggesting a blank form of circular for subordinates, submitting to state authority, the undoubted right, which it possessed, of adopting or rejecting the form suggested, at pleasure. This course the undersigned believed would best accomplish an object which all seemed to favor, and would meet substantially the requirements of the law. It was true that the literal terms of the resolution, designated the Grand Masters and Grand Patriarchs as the parties to whom the circulars were to be addressed; but the name or address of but few of these officers was known to the undersigned, the Scribes and Secretaries where the usual and regular correspondents of the office were ministerial officers of their respective State Executives, whose duty not less from relative official position, than from the tenor of the resolutions, which formed a part of the circular, it was to submit the paper for the approbation of their superiors: it therefore did appear, and still does appear to the undersigned that even the *letter* of the resolution itself was fully gratified. It was supposed, as a matter of course, that in whatever jurisdiction, *if any*, this subject, or the manner of introducing it did not find favor with the Executive authority, that the blank forms sent out would not be filled up or disseminated, but would be withheld as mere waste paper, a course which was properly pursued by one or more of the State Grand Bodies.

If I have erred, however, in the manner adopted of executing the command of the Grand Lodge of the United States, the error was obviously an act of over zeal and anxiety to promote the object in view, as it is difficult to conceive a motive which would lead a sane officer wilfully to disregard the command of his superior, especially in a matter the success of which deeply enlisted his personal sympathies. Rash indeed must have been the conduct of an officer, who would have thus volunteered upon an experiment alike disastrous to himself and to the object to be accomplished. The undersigned regrets to have occupied so much space in explanation and justification of what has appeared to him, even supposing his conduct in the premises to have been wholly wrong, to be a matter of comparative unimportance; but holding himself strictly accountable to the Grand Lodge of the United States, and to that body *alone*, for all his official acts, he has felt it to be his duty to bear in silence, stringent imputations upon his conduct, awaiting the proper time and place to offer his defence. This subject, with accompanying copies of the circular, is now respectfully submitted for your consideration.

The returns which have been made to this office, in response to the application, by the different State jurisdictions in the matter of Excelsior Lodge and the Wildey Fund and Annuity, are herewith presented in detail, in conformity to the 13th resolution.

Pursuant to the directions of the ninth resolution the Grand Officers drew from the Treasury, the entire unappropriated balance remaing therein after the close of the last communication, and applied the same to the purchase of the incumbrances on the property of P.G. Sire Wildey, which amount proving wholly insufficient, they were obliged to exercise the authority conferred in the 10th resolution, viz: "to dispose of such amount of the bonds and invested funds, held by the Grand Lodge, as might be sufficient to complete the purchase aforesaid." Upon consultation the Grand Officers deemed it advisable to forbear to exert this authority to the full extent delegated, believing that if a temporary loan were contracted by the hypothecation of the bonds, the object could be attained without a final disposition of these securities, looking to the current receipts of the Corresponding Secretary during the year as adequate to the payment of the loan, without disturbing the invested funds of the Grand Lodge of the United States. Two reasons influenced the Grand Officers in the course adopted:—First, the bonds of the State of Maryland, which had been acquired at 63 per centum, were by reason of the resumption of interest by that State, rapidly advancing, and destined to attain, as has since been developed, a value beyond par, being at this time worth $103. Secondly, the loss to the Grand Lodge of the United States upon the sale of the Maryland securities, would have been further enhanced, by the fact, that the annual interest received from that fund, was equivalent to 8 per cent. on the investment, the State paying six per cent. on the par value, and the cost to the Grand Lodge being but 63 per centum, and the absence of any necessity for such sale, by reason of the certain ability of the Grand Lodge to meet the loan at its maturity.

Accordingly, on the 25th December, 1848, the Grand Officers contracted a loan of $4000, for one year, upon the corporate note of the Grand Lodge of the United States, from the Savings' Bank of Baltimore, upon a hypothecation of the Ohio and Maryland Bonds. These funds together with the sum of four thousand dollars drawn from the Treasury, from time to time during the year, have been applied by the Grand Officers, first, to the purchase of the preferred lien upon brother Wildey's estate, being a mortgage for $4000, which has been acquired, and has been assigned to the Grand Lodge of the United States, by proper conveyance, of record in the office of the Clerk of Baltimore County Court. Secondly, to the purchase of all subsequent liens and charges against the said estate, by extinguishing the several claims, and concentrating the same into one consolidated security, in the form of a confessed judgment, by P.G.S. Wildey, to the Grand Lodge of the United States, for the sum of $4000. The assignment of the mortgage, and an attested copy of the judgment have been placed with the Grand Treasurer, which meets the requisition of the 11th resolution.

The entire estate of brother Wildey, being thus vested in the Grand Lodge of the United States, it is suggested that some legislation be had declaratory of the fact, that it is held only in the nature of a pledge for the specified amount advanced, subject to redemption by him and his heirs. The property, as provided in the 16th resolution, remains under the management of P.G. Sire Wildey, notwithstanding the claim of the Grand Lodge. The 15th resolution directs the Corresponding Secretary to receive the "Wildey Annuity," and to pay the same over to P.G. Sire Wildey, in such sums, and at such times as the said P. G. Sire may determine. The receipts for this object have been so inconsiderable, as will appear by the accompanying statement, that no payment has been asked for, or made from this fund.

In conformity to the direction contained in the 18th resolution, a Grand Warrant was issued for the Grand Encampment of Wisconsin, on the 6th day of February, 1849.

The Grand Officers, as directed in the 19th resalution, have taken up the bonds issued by the Grand Lodge of the United States, issued for the purchase of vol. I, of the Journal, from Messrs. McGowan and Treadwell, amounting to $1500, which are now on file in the hands of the Grand Treasurer.

The resolution of the last session, directing the restoration of the Charter and effects of Jerusalem Encampment, No. 1, of Indiana, "when the Grand Sire and Grand Secretary should be fully satisfied of the good standing of the petitioners," has been carried out, satisfactory evidence having been furnished, of the character and standing of the applicants. On the 23d of July, 1849, the Charter was transmitted to G. Rep. J. P. Chapman, to be restored through the Grand Eencampment of Indiana, to Jerusalem Encampment, No. 1, of the State.

During the recess, the undersigned has been obliged to assume authority to contract for a considerable amount of printing, consisting of one thousand Subordinate books, one hundred Installation books, one thousand Encampment work, 50,000 Cards, and one ream of blank Diplomas for the use of Grand Representatives. These supplies have been indispensably necessary, the expense incident to which has been paid, for which vouchers will be submitted by the Grand Treasurer. The stock of Charge Books having become exhausted, the undersigned was embarrassed by the resolution of Sept. Session, 1847, vol. 4, page 499, which provides, "that the Grand Secretary be directed, when it becomes necessary to have another edition of the charge and lecture books printed, to have the same stereotyped." This resolution limits the stereotyping to the Charges and Lecture Book, failing to include the Installation forms for subordinate Lodges, hence the present edition of the charge book excludes the Installation form, which has been much complained of; it is respectfully suggested that the resolution be amended by authorizing the stereotype also of the form of Installation.

The stock of Digests having become exhausted during the recess, no further edition has been printed, the undersigned deeming it advisable to defer that work until the further order of the Grand Lodge, to the end, that provision might be made, if approved, for including such decisions and enactments as have been made since the completion of the first edition.

The resolution of the last session, page 183, Journal, directing the unwritten work to be engrossed and inserted in the Secret Journal, has been complied with.

The entire edition of the Journal, vol. 1 and 2, has become exhausted, and not a single copy remain on hand, frequent applications are made for this work. I respectfully suggest should the Grand Lodge deem it advisable to order a new edition, from the stereotype plates now in the possession of the Corresponding Secretary, that a committee be appointed to revise the same, as much matter contained in the first volume, found its way into the Journal, in the form of annotations and commentaries upon the text, whilst it was the property of individuals, which appears to the undersigned to be entirely out of place, in view of its present proprietorship: it would appear also in the event of a re-publication, that provision should be made for a more copious and detailed index to the whole. The cost of an edition of two thousand copies would be considerable, and I respectfully recommend that the committee appointed to revise the work, if one should be raised, be charged also with the contract for printing.

The correspondence for the year has been unusually voluminous, an abstract of which, exhibiting in brief the condition and progress of the Order since your adjournment, is annexed.

Foreign Relations.— No correspondence has been had with the Grand Lodge of British North America, other than for the adjustment of accounts, and the necesssary supply of Books.

Michigan.— Odd Fellowship continues to prosper in Michigan in both departments; seven new Lodges have been opened, and more than five hundred new members added during the past year.

Vermont.— But little correspondence has been had with this State, sufficient, however, to indicate the growing strength of the Order within its limits.

Maine.— In this State the Order has increased, if not rapidly, steadily; several new Lodges have been instituted during the recess, and a respectable addition has been made to the membership, over the report of the past year.

Massachusetts.— The Order appears to have settled down in this State into a condition of healthful solidity. The strength of Lodges and membership remains about equal to that of the last year. Harmony prevails throughout the brotherhood, and the business of Odd Fellowship continues to be well administered within the State.

New Hampshire.— In the language of Rep. Parker, "Odd Fellowship has highly prospered in the Granite State the past year, seven new Lodges and one new Camp have been formed, and *all* the old ones are doing well. We now number thirty Lodges and seven Camps, and we are onward and upward."

Rhode Island.— During the recess, a Grand Encampment has been instituted in the State, by authority of a warrant from the Grand Sire. The Order at large continues to prosper in this jurisdiction.

Connecticut.—Odd Fellowship is every where advancing in Connecticut. The reports from the State evince the highest degree of prosperity in both branches.

New York.— There has been a gradual increase of Lodges and members in this State, and regarding the domestic difficulties, which still afflict the Order in the jurisdiction, enervating to a great degree its energies, much has been accomplished by the State authorities.

Pennsylvania.— The Order continues to advance with gigantic steps, in this great State, prospering every where, in all its departments. There remains scarcely a considerable town in the State, without a Lodge of Odd Fellows. The Grand Encampment of Pennsylvania has now ninety-five subordinates to its jurisdiction.

New Jersey.—Odd Fellowship has had a season of uninterrupted prosperity in New Jersey; ten new Lodges have been instituted, and over one thousand have been added to the membership during the year. The Patriarchal branch continues to diffuse itself rapidly throughout the State.

Delaware.— In this State Odd Fellowship occupies high ground, considering its territorial extent and population, it is the strongest jurisdiction in the confederacy. Two new Lodges have been instituted in the recess, and an increase of 1000 members has been attained.

Maryland.— The Order in Maryland advances with steady steps, unbroken peace and harmony prevails throughout its borders, and unexampled prosperity continues to reward the energies of its membership.

District of Columbia.— Although the annual reports from this jurisdiction do not exhibit an increase of Lodges or membership, the Order in the District never was in more prosperous circumstances.

Virginia.— Odd Fellowship in this State has rapidly advanced in both branches, during the past year, a large increase of Lodges, as well as membership, has been acquired, eleven hundred initiations have taken place, and the most active zeal appears to characterize the administration of the Order.

North Carolina.—This jurisdiction is rapidly assuming the rank in the Order, due to its position and importance. The increase is gratifying, and gives evidence of her capacity to advance rapidly in strength, if continued energies prevail in the executive authority of the State.

South Carolina.— The Order has maintained its former strength in this State. Peace and brotherly love prevail within its borders.

Georgia.— Odd Fellowship occupies elevated ground in Georgia, continuing its former prosperous career, in all its departments.

Florida.—Five subordinate Lodges in this State are engaged in successful work, and steps are being taken for the organization of a State Grand Lodge.

Mississippi.—The annual report has been received from the efficient Grand Secretary of this State, shewing a continued state of prosperity in this jurisdiction. There has been a gratifying increase in both branches of the Order during the year.

Alabama.—All is prosperous within this jurisdiction.

Louisiana.—The awakened spirit of the Order in this State continues to advance its greatness and with rapid steps, every where adding to its strength and usefulness. In no jurisdiction is Odd Fellowship in a more healthful condition.

Missouri.—In the Western States, there appears to have been an all pervading prosperity in Odd Fellowship, during the year, including even the most remote points and jurisdictions in which the Order had languished for many years. Missouri has for several years, been steadily increasing in Lodges and membership, but since her last annual report, her career in Odd Fellowship has been rapid and diffusive.

Illinois.—But little information has been received from the Grand officers of this State, it is believed however, that the Order is rapidly progressing in this jurisdiction. The Encampments are yet immediately subordinate to this jurisdiction, fourteen in number, and are generally in good condition.

Indiana.—The Order in Indiana is highly prosperous in both departments. The Grand Encampment has already fourteen subordinates under her jurisdiction, having only been instituted in the last year.

Ohio.—This vast jurisdiction continues with rapid strides, to advance in Odd Fellowship, having already attained, in number of Lodges and Encampments, the third rank in our confederacy. Twenty-two new Lodges, and an increased membership of more than one thousand, have been added to the numbers reported at the last session. In the language of Grand Master Glenn, of this State, "Harmony and peace pervade the Lodges in a greater degree than at any previous period."

Kentucky.—This State has also made great progress during the year, having established six new Lodges, and added five hundred to her membership. The Grand Encampment report exhibits an equal degree of prosperity.

Tennessee.—The same impulsive advance in Odd Fellowship, which has distinguished the other Western States, has marked the progress of our Order in this great State. The number of Lodges under the jurisdiction of the Grand Lodge of Tennessee, has swelled from thirty-eight to fifty, and a corresponding increase in membership has been attained. Six new Encampments have also been formed during the year.

Arkansas.—This State has also awakened, after many years of comparative lethargy in Odd Fellowship. A warrant was issued on the 26th April, 1849, for the organization of a Grand Lodge in Arkansas. This body was instituted on the 11th June, 1849, and will be represented at this session, in the Grand Lodge of the United States. The reports from the State indicate a rapid increase of the Order.

Wisconsin.—During the recess, a Grand Encampment, as has already been intimated, was organized in this State, instituted by D.D. G.S. Wilson, on the 8th March, 1849, whose report has been received. The Order at large, in Wisconsin, presents a most gratifying spectacle, pervading nearly every part of the State.

Iowa.—This youthful State in the confederacy, has been among the first in promptness in her annual report. Odd Fellowship continues to increase within its borders—twenty-one Lodges, numbering nearly eight hundred members, are in active work in this jurisdiction; six Encampments exist in this State.

Texas.—The report of the Grand Lodge of this State, exhibits a gradual improvement in the Order; four Lodges are at work in the State, and one Encampment. Odd Fellowship has recently received an impulse in Texas, which is destined rapidly to advance its progress.

Sandwich Islands.—No report has been received, or communication of any kind, from Excelsior Lodge, since last session.

Venezuela.—No report has been received from Venezuela Lodge, No. 1, since the charter was transmitted, and it is believ ed, that the Lodge if ever instituted, is defunct'

Oregon.—Authority was conferred at the last session upon Alexander N. Frazer, as Special Deputy for the Pacific Coast, to open and institute Lodges and Encampments, for which purpose warrants, books and all necessary materials were confided to that officer. No report has been received from him.

California.—A warrant was issued by the Grand Sire for California Lodge, No. 1, at San Francisco, on the 17th of January, 1849. No return has as yet been received of the institution of the Lodge.

Minesota.—Minesota Lodge, No. 1, at Still Water, Minesota Territory, was authorized by warrant, 26th April, 1849, advice of the due institution of which, by that indefatigable servant of the Grand Lodge, P.D.D.G. Sire John G. Potts, was received, who visited Still Water, at the head of navigation on the Mississippi river, and organized the Lodge on the 1st of August last, for which purpose he was specially deputed by the Grand Sire.

The Journal of the last session, when received from the printer, was immediately distributed, first to the Grand Representatives and officers of the Grand Lodge of the United States, and the quota authorized by law, for State Grand bodies, was also dispatched to each of these bodies, at an early moment thereafter; no complaints having been made, it is believed the Journal reached its proper destination in due course of mail. This Journal was not received from the printer, until January, 1849, and hence the delay in its distribution. Efforts have been made by the Corresponding Secretary for several years, to expedite this work, but in consequence of the time required in stereotyping, it has been found difficult to obtain it at an earlier moment. The law of the last session, it is believed, will test the ability of the printer, to supply the revised editions of this work within a reasonable time. The great anxiety of the brotherhood to obtain the Journal, induces many applications for copies, but in as much as the edition authorized, is limited by law to the number required by the Grand Lodge of the United States, its officers and members, and the State jurisdictions, Grand and Subordinate, there remains none on hand to meet individual applications. If it is deemed advisable to gratify this desire on the part of brethren for the Journal, a larger edition by a few hundred copies, will meet this demand.

Herewith I respectively present an application for the restoration of Charter, of Wildey Encampment, No. 1, Illinois, also the Constitution and By-Laws of several of the immediate subordinates to this jurisdiction, and of State Grand Lodges and Encampments, submitted for your approbation. I also submit copies of the printed Journals, of such of the State Grand bodies which have transmitted the same to this office, during the recess. I beg again respectfully to refer the Grand Lodge to the suggestion contained in my annual reports for several years past, recommending that an appropriation be made, for collecting, binding and preserving these Journals, as a valuable reference, during the session of the Grand Lodge of the United States.

Warrants have been issued in pursuance of law, with the approbation of the Grand Sire, since your adjournment,

FOR GRAND LODGE.

Arkansas, at Little Rock.

FOR GRAND ENCAMPMENTS.

Wisconsin, at Southport.

Rhode Island, at Providence.

FOR SUBORDINATE LODGES.

Minesota, No. 1, Stillwater, Minesota.

California, No. 1, San Francisco, California.

Franklin, No. 6, Quincy, Florida.

FOR SUBORDINATE ENCAMPMENTS.

Waupoosie, No. 13, St. Charles, Illinois.

Puckechetuck, No. 7, Keokuk, Iowa.

Salem, No. 14, Equality, Illinois.

The several applications, together with the returns of the D.D.G. Sires, or special Deputies who have instituted these bodies, are herewith respectfully presented for your consideration and approbation.

Pursuant to Article V. Sec. 1, page 15 Digest, the undersigned respectfully presents "a detailed statement of the accounts of his office, showing the amounts due to and by the Grand Lodge of the United States, and a list of all Grand and Subordinate lodges which have failed to report within two weeks of the annual session."

In obedience to the same law requiring the Recording Secretary "to pay over all moneys received by him during the recess for the use of the Grand Lodge, and to report the same, specifying the amount received, from what source, and for what object," the following exhibit is made of the receipts of this office during the fiscal year 1848–9. I also present a supplementary statement of the receipts, from what sources and for what objects, since the close of the fiscal year up to and inclusive of the first day of the annual session. The several sums received have been paid into the Treasury, vouchers for which accompany this report.

* * * * * * *

The receipts into the Treasury during the year are greater by $85 99, excluding the loan of $4000, made by the Grand Officers for account of the Wildey Fund.

The balance available per reports of committee on Finance at the last session, was $3,663 10; this amount was directed by resolution of 22d September, page 164, Journal, to be applied at the discretion of the Grand Officers, in liquidation of the bonds of the Grand Lodge of the United States, issued to Messrs.

McGowan & Treadwell for purchase of Journal, or to be invested in the corporate name of the Grand Lodge. In conformity with this order, so much thereof as was necessary, was applied in discharge of the bonds referred to, which have been paid and filed with the Treasurer, the residue, in obedience to the resolution of the same day, page 170, Journal, was applied to the purchase of the incumbrances on the property of P.G.S. Wildey, already detailed in the preceding part of this report.

It has been found necessary during the recess to print a very large edition of Cards, which have been received and paid for. There is no authority by law warranting the Corresponding Secretary to enter into any contract for supplies during the vacation of the Grand Lodge, however unavoidable the necessity, and yet unless the authority is assumed by that officer, great inconvenience to the membership, and a severe check to the prosperity of the Order would result; hence for several years the undersigned has with great reluctance, been obliged to incur this responsibility, at the hazard of incurring the displeasure of the proper authority. This subject has been adverted to in my annual reports on former occasions, and I beg again respectfully to suggest that a committee on supplies be appointed, to examine the stock on hand in the office of the Corresponding Secretary, and to report the probable deficiency for the ensuing year, to the end that authority may be given to contract for such deficiency, and an appropriation be made to pay for the same.

The various special appropriations recommended by the committee on Finance, and approved by the Grand Lodge, have been promptly discharged, and also, all the current expenses of the year, leaving a balance in the Treasury on the 13th September, 1849, of $1,169, 92, which will be much increased by the ordinary receipts of the session.

The finances of the Grand Lodge of the U. States continue in a prosperous condition. The invested funds consist as follows:

64 shares Ohio 6 per cent,	$6,017
Maryland 6's,	2,800
Loan to P.G.S. Wildey.	8,000
	$16,817
Less—Due Savings' Bank of Baltimore,	4,000
	$12,817

To which must be added the outstanding indebtedness to her, which appears in the accompanying tables.

The loan to P.G.S. Wildey, is most abundantly secured; it is without interest, the resolution authorizing the same allowing him the usufruct of the estate hypothecated for its security. It appears to the undersigned, that the amount contributed by the Lodges and Encampments, in aid of the Wildey Fund, should be credited to brother Wildey in reduction of this loan, as such contributions were doubtless made in contemplation of such a result.

From this approximate exhibit of the finances, (which will be reduced by the report of the committee on Finance to precision,) it may be supposed, that a large and unnecessary surplus fund has accumulated, and that therefore measures should be adopted to reduce the revenue. It will be found, however, that this fund has accumulated from extraordinary, and not from the ordinary sources of revenue. At the September Session, 1844, when the revision of the Work was directed, provision was made in view of the then limited state of the Treasury, and the cost of printing the very large edition which was necessary, for a reimbursement to the Grand Lodge of the expense. The large receipts into the Treasury from the sale of that work, in that and succeeding years, have formed the principal part of this permanent fund, to which may be added the enhanced value of the fund itself, which sum, with interest, amounts to over $2,000.

It will be obvious, therefore, that however the Grand Lodge may be disposed in relation to the surplus itself, it will be unwise to reduce the ordinary revenue.

Herewith is presented a tabular statement made up from the annual reports, showing the progress of the Order during the past year. It is much to be regretted that the state of the Order in the jurisdiction of New York, renders this exhibit not even approximately accurate.

In concluding this report, which it is believed fully presents to your consideration the entire details of duty enjoined upon and performed by the Corresponding Secretary during the recess, the undersigned begs to felicitate the Grand Lodge upon the continued prosperity of the vast jurisdiction which now acknowledges her as its supreme head, stretching from the Lakes upon the North, to the Gulf, from the Atlantic to the Pacific shores, and to invoke, in behalf of the preservation of so sublime a spectacle, and the maintenance of its unity, the most profound concern.

JAS. L. RIDGELY,
Corresponding Secretary.

NEW YORK DIFFICULTY SETTLED.

The following is the report of the Committee in the matter of the New York difficulty, made at the late Session of the Grand Lodge of the United States, with the resolutions and final action of that body on this subject. It will be seen that the difficulty is settled by creating two Grand Lodges and two Grand Encampments in that State.

To the R. W. G. Lodge of the U. S.:

The committee to whom was referred the consideration of the subject contained in the following resolution:

"*Resolved,* That a special committee of three be appointed by the chair, to take into consideration the state of the Order in New York,"

Ask leave to report,

The committee need not say that they have approached the consideration of the subject submitted to them, with the profoundest sense of its importance to the Order. They have not concealed from themselves the fact, that the grave and momentous question which, for two years, has been paramount in the jurisdiction of this Grand Lodge, and which has disturbed the Order, even to the point of disruption, is now, for the last time, presented for adjustment, before it passes from our control, fraught with the perils of distraction and dissolution of the American Order of Odd Fellowship.

But even in this most critical condition of our Order, the important duty of preserving the dignity and integrity of this R.W. Body, in its official acts, has been present, primarily and constantly with the committee, during their earnest and most cautious deliberation upon the matter, before them. Impressed with the necessity of recognizing the legality of every measure heretofore adopted by the R.W. Grand Lodge, with reference to the disturbed condition of the Order in the State of New York, they have felt that however fearful the consequences to be apprehended from any particular course, they were not to be avoided by the sacrifice of a single principle of our great organization, or by any essential departure from our organic law.

The committee have dared to flatter themselves that they have met upon a ground of adjustment, which will not militate against the dignity and consistency of this our supreme legislation, and which will at the same time restore that portion of the brotherhood now divorced from us. The views of the committee are submitted in the sincere hope that the members of this Grand Lodge will concede that a method has been selected which will relieve the Order from its distressing state of conflict and disturbance.

The committee have disembarrassed themselves from all matters of personal differences, and all things non-essential to which this unhappy controversy has given existence. Looking at the question in its two principal phases, first, as relating to the former legislation of this Grand Lodge, and secondly to the actual condition of the Order in New York, they have approached it as in many respects new and original, and it is in this manner that they would desire to be considered by this Grand Lodge.

That portion of the Order in New York, known as the jurisdiction of the New Constitution Grand Lodge, is an integral organized body not recognized by this Grand Lodge as in legal existence, and not legitimately in fellowship with the residue of the Order. The separation of this Body of Odd Fellows from the Order has not been followed, however, by the abandonment of their relations as members of Subordinate Lodges, and so far as the committee have knowledge, their immediate duties and responsibilities have been performed and borne, and in their relations towards the body they have established for their government, they have acted as if in full connection and in good standing with the Order.

This condition of affairs presents an entity with which the Grand Lodge can deal at once, and if considered in the mode recommended by the committee, will preclude the necessity of analyzing and dissolving the organization now existing. It does not seem necessary to insist upon a new organization, if this Grand Lodge will adopt the view of this committee in considering the present organization as new, and as if for the first time presented, complete and perfect, and awaiting the fiat of this Body in order to pass into operation. The committee are therefore in favor of recognizing the existing organization as of recent formation, and of rendering it legal, from a date not remote from the present moment, under the restrictions and conditions expressed in the resolutions accompanying this report.

This is the main proposition of the committee, and such matters of detail as are auxiliary are embodied in the resolutions. It is believed that they are sufficiently explicit, without explanation in the body of the report.

In submitting these views, the committee are deeply impressed with the conviction that they are expressing the wishes and opinions of the great mass of the Order throughout your jurisdiction. Your determination of this great question, final as it may be, for weal or woe, in the Order, is waited for silently and respectfully, but with the warm desire that it shall be such as to restore the harmony and perfect integrity of the Order. The committee would so far travel from the direct line of their duties as deferentially but entreatingly to urge upon each member of the Grand Lodge to consider upon his individual responsibility, whether the peace and union, and happily the life of the Order do not depend upon the immediate settlement of this controversy. The committee cannot conceive that it will be ever again the privilege of the Grand Lodge to enjoy the opportunity of disposing of this vexed question favorably and finally, which circumstances now combine to afford.

In conformity with these views, the committee submit the following resolutions.

Jno. W. Anderson,
Peter Della Torre,
Wm. E. Parmenter.

The following are the resolutions as finally adopted:

Resolved, 1. That the organization in the State of New York, known as the New Constitution Grand Lodge of the State of New York, be, and the same is hereby recognized as having legal existence under the jurisdiction of the Grand Lodge of the United States, from, and after the passage of this resolution, and that a charter be, and is hereby granted to the said body, giving the same jurisdiction in Odd Fellowship over that part of the territory of said State, which is included within the Northern Judicial District, as at present defined by act of Congress. And the said Grand Lodge shall be styled the Grand Lodge of Northern New York.

2. The Grand Lodge of New York shall hereafter have jurisdiction over that part of said State which is included within the Southern Judicial District, as at present defined by act of Congress, and shall be styled the Grand Lodge of Southern New York.

3. Each of the said Grand Lodges in the State of New York shall have exclusive jurisdiction in Odd Fellowship over the territory of the District in which it is located. Provided, nevertheless, that such of the Subordinate Lodges, situated in the Northern District as are at present working under the Grand Lodge of Southern New York, and such of the Subordinate Lodges situated in the Southern District as are at present working under the Body hereby recognized as the Grand Lodge of Northern New York, are hereby permitted so to elect at any time, prior to the 1st of January, 1850, to which Grand Lodge they shall be attached. And the same permission is granted to the said Subordinate Lodge so to elect at any time subsequent to said date, with the consent of both the said Grand Lodges. Provided, further, that such Lodge or Lodges as by their election shall be excepted from the jurisdiction in which they are geographically located, shall not receive less than the minimum rates for initiation or degrees, fees and assessments, which are received by Lodges in the same county which are attached to the geographical jurisdiction.

4. All charters granted to Subordinate Lodges by the said Grand Lodge of Northern New York are hereby confirmed.

5. The Grand Encampment of New York shall hereafter be styled the Grand Encampment of Southern New York, and shall have jurisdiction over the territory included within the Southern Judicial District, as at present defined by act of Congress.

6. The body known as the New Constitution Grand Encampment, is hereby recognized as legally existing from and after the passage of this resolution, and it shall have jurisdiction over the territory included within the Northern Judicial District of New York, as at present defined by act of Congress. It shall be styled the Grand Encampment of Northern N. York.

7. The same provisions set forth in the foregoing resolutions, relative to Subordinate Lodges, shall apply in all respects to the Subordinate Encampments similarly situated, and which are attached to both the said Grand Encampments.

8. Article 8th of the By-Laws is hereby amended, by adding, "except in the State of New York, which may have two Grand Lodges and two Grand Encampments." And all laws and parts of laws inconsistent with the foregoing resolutions, are hereby repealed.

The following are the ayes and noes on the adoption of the report and resolutions:

Ayes—Reps. Andrews, Anderson, Ballou, Barrows, Brown of Ind., Brunet, Cohen, Colfax, Clark, Currier, Crane, Della Torre, De Saussure 2 votes, Dibblee, Ellison, Fritz, Garret, Green, Hunt, Knight 2 votes, Lockwood 2 votes, McDonald 2 votes, Marshall 2 votes, Manly 2 votes, Moffett, Mott, Olds, Parmenter, Parker 2 votes, Phillips, Read, Sanford, Strawbridge, Smith 2 votes, Spooner, Tewksbury, Towers, Treadway 2 votes, Wakefield, Webster, Wood, Zimmerman—52.

Noes—Reps. Askew, Cole, Crump, Davies, Dickson, Frost, Forbes, Hale, Marley, Moore, Morton, Peacock, Potts, Sessfor, Shaw, Stokes 2 votes, Silsby, Smith of Del., Wilson, Wells, Past Grand Sires Glazier, Hopkins, Kneass—23.

ADIEU.

BY ALICIA JANE SPARROW.

Friend of my heart, adieu!
God keep thee in his care!
Receive this parting sigh;
Believe this parting pray'r;
And do not forget the few
Bright hopes we've known. Adieu! adieu!

Remember vanished hours—
Let memory softly dwell
One who thinks of thee
With thoughts too deep to tell—
On one whose love more steadfast grew
'Mid clouds and tears! Adieu! adieu!

Let gentle dreams arise—
When thou art far from me—
Of all the "counsel sweet"
That I have shared with thee;
Think of me still as when we two
Mingled sweet thoughts ! Adieu ! adieu !

Think of the heart of love
That ever sprung to meet
Thy slightest wish, and deem'd
No earthly joy so sweet
As when, on spirit wings, it flew
To speak with thine! Adieu! adieu!

Think of the heart of faith
That watched with anxious pain
For tidings of thy health
O'er the dividing main!
Think of the loving heart and true
That writes with tears—Adieu! adieu!

Though dark with many a fault
The self-same heart may be,
It hath one spot sustained:—
It never erred to thee!
These are no idle words, nor new—
Thou knowest their truth! Adieu! adieu!

◆

Social Intercourse.—We should make it a principle to extend the hand of fellowship to every man who discharges faithfully his duties, maintains good order — who manifests a deep interest in the welfare of general society — whose deportment is upright, and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread. There is nothing so distant from all natural rule and natural claim, as the reluctant — the backward sympathy — the forced smile — the checked conversation — the hesitating compliance — the well-off are too apt to manifest to those a little down; with whom, in comparison of intellect and principles of virtue, they frequently sink into insignificance.

TRUTH.

Stern and grand amid the desperate war of elements, stood the wise man's house, which was founded on a rock. But no more grand a spectacle was the rock-founded tower of the wise man than is the man whose character of integrity is founded on eternal truth. "Heaven and earth shall pass away," but the words of truth shall never.

As there is no character in the world so mean and despicable as the man who feasts on falsehood, so there is no character more noble and commanding than the man who hath obeyed the injunction of wisdom, by binding truth around his neck, and having it wrote upon the table of his heart. We will not go into a definition of what truth is — it needs none, for it is a principle as well known to the savage as the civilized — was as well known at the beginning of the world as it is at present. It is no doubt true, that there can be no knowledge apart from truth; but the principle of truth in itself; moral truth in the heart of man, may shine as conspicuous in the simple peasant as in the learned prince. The principle of truth in itself, as a good moral virtue, is the principle which more immediately concerns our fraternity — is that principle which enables us to judge of right and wrong between man and man, and between ourselves and the world.

That many good and eminent men have been led away from truth into error, is a fact which history alas, furnishes too many sad and mournful illustrations, but we believe that a man open to conviction, and sincerely desirous of arriving at right conclusions, will, although led astray for a while, be ultimately led to direct his steps in the right path. The man who is deeply impressed with a sense of almighty truth, will always be found defending the rights of man, and opposing the wrongs which the ambitious and designing would impose upon the defenceless and innocent. It is this principle which has exalted with godlike courage, the martyr in the hour of danger, and enabled him to brave the fiery waves of persecution with unshrinking devotion. It is this principle which has led the patriot to lay down his life for freedom and his country, rather than live in grandeur, but to be a slave in mind. What sublime scenes of moral grandeur rise before our vision as we think of Paul in the pulpit, Tell on the field, and Sidney on the scaffold; but the field is too wide for our brief sketch, and too lofty the flight, it may be, for our humble powers, and beside we have considered that to trace the effects of truth in the more obscure paths of life, would be of more benefit, because *there* truth is generally passed by unnoticed. In duty to our fellow man—in the quiet transactions and relations between ourselves and our neighbors, it is perhaps more important to be guided by simple truth and honor, than in our public actions. What confidence could we place in that man whose public life is a scene of frothy patriotism and whose private life is characterized for meanness and deceit? Surely none. But is it not a solemn fact that this simple rule of judging of true character is too much overlooked, and public confidence is often reposed in men who are known to be totally unworthy of the least private esteem. And is it not a fact that actions are committed in private without the least hesitation—actions from which we would shrink appalled, if held up to the public gaze; exhibiting a sinful forgetfulness of the solemn truth —"THE ALL-SEEING EYE IS EVER UPON US." To be adorned "with truth in the inward parts," that is, to be guided in our most humble and quiet transactions by simple truth, is more important, in my opinion, than in any other relations of life; for the private transactions of life is the heart of our public ones, and if the fountain is pure, the waters that flow from such a source must be sweet. I am acquainted with one whose private character I will briefly describe to illustrate the beauties of being guided by truth at all seasons and in all places—one whose nobility of soul may be overlooked from his humble position in the world, by the rich and the proud, but one of whom I am confident that when the *Great Refiner* shall assay in the crucible of truth the noble and base metals, he shall come forth as gold seven times purified, with songs and everlasting joy upon his head.

About nine years ago, Mr. Wilson was employed in an extensive Lithographic establishment, and had by his integrity and attention to his business, won the esteem of his employer, Mr. Johnston, a man of keen business abilities, but who in his transactions, was guided not by the fine traits of truthful uprightness, but would even tell a small untruth as being sometimes, as he said, indispensable in the conducting of his business with some of his customers. It happened that he had a considerable number of orders on hand which he promised to accomplish on a certain day, a thing which he knew he was unable to do, but nevertheless he promised, reasoning that when he had the jobs on hand and not have them finished, he would be able to make some plausible excuse for the delay. On the morning of the 23d of April, 1837, Mr. Johnston came to William and said, there are six thousand cards to be ready for Mr. Brown, and three thousand for Mr. Kettle. You will not be able to commence Mr. Kettle's until to-morrow; but go on and finish Mr. Brown's, as he is always on the mark, and very irritable. and I will try and put Mr. Kettle off if he calls, as he is more easy to deal with. But it so happened that Mr. Kettle depended on his cards that very day, as he had arranged to send them away about three hundred miles; so exactly at eleven o'clock Mr. Kettle called, and Mr. Johnston endeavored to make some excuse for the cards not being finished. Mr. Kettle flew into a passion, and spoke in very severe terms about his disappointment: indeed he gave vent to his feelings in such a manner that Mr. Johnston became very agitated, and to make a 'scape-door for himself, he called for William into his presence, and asked him if he had not got any of Mr. Kettle's cards finished yet? William answered that he had not. And did I not tell you, sir, said Mr. Johnston, to have them ready this morning? William answered mildly that he had received no such instructions. And do you tell me that I did not tell you to have Mr. Kettle's cards ready this morning? I cannot for conscience sake, Mr. Johnston, give you any other answer than what I have given. Then sir, I say you got instructions from me to have them ready this morning, and, and—— Here Mr. Kettle looked in Mr. Johnston's face, and coolly said, you may keep your cards Mr. Johnston, and then walked down stairs.

Mr. Johnston, although a very good man, so called, was one who knew not what it was to be guided in all the fine lines of life by simple truth, and therefore, at this time could not appreciate the fine character of the humble artizan who stood before him. He stamped and raved at poor William for making him a liar, as he said, before Mr. Kettle, little caring if William would have falsified himself before One who was greater than them all. Off, off, he said, never let me see you here again. To think I have lost one of my best customers by your want of respect to your superior. Begone, sir, begone.

William answered not a word, but with grief put on his coat and left Mr. Johnston's establishment. His purse was indeed light, and there were other two who depended upon his exertions for their daily bread—his young wife and infant child. William was of a delicate constitution, and he knew that there was no other establishment at which he could at that time get employment. The few shillings that he had were soon spent, and to crown his misfortunes, he was seized with a severe fever. What little his poor relatives could do for him, was done. His young wife was indeed like an angel of light by his bed-side, and the consolations of a simple trust in the Author of all Truth, wonderfully sweetened the cup of their afflictions, although they suffered and suffered severely. Relief at last providentially came. An exceedingly charitable lady had heard of their distress, and came to visit them. She was one who sought out personally many charities, the only true characteristic of true benevolence. She enquired into their situation, was touched with their tale of distress. She relieved their daily wants, and soon became deeply interested in the character of William, who was now fast recovering from proper remedies and the banishment of want from his family. She soon learned how he was turned away from the employment of Mr. Johnston, and admiration for the noble mind of William soon took the place of pity for his situation. She resolved to do an act which the reader will find to be evidence of both a liberal and sensible mind. She introduced herself to Mr. Johnston, and stated the case of poor William. She pointed out the value of such a man to any employer, and what trust might be reposed in him. Mr. Johnston needed not to be convinced of this, for experience had already been his stern teacher. The man whom he employed in William's place had run away and cheated him of no small amount. He had felt also, that he had done William wrong, and his simple words, *I cannot for my conscience sake, Mr. Johnson, give you another answer*, had vibrated on his heart ever since he had put William away. The God of Truth had been at work in his heart. He took up his cane and accompanied the good Mrs. Jamison to the house of William, and when he saw him wasted and bleached by his severe fever, the tears gushed from his eyes, and his voice was choked with grief, as he grasped his hand, and faintly said — Oh, William, I am the author of all this. All that were in the house were melted into tears — tears, it may be said, of sorrowful jov, and they bent the knee and offered up their prayers to the Giver of all good, at Mr. Johnston's desire, praying that God would enable him to walk in the foot-steps of Christ, in spirit and in truth. William soon recovered, and was manager of Mr. Johnston's business for six years afterwards. His gratitude was ever fresh to Mrs. Jamison. He watched at the bed-side of Mr. Johnson in his last moments, who gave abundant proof of a lively hope in a glorious immortality, being happy that ever he heard William Wilson say, *I cannot for conscience sake* tell an untruth.

To illustrate our subject, we have told a true and simple tale. It will, we have no doubt, be better appreciated than if we had written a thousand pompous paragraphs. My Brothers, let simple truth guide our footsteps in every walk of life ; in private as well as public ; may our every word be a lesson of truth. Let us never forget the rock of our promise, for Truth is the foundation of all honor, honesty, friendship and love. We know that a great deal more might be said upon this subject, but it was our object to inculcate an adheronce to truth in every walk of life ; in the most humble and most minute actions. And as truth is the rock on which our Order is built, let us never forget that,

Truth is our golden banner bright,
'Tis waving in our Order's van,
Inspiring to the glorious fight —
Humanity. *good will to man.*

[*Gavel.*

PURITY.

BY A. J. H. DUGANNE.

"Nothing defiled can enter heaven."

If there be one virtue more heavenly, more angelic than another, that one is *Purity*. It is the radiant circlet of pearls that surrounds the jewel of holiness — a barrier to all sin — a brilliant token of the seraph loveliness which it embraces. A pure soul is the nearest approach to perfect bliss that can be attained amid the toils and troubles of the world. Well was it said "Blessed are the pure in heart, for they shall see God." But it tells not all. They *do* see God, and not "through a glass darkly," but "face to face." The state of that heart which is pure and white, and free from all uncleanness, is but the reflection of that radiant countenance before which angels veil their eyes. O that I might discover, amid the dross of the world's riches the pure gem of purity! O that I might behold the eye over which pass and repass, like mirrored sunbeams, the bright imaginings of a holy mind — the pure thoughts which speak of the unpolluted soul, and beam forth on the weary eye of the world-wanderer like glimpses of the golden heaven caught through the dark clouds of a stormy sky. Dear, lovely Purity, I will embrace thee! Whithersoever thou art, will I follow!

If there are any in the world who believe in a future state, and rely with the trusting hope of belief on the promise of "that peace which the world cannot give,"—if there are any who desire the bright existence which our faith informs us is reality, to them I say, "What will better enable them to realize those hopes, better fit them for the enjoyment of those realizations, than the endeavor to seek, constantly and devotedly, the purity without which heaven is not?"

We are placed in a world of trial and anxiety. Early and sadly are we taught the vanity of all the bright hopes and glad anticipations that throng around the opening gates of earthly life. Early and sadly we experience the dark conviction that our joys, our pleasures and our loves, must, sooner or later, fade away, and "like the baseless fabric of a vision, leave not a wreck behind!" Deeply sensible are we of this.

What, then, can be our duty?—what our hope, or happiness, but to use the short remnant of our earthly existence in preparing for that better land where "the wicked cease from troubling, and the weary are at rest." And how can we better prepare ourselves to enjoy the happiness which we fondly hope may one day be ours, than by studying to be pure in heart, free from spot or stain, like the blessed angels before the throne of God?

And to achieve this, we must not only preserve our language and our actions free from that which defiles, but we must school our hearts to that practice of purity which alone will make us happy, which alone will fit us for the society of seraphs. We must not only check the impure and trifling *words* which often strive for utterance; we must not only refrain from *actions* which may be construed as departures from purity; but we must stifle in its very germ the imperceptible thought or feeling which, were our hearts laid open, might offend the most fastidious soul. We must make it our constant study to banish from our heart of hearts even the imagination of a tho't which angels might not read; and teach our souls so bright, so deep, so indelible a lesson of purity that they shall not be capable of conceiving a thought by which that holy purity might be defiled. Until we do this; until we are, inasmuch as it may be possible upon earth, thus pure; until we have taught our souls this sweet and unfading lesson; we may not hope, we may not anticipate the enjoyment of the companionship of that bright band who are without spot or wrinkle in the sight of their Creator. Then, and not till then, may we be prepared to enjoy the rest of God; to enter the society of the seraph choir, and with the radiant forms that surround the throne of God, strike our golden harps in the eternal anthem of praise to the One—the Pure—the Holy!

THE PHILANTHROPIC SPIRIT OF THE AGE.

BY J. W. S. HOWS.

That an enlarged spirit of philanthropy is becoming diffused throughout our common humanity, is perceptible in every movement of our times.

The "REFORM PROGRESS" is, in fact, based on this benevolent principle; this recognition of the great truth, that mankind should be united in one common bond of brotherhood. That such feelings have operated in all ages, in some form, modified indeed by circumstances, history sufficiently testifies. In our age, however, this philanthropic spirit has assumed a more distinctive and decided form. It is not the least remarkable feature attending on this universal spread of benevolent principles towards our fellow-man, that the movement has been made in an age when the individual selfishness of our race has attained to a height of development, perhaps unprecedented in the annals of the world; and paradoxical as at the first blush of the assertion it may seem to appear, it is out of this very characteristic feature of our times—this selfishness of the individual man—that the philanthropic principle has become so widely diffused. The good Samaritans of the age have converted this selfishness of the individual man into an instrument for carrying out a general good. They have formed mankind into masses, have ranged them under various Shibboleths of action, and, by the well-understood sympathy aroused by the congregation of numbers, have generated a widely spread feeling of humanity, that is characterizing and controlling all the movements of the Nineteenth Century. It is in vain for the advocates of conservatism to deny, or to attempt to retard, this progress. The wisest course will be for them to aid in its advancement, by joining the standard of the Reformers, and lending their influence to assist in giving a healthy direction to the movements now in progress. It would appear to be the imperative duty of every honest minded reflecting man to take part in these movements. Society is becoming crystalized in its character. Men cannot stand apart from their fellows; they must fuse themselves into the masses, and the higher may be their standing in society, the greater may be their weight and influence; just so much is the responsibility increased, which demands an identification, in some form, with this prominent feature of the age. If it is argued that the ultra character of the movements now in progress prevent sober men from taking any part in the matter, we would urge, it is precisely from this cause that we insist upon the necessity for the sober, the prudent, in fact, the conservatives, so called, to join the ranks of the reform progress, so as to give a healthy tone to the efforts now in progress for the amelioration of the condition of our species. It is useless to sneer at, or to stigmatize, the philanthropic spirit of the age. The movement is too radical in its character, it is too widely spread; it is becoming, as it were, the very pulse of society; the policy of nations is subjected to its sway, and religion is rendered an auxiliary to its progress.

It is no idle boast to assume for our Order, that we, as a body, were among the pioneers in the philanthropic movements of the age. It is an interesting fact connected with the early history of our Society, to see with what admirable prescience the founders of the Order seized upon that instinct of our nature, which teaches man to unite for the promotion of a common good, and leads him to find exercise for the better sympathies of his nature in a corporated capacity, when he might shrink from performing the same duties in his individual person. We may almost descry a deep and discriminating philosophy in this organization of Odd Fellowship. They first recognized the great Christian principle of brotherhood, and then affiliated themselves together, to carry that principle into active operation. Odd Fellowship is a practical illustration of the sacred truth, that "man *is* bound by invisible ties to his fellow-man." It spreads forth the right hand of fellowship, without respect to conventional distinctions, and it succors and supports when distress, need, or any other adversity, calls for its protecting aid. It is emphatically humanizing in its influence, and it especially harmonizes with the philanthropic spirit of the age. This may account for its amazing growth and rapid extension in this country and in England, and it is to these causes that we may trace the elevated tone the Order is gradually acquiring. It is no longer composed of a band of obscure individuals. The great, the powerful, the influential, and the intellectual, are daily crowding into our ranks. The Order has already assumed a prominent position as a feature of the age, identified with, and foremost in, the philanthropical movements of our times. It has also, in an especial degree, the elements of perpetuity within itself, arising out of its systematic and well-ordered organization. Its exclusive character of benevolence, which precludes the possibility of the Order being converted to party purposes, either political or religious, recommends it pre-eminently, as a corporated institution, to the consideration of the good citizen. It is no wonder, then, that our cabalistic watch-words, "Friendship, Love, and Truth," are becoming the distinctive rallying cry of so vast a body of our fellow-men. And well would it be for the world, if this motto could become its practical rule of action! Under its humanizing influence, the jarring discords and bitter animosities of religious dissensions would be assuaged; the angry strifes of political warfare would be subdued; the asperities and bitterness of social life would vanish; our all-engrossing love of self would be merged into that spirit which teaches us to regard the wants of our neighbor as our own, and expanded philanthropy would bind man to his fellow-man — sin and suffering would cease, and man, restored to his original purity, would stand erect in the image of his Maker, regenerated and free! But these visions are to be realized in a brighter day than ours. We must be content if we can but hail the "day-star from on high." Our duty is to support and encourage every movement that will further the consummation of this millenial state. The philanthropic spirit of the age professes to aid the advancement of such a period, and it should be the pride of every member of our Order, that we stand prominently before the world, pledged to carry out the great principles of philanthropy and brotherly love.

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IMPULSE.—Men who are called impulsive, are much slandered. Are not the most noble, generous actions which adorn the annals of the world, referable to this agent? Reason is even exalted above impulse; but how fallible is reason! Is it not often opposed to faith, and does it not lead to the most dangerous of errors! So far as the boundaries of our experience extend, warm impulse has prompted more good deeds than cold reason. We would sooner trust that man in whose breast glows the fire of enthusiasm, than him who, cool and collected at all times, seldom acts without suspicion, and often deliberates till the hour of advantage has passed.

PLAIN LANGUAGE.

BY BRO. J. BATCHELLOR.

We are extremely sorry to see a disposition manifested by some, to make their connection with our Order, a mere matter of dollars and cents. This class of persons, if we are to judge by certain transactions, feel no sympathy for, nor care but very little about the Institution, unless they are individually benefited by it, in a pecuniary point of view. The object which they had in view, in joining the Fraternity, is not answered, unless through that connection the silver and gold finds its way quickly and safely into their pockets. The thought of doing good seems never to enter their minds; they never sympathise with those who are in sorrow, trouble, or sickness — they are always expecting to *receive* the advantages and the benefits themselves — they must receive the loaves and fishes, which is the great and grand object of their pursuit. They do not wish to trouble themselves about the poor and needy, the really sick and destitute. Let those take care of themselves, we must take care of self, is the import of their language — the language of actions.

This class of members are a dead weight to the Order. They retard its progress, and throw many obstacles in the way of its usefulness. Some that belong to this class, do not expect to realize any thing out of the Order, by way of trade or barter, but when it suits their convenience, they are very apt to be unable to "follow their usual occupation," especially if they belong to several Orders which pay weekly benefits! If a person is entitled to twenty dollars a week, when ailing, it makes it quite an object, in the way of dollars and cents, to be comfortably sick! Strange as it may appear, some of these individuals are never well, (if we may believe their story,) after they have gained admittance to the innermost court of our Temple: yet they had always, before this, enjoyed good health, and had never known a day's sickness. This is very singular, is it not? We can account for it in no other way than that their constitutions must have experienced a tremendous shock at their initiation, the effects of which fills their mortal bodies with aches and complicated disorders, that fairly puzzles the most skilful to remove, and they become completely unfitted to follow the ordinary business of every day life. We have often wondered that the enemies of Odd Fellowship never brought up as an argument against the institution, its potent tendency to break down some men's constitutions, and to engender pain and sickness. We are sometimes led to believe that it would be a very powerful argument against the usefulness of the Order.

To judge from external appearances, we should be induced to believe that many of these persons were enjoying good health, and that they made way with their share of the good things of this world. Appearances, are, however, sometimes deceptive, and we are easily deceived. When you congratulate them on their good appearanee, and the good health they seem to enjoy, they immediately give you a long chapter about their ailings, their aches and sores; a description which would compare favorably, in point of wretchedness, with the beggar who solicited crumbs from the rich mans table, of whom we read. They will also give you a hint that it is indispensably necessary for them to be reported sick; and, when they get on the sick list, the idea never enters their head that they have regained their health, and consequently ought to be reported well; even if they can superintend their usual business, and are out in all kinds of weather.

Now, these things are wholly wrong in every particular; and are opposed to every well-known principle of our Order. In our opinion, it never was the intention of the Order, to give weekly benefits to brothers, on every trifling indisposition. No one, who has the best good of the Fraternity at heart, would receive benefits from his Lodge, simply because he has a slight cold, or a scratch upon his finger — he would not wish to prey upon those funds which have been raised for the distressed and destitute, and the Widow and Orphan. No one should expect to receive weekly benefits, unless he is really sick and confined to the house, extraordinary cases and circumstances always excepted.

It is not strange, nor very remarkable, that some men gain admittance into the Order, who entirely misapprehend the great leading principles of the Institution, who neither comprehend its doctrines or teachings. Such, of course, is the case with all societies. None are free from that class of men, whose only object seems to be the supplying of themselves with a large share of filthy lucre.

The cases which we have named, we have reason to believe, are few and far between; yet, if any exist, if an evil of the kind is among us, it is necessary that we should speak out, upon the subject, plainly and fearlessly. We should not hesitate to condemn the practice, in the strongest terms — we should not be afraid to use plain language, and to call things by their right names. We have done so, without fear or favor, but at the same time we have been influenced by the kindest motives. We have written, as we consider it, for the "good and welfare of the Order." Our remarks are to be taken in general. We apply them to no particular individual, and if they hit any one, the fault is with themselves, and not with us.

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ODD FELLOWSHIP.

In every age, since the gates of Eden were closed upon man, there have been a few noble minded persons, who, standing aloof from the wild storms of passion, that have continually swelled the waves of life, have vainly endeavored to stay their fury. These figures that stand forth so brightly from the dim mists of the past, we hail as the ancient brethren of our Order, the Odd Fellows of antiquity. Unlike them, thanks to the intelligence of the few who first banded together in the glorious cause, the Odd Fellow of the present has not to combat singly and unaided the ignorance and prejudice of the world, for he has learned that what a single arm may fail to accomplish, becomes easy to the many. This, then, is the cause of the existence of Odd Fellowship as a society. It is no ephemeral thing, for founded upon the firm basis of honor, embracing in its code, all of the nobler sentiments of man, and its only aim, the welfare and happiness of mankind, its course must be, as it has been, progressive, until the links of friendship are thrown around the whole earth. So admirably is it arranged that however far it is extended, it may not fail in the minutest point. The more vast the scene of action, the more efficient its operation. With Odd Fellowship, charity may never become a mere cant word, for when that its vital principle becomes extinct, the Order must, of necessity, cease to exist.

The ancient sage and the modern socialist, having alike failed to remedy the evils of the social system, it remains for our Order to prove, that there is that upon earth, which may yet soften the bitterness of the curse entailed upon the race of Adam. Although as a society yet in its infancy, there is scarcely a village through our broad land, where its banner has not been unfurled and its blessings dispensed. Its motto of Friendship, Love, and Truth, is echoed from the shores of the Atlantic to the forests and prairies of the far west, and with the sound of that watchword, the sober dweller of the north, and the impetuous southron, however discordant in temper, become harmonized and animated with a kindred spirit. The Order has no secrets that may not be made known to the world, should it embrace, and act in accordance with its principles.

Among the brambles and thorns which the universal selfishness of man has caused to spring upon his pathway through life, there yet remain flowers of Benevolence and Love, and though their beauty be now paled by the shadows of the rank growth around, yet they only need the assistance of some kind hand to recover the bright hues with which they were painted by the Creator. These, it is the peculiar duty of Odd Fellowship to cultivate. Already the faithful gardener has removed many of the obstructions that retarded their growth, and should he continue his work with the spirit in which it was begun, we may hope to see these rough wilds of earth again bloom, if not with the freshness of Eden, yet as near it, as the curse which rests upon them will permit.

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THE WIDOWS OF ODD FELLOWS.

When, in the dispensation of Divine Providence, God sees proper to remove a brother of the mystic tie, from this fleeting world of ours, who leaves a worthy widow, see to it brothers, that she receives your labors of love and mercy. Remember it is your solemn duty to cheer and console her in her deep affliction. Call often to see her, and tender her those kind and sympathetic attentions which you may be able to offer; and make all needful inquiries concerning her pecuniary circumstances, her situation and prospects; that you may, if she is in want, make known her necessities to the Lodge, that it may make the proper provisions to supply her wants. When you pursue such a course, the widow thrice blesses the noble Fraternity, to which her beloved husband belonged; for, when he died, he left her kind and warm protectors, who truly fulfil the sacred pledges, which had been given and received in confidence. Never, oh! never, let it be said in truth, that Odd Fellows neglect those who have been left in their charge; but be ye always ready to wipe the scalding tear from the eye of those who mourn and grieve for the departed — be ever ready to administer the sweet balm of consolation to those who walk in sorrow's dark and gloomy vale — to sustain those upon whom the heavy hand of sore affliction presses — to lift up the down-trodden, and point them with the finger of hope, to bright and beautiful prospects in the future.—*Gavel.*

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Our enemies increase with our conquests, and our poverty with our possessions.

ORIGINAL.

A SONG FOR THEE.

BY MISS M. E. WILSON.

A song for thee, a song for thee,
  Oh! let me breath it now,
Whilst thine heart's light, and thine eye's bright,
  And calm thy youthful brow!
For I cannot bear to think on
  Aught save the bright and free—
A rose-bud in its summer-time—
  A gentle melody.

Then a song for thee, a song for thee,
  For a rose-bud thou art,
With the laughing lip of ruby red,
  And pure unsullied heart!
No storm has ever dimmed the sky
  Which smiling binds o'er thee;
But a pure, soft light, ever bright,
  Sweeps it in joyous glee.

Then a song for thee, a song for thee,
  I know thou art happy now;
And the shade of grief has never dimmed
  The light of thy youthful brow!
And may only that soft light which dwells
  In the breast of flowers,
Shed o'er thy path, and forever make
  Thine own, The Rosy Hours.

Frankfort, Ky.

SECRET SOCIETIES.

The prominent and reiterated objection urged against Odd Fellowship is, "it is a secret society," and the question is asked, "if it be good, if its objects are good, why do the Odd Fellows have secrets? Indeed, some go so far as to say: "It must be a bad institution, because it has secrets." The inconsistency of this may at once be seen in the fact that those who make this allegation are wholly ignorant of what our secrets are; and it seems rather rash to pronounce that bad and pernicious of which we know nothing. It is admitted that we have secrets into which the eye of the world has never gazed: they are unknown to all but the fraternity. How then can it be known that they are evil?

Besides, only one half of the story is told in this matter. It is not a secret that we have attended to the sick and the dying, and buried the dead; it is not a secret that we have appropriated our funds to furnish the widow and the orphan with the necessaries of life; is it not a secret that we have assisted the unfortunate, the poor, and the destitute, and that we now have an increasing fund ready to be drawn in the day of adversity. With these revealed facts before the world, established as they are beyond the refutation of the objector, the most reasonable and charitable view that could be taken of the matter seems to us to be, that our secrecy does not spoil us.

Who would think of a friend that had done us a great favor, he certainly intends to blow our brains out, because he said he had a secret which he would not divulge? Who supposes that the tree which produces delicious and wholesome fruit has also a deadly poison lurking in its heart's core, or the juice of the henbane in its roots?

It is a custom among our merchants to have on their goods a private mark: this is a *secret* unknown to the world, kept hid from even the buyer. But it would be a strange kind of logic that would denounce this large and respectable portion of our citizens as knaves and rogues, because of this secrecy. The sentinel at his military post has a secret, and none can come within the limits of his charge if they are not in this secret: they cannot pass the guard without "the countersign." It is not inconsistent with the principles of friendship to have secrets. Solomon says: "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Concealeth what matter? evidently that secrecy which subsists between friends. If it is proper to have secrets between *two* friends, how can it be evil to have them among a society or an association of friends? Friendship loses none of its excellence, is despoiled of none of its fidelity, is not marred in a single feature of its glory, because of its secrets.. It is so with our Order; we have a secret by which we know each other, and it is as harmless as Paddy's initials, which, he said, were on his coat that was claimed by another. "It is my coat," said he, "for it has two Ps." The search was made in vain, till the Hibernian ripped up one of the cuffs, and showed to the court two large dried *peas*, and this decided the case. Yet you might as well say that here was evil and only evil, because there was a hidden secret, as to say so of Odd Fellowship. This very secret showed to whom the coat belonged, and our secrets tell us who are Odd Fellows: none but Odd Fellows have the Ps under the cuff.

Indolence and Perfidy have turned beggars in this age of speculation: benevolent societies are imposed upon by the unworthy and the lazy. Our secrets guard us from frauds of this kind, and this is about the whole tale as respects our "awful secrets." One cries "*budget*" and the other "*mum*," and in this way we know each other; or if we should all wear red garters, or a brass nail in the heel of our boot, it would be about the same thing, and about as harmless.—*Golden Rule.*

LOVE.

BY REV. JOHN V. RIGDEN.

There is no theme more magnificent, comprehensive, and captivating, than that of Love. It makes up the heart. the perfection of the essence of Jehovah. Without it there would have been no intelligent existences besides the Almighty. There was no necessity existing for their creation. God did not need them to promote his glory, greatness, or bliss: because he is an infinite being; and, therefore, does not feel or know the want of adventitious aid. It was not necessary for the manifestation of his wisdom and power. They might have been displayed by still more diversified creations and modifications of matter, independently of the creation of a single intellect. His justice, holiness, and truth, certainly did not demand or require such an act. He would have been just, holy, and true, had no intelligences been brought into being to whom he might manifest his justice, holiness, and truth. Why then did he create innumerable orders of intelligent beings? Why did he make heaven an hierarchy of angels, consisting of angels and archangels, seraphim and cherubim, thrones, principalities, powers, and dominions, all densely peopling the realms of light ineffable, and outnumbering the stars of heaven for multitude? Why did he fill countless worlds with pure intellectual creations, and range them, as we may suppose, in regular gradations, from the angelic orders to the human species? Why did he create all these, and man? Can any other cause than the divine love be assigned for it? None other. "God is love;" and because he is love he would not be satisfied until he had produced objects on whom he could expend, and towards whom he could exercise, his boundless benevolence.

Behold its operations! The upper strata of infinite space is filled with worlds of intellect — then the next — and progressing to the present time, and, for aught we know, progressing forever, the divine power, wielded by the divine benevolence, is ceaselessly employed. And all these exertions are put forth, and these beings created, that they might become "partakers of the divine nature;" and, in so becoming, possess eternally increasing felicity. O what love is here!

Nor in *these* mighty stretches of creative power alone is the divine benevolence manifested. His love led him to form myriads of inferior creatures, and to constitute endless forms of matter, in inconceivable variety and adaptation, for the benefit of the superior intelligences.

Over all his works his love presides, in the dispensations of his providence. He invests himself with the care and preservation of them all. From the animalculæ that swims in the smallest drop of water, unseen but by the employment of the microscopic aid, to the tallest and brightest angel that shines in splendor nearest his throne, through all the intermediate gradations of animal and intellectual existence, his all-sustaining and blessed presence of love is found. How does this extend our view of his benevolence! How overwhelmingly does the conception of it break upon us!

But the greatness of that love has not yet been reached. Our world is the smallest of all the worlds he made, and it revolted from him, and buried itself in sin and misery. How easily might he have blotted it from existence, and not have had his love impugned! What loss would the universe have sustained by its extinction? How utterly insignificant would have been the destruction of such a trifle! And yet the very insignificancy of our globe, combined with the means used for its recovery, proves the greatness of his love. It was comparatively *perfectly* insignificant, but it interested God, engaged his concern for it, and led him to give "his only begotted Son" to suffer and die, "that whosoever" of all Adam's race "should believe in him might not perish, but have everlasting life." Herein was love!

See yet a higher wonder! God has stamped eternity on his love. He loves his creatures with "an everlasting love." Their immortality is proof of this. He made them immortal, that he might pour the infinite resources of his love upon them forever. Can we grasp that thought, the eternal outpouring of the illimitable Jehovah himself into the souls of his intelligent offspring? When we can, then we may, and not before, fathom the love of God.

The Divinity has impressed his love upon man. He has made it a part of his nature — the measure and the law of his obedience. He makes us capable of loving, and then asks and seeks our love. In the utility of nature and the directions of providence he seeks to win us to his own heart of love; and by the sublimer motives of revelation he would bind us in the indissoluble bonds of affection to his throne — a throne crowned equally with love and glory.

Then would he lead us to our species, as objects of esteem and love. He would have us see in every man his own image, however much defaced and mutilated, and to love the man for his sake. By the inculcations of his word he teaches us that all the wretche sof earth and ourselves have a common paternity —that they are our brethren—that he is the Father of us all—and says unto us and them, in view of these relations, "Little children, love one another !" He adds to teaching, indulgence, and bears long with us, that we may bear with one another. He even summons his justice to aid and compel us to love one another. Hence the retributions which fall, even in this life, upon the miser, the spendthrift, the extortioner, the oppressor, and the tyrant. These are the foes of their race; and, by their punishment, God would make men love their fellow-men.

And when love has been fully incorporated with our feelings and actions—when it has become a part of our existence to love God and man, with all the ardor of a heaven-born charity—how various and delicate and interesting do all our relations and duties become ! With what fondness and delight are filial obligations discharged ! How delicate and sincere are the wooings of the future partner of the heart ! Parental duties are less a burden than a pleasure ! We become pure patriots, good citizens, and genuine philanthropists. The poor, friendless, and distressed sons and daughters of Adam excite our commiseration and secure our aid. We forget to live for self alone, and live to glorify God and benefit man. "When the ear hears us, then it blesses us; and when the eye sees us, it gives witness to us; because we delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him who was ready to perish comes upon us, and we cause the widow's heart to sing for joy." All the relations and duties of life are observed by us; and the same, becoming more and more refined and etherealized by the operation of a pure and cheerful love, eventually quits the body with tranquillity and transport, and passes into the regions of everlasting love and bliss.

And now what more ? *Love in heaven !* How can I describe it ? Where shall I go for thoughts, language, illustrations ? Earth cannot furnish them. The mightiest intellects that have lived since time first was, combining their energies and ingenuity until time shall be no more, could not furnish one line of the description. It would require the mind of God, and his powerful communications, to afford an adequate thought of it. Should I then dare an attempt to describe it ? Never. Only this would I say, Heaven is full of love, and will be forever. There, and there only, will we know its fulness and its perfect fruition. But let us be imbued with its spirit, and practice its injunctions here, that we may know hereafter that "*Love is heaven !*"

THE MARCH OF ODD FELLOWSHIP.

BY BRO. ABEL FLETCHER.

To a lover of Odd Fellowship, nothing is more gratifying than to witness its prosperity amid opposition and persecution. The rapidity with which our Order has spread for the last two or three years, is perhaps without example in the records of history. And although in some instances the church has lifted her voice against it, and many of her learned doctors and dignitaries have pronounced their anathemas upon it, yet it has continued to move on like some stately ship, bidding defiance to the wind, the waves and the storm. Based, as it is, upon eternal principles, the "gates of hell," cannot crush it, nor the arrows of its enemies harm it. "Truth is eternal" and can never die; e'en though "crushed to earth, 'twill rise again;" amid opposition it will prosper; amid persecution it will live, and amid desolation it will revive. Though retarded for a while in its progress, yet like some mighty stream, whose waters are clogged, it will gather strength, and burst through the obstacles, and brake down the barriers, that obstruct its progress. Such has been and such ever will continue to be the course of Odd Fellowship.

It is true, that some dark spirits among them have dared to lift their voices against our institution, but they were passed by unheeded, and as little regarded as the murmurings of the idle wind. The march of Odd Fellowship is still onward. Its banner is unfurling in every part of our land. Its principles are proclaimed abroad, and disseminated among the people. The sick are visited; the distressed are relieved; the dead are buried; the widow protected, and the orphan educated. Silent, sure and rapid are the strides of Odd Fellowship. Soon may it cover our earth, and its benign influences be felt in every land, and enjoyed in every clime! And may the people of every age and of every creed, be gathered beneath its outspreading branches, and there find a shelter from the storm ! And when the bells of death shall ring in their ears, and the grim messenger of the tomb shall knock at the door of their hearts, may they be permitted to exchange the blessings of one world for the glories of another!

The Ark.

ALEX. E. GLENN, Editor.

LETTER FROM WASHINGTON CITY.

An old and esteemed brother and correspondent has favored us with a very interesting letter from Washington City, which we hereto append. It will be read with interest; and we hope we may often hear from the same source. We know our readers will be gratified and pleased to read anything from his pen. To us, his letters will be ever welcome.

WASHINGTON CITY, Sept. 24, 1849.

BROTHER EDITOR — Your Representatives, have, by this time informed you of the doings of the G. L. U. S. at its late session ending on the 22d inst. As I was not part and parcel of that distinguished body, I can speak of its transactions without prejudice.

The great act of the session was the settlement of the New York controversy. The mode of arrangement is very satisfactory to the fraternity here. Some fear dangerous consequences to the harmony of the Order in other jurisdictions, by the "precedent" established in this case. But I am not able to sympathize in these apprehensions. It is highly improbable that a similar crisis shall ever again occur. The perils so happily escaped will never cease to utter wholesome admonitions. No question between brethren will ever again be suffered to reach an issue so redolent of discord. The basis of settlement was suggested by a necessity which has been acknowledged and acceded to by our national government. New York was long ago divided into different judicial circuits. The ecclesiastical organizations have also recognized an analagous rule. This, no doubt, was partially adopted for geographical conveniences; but to any one conversant with New York affairs, it will at once be conceded that between the interests of the City and the country there exist incompatibilities which have always been irreconcilable, and must forever continue to be antagonistic.

In the late vexed question between the two great divisions in that State, that intrinsic non-affinity has been remarkably illustrated and confirmed. It has been demonstrated that some members of the same family, although willing to inhabit the "same house," must be permitted to occupy separate "mansions." Happy is our Fraternity in the late practical acknowledgement of this truth.

Another and more ancient brotherhood in the Empire State are still persisting in futile and exhausting endeavors to reconcile these incongruous elements, and their condition is worse than ours — there being at present no less than three Masonic Grand Lodges claiming exclusive jurisdiction in that State.

I have been told that the G. L. U. S. concluded its proceedings in good feeling. I hope it may not be interrupted by any untoward event or unlucky phrase. Let neither division exult over nor taunt the other. The settlement of the late aggravated controversy was made entirely for the good of the Order, and no good Odd Fellow will attempt to re-agitate the subsiding waters. Let our noble ark ride prosperously on the peaceful wave, and like the bark of Justice

"Laugh at the tempest and defy the storm."

Another measure of the G. L., although of no moment to the harmony of the Order, has already elicited from the public expressions of warm pleasure. I allude to the appropriation of three hundred dollars to defray the expense of a block of marble to be placed in the Washington Monument, in the name of the Grand Lodge. There is arising, all over the country, a similar spirit of emulation in behalf of this patriotic enterprize. The edifice is going up with all prudent speed. It is now more than forty feet high, and the ground in the vicinity is strewn thickly with masses of marble, exhibiting every stage of the process, between the rough and perfect ashler. A crowd of men are pecking, polishing, hoisting and placing them, and hundreds daily saunter about the monument watching and admiring its progress. I was conversing, but an hour ago, with Mr. Whittlesey, the benevolent and indefatigable chief of this "great undertaking," and he speaks in most confident terms of its success.

It has been a current belief amongst many, that great frauds were perpetrated by some of the collecting agents several years ago. Mr. Whittlesey assures me that this impression is erroneous. He says that in the investigation of every charge of this kind, he has ascertained the imputation to have been unfounded. It is surmised by some that the Monument cannot be completed by the present mode of contribution, and predict that Congress will have to assume the responsibility of its consummation. Mr. W. considers such apprehensions entirely gratuitous. The collecting agents find a cheerful co-operation amongst the people, wherever they go. The Board of Managers have lately addressed circulars to all the military posts in the United States, invoking the aid of the officers and men of our army. Replies are coming in every week, accompanied with very liberal pecuniary offerings. In relation to the contributions of marble blocks, perhaps I can give one or two useful hints. I asked one of the overseers of the work, a stone cutter, what would be the expense of a stone suitable for use. He said it could be procured from the quarry whence the material is taken, at less expense and trouble than if sent from a distance. There are stone carvers here who could engrave the necessary inscription, and the entire cost would not exceed 75 or $100. Should any association wish to take advantage of these facilities, an agent in this city could transact all the business according to instructions. The chief overseer says that blocks contributed ought to be, as near as may be, six feet in length.

I congratulate the fraternity in Ohio, on the favor extended to them, by the G. L. U. S., in fixing Cincinnati as the place of meeting next September. The re-union will effect great good in behalf of the Order, and every Odd Fellow who is not a Past Grand, possessed of the R. P. Degree, will deeply deplore the want of these qualifications; without which he cannot be permitted to witness the deliberations of that distinguished and dignified body.

The Supreme Legislative Body of Odd Fellowship in England is moveable, holding its sessions in different parts of the Island. Whether such a proposition is to be entertained by the G. L. U. S., I know not.

The affairs of the Order, in the District of Columbia, present nothing of a novel character. Every thing is quiet and harmonious. Some of the Lodges are meagrely attended, and there are very few initiations. This indifference or stagnation is attributed by some to the six months term, which, they assert, wears out the patience of the aspirant after the "honors." But such a reason is of little moment, because if an Odd Fellow's attachment to his Lodge depends entirely on the gratification of his personal ambition, it were more profitable to the cause that he should abandon the Order before than after he has attained official rank. Whatever the real cause may be, I sincerely trust that it will be of transitory duration. The condition of the Order at large, appears to be flourishing. Grand Lodges are being organized throughout the universal jurisdiction, and Subordinate Lodges are increasing and multiplying in all the territories, including Oregon and California. Nor does the spirit seem to flag in the old Keystone State. A new Lodge was instituted in old Lancaster county, on the 18th of last month, in the pleasant village of Strasburg. D. D. G. M. Reynolds, assisted by Past Grands Boon, Lippincott, Hambright and Wiley, installed it. A number of brethren from Lodges in the neighborhood were in attendance, and the ceremonies passed off very pleasantly. The officers duly invested with the administration of Strasburg Lodge, No. 361, are W. F. S. Warner, NG.; James Paul, VG.; S. Franklin Clark, Secretary; Perm. Sec. Amos E. Cochran, and John Werntz, Treasurer. I notice this Lodge particularly because I spent two or three weeks in that village previously to the installation of the Lodge, and found the social comforts of the place much enhanced by my acquaintance amongst the brethren.

I am yours in F. L. T.,

DAVID.

ERRORS.—During our absence we find several typographical errors have occurred in this and preceding numbers. This is vexatious, especially as we have ever taken great care to have The Ark a pattern of correctness. Nothing is more true than that one must attend to his own matters to have them well done. This, however, cannot always be.

GRAND LODGE OF THE U. STATES.

This body assembled at Baltimore on the 16th of September, and continued in session one week. We are greatly gratified to learn that the session was a very harmonious one, and that general good feeling prevailed.

There was a very full attendance of Representatives, every Grand Lodge and Grand Encampment we believe being represented.

The report of the Grand Sire, and so much of the report of the Grand Secretary as is of general interest, will be found in the preceding pages of this number.

On the second day of the session the officers elect for two years, were installed, namely: Robert H. Griffin, of Georgia, Grand Sire; Asher S. Kellogg, of Michigan, Deputy Grand Sire; James L. Ridgely, of Maryland, Grand Secretary; Andrew E. Warner, of Maryland, Grand Treasurer.

The Grand Sire made the following appointments: Rev. E. M. P. Wells, of Massachusetts, Grand Chaplain; John R. Johnson, of Georgia, Grand Marshal; John E. Chamberlain, of Maryland, Grand Messenger; S. H. Lewyte, of Maryland, Grand Guardian.

The Grand Sire, on taking the chair, addressed the Grand Lodge, in a few very appropriate remarks. We are told he filled the chair with great ability, and although but a young man, he gave evidence of superior attainments as a presiding officer.

The all-engrossing question of the session — the New York difficulty — was finally settled, and, as it appears, to the satisfaction of all parties. It was adjusted by the creation of another Grand Lodge and Grand Encampment in that State. They are designated by the Grand bodies of Northern and Southern New York. The terms of the settlement of the difficulty will be found in the preceding pages.

As is usual, a vast amount of business for the committee on the State of the Order, was introduced in the shape of inquiries, the great majority of which could have been answered by those making them if they had but put themselves to the slight trouble of looking at the existing laws. Too many are anxious to have their names appear in the Journal. This is an evil with all legislation. We hope to see some measures taken to prevent lumbering up the Journal with such trivial matters.

The committee appointed at the last session, for that purpose, reported a uniform Constitution for all Grand Lodges, and also a Constitution for all Grand Encampments. Resolutions accompanied the report, postponing the consideration of the Constitutions until the next annual session; and providing for sending copies to the several Grand bodies. But the whole subject was indefinitely postponed, and these bodies were left to make their own Constitutions. *So it should be.*

The following resolution was presented by Rep. Olds of Ohio:

Resolved, That the Charter of the Grand Lodge of the State of Ohio be so amended as to permit that Grand body to determine from session to session where its next communication shall be held.

The resolution was indefinitely postponed.

Resolutions were adopted providing that hereafter the pay of Representatives in the Grand Lodge of the United States, shall be three dollars per day during their attendance upon that body, and six cents per mile for each mile traveled from their respective residences, to the place of meeting of the Grand Lodge of the United States and back again; the mileage to be computed by the nearest mail route between said points; and to meet the payment of the per diem and mileage the Grand Sire and Grand Secretary are to make an assessment upon each State Grand body, to be esti-estimated by the number of Subordinate Lodges and Encampments.

The report of the Grand Secretary shows that there has been contributed to the "Wildey Fund" the sum of $1,130 09, and to the "Annuity Fund" the sum of $137 50.

Several propositions were submitted to deprive Past Grand Sires of a vote in that body. At present Past Grand Sires are life members, and have each a vote in all matters. There is a strong feeling arising against perpetuating power in their hands.

The Grand Lodge adjourned to hold an adjourned session at Cincinnati, on the second

Monday of September, 1850. The vote on this stood 48 to 21. The object of this adjourned session is "to take into consideration the present Constitution of the G.L.U.S., and to digest and agree to report the same with such alterations or amendments as may be deemed advisable," &c. The annual session is also to be held at Cincinnati on the third Monday in September, when the amendments made by the adjourned session will be acted upon.

We congratulate the Order throughout the South and West at this movement, which looks towards a final location of the G.L.U.S., at some point in our great valley.

The following is an abstract from the report of the Grand Secretary, showing the number of Lodges, revenue, relief, &c., &c.

No. of Subordinate Lodges, - - -	1,722
No. of initiations the past year, - -	23,350
No. of suspensions, - - - - - -	6,726
No. of expulsions, - - - - - - -	848
No. of Past Grands, - - - - -	13,514
No. of Past Grand Masters, - - -	188
Amount of revenue, - - -	$880,389 32
Contributing members, - - - -	138,401
No. of Brothers relieved, - - -	19,085
No. of widowed families relieved, -	1,687
No. of Brothers buried, - - - -	1,162
Paid for relief of Brothers, -	$272,174 50
Paid for relief of families, -	$33,392 33
Paid for education of orphans, -	$6,732 25
Paid for burying the dead, -	$51,636 65
Total paid for relief, - - -	$363,943 95

Nothing was done in regard to regalia, and that remains as at present described on pages 27, 28, 29 and 30 of the Digest.

A proposition to change the official terms back to three months, was lost. A vote was taken on agreeing to a report against making any change, and the report sustained—ayes, 52, noes 21.

The law which prevents Lodges from entering into correspondence with each other without the consent of their Grand Lodges, was repealed.

The request of the Grand Encampment of Ohio, for permission to Grand Encampments to confer the Encampment Degrees on Scarlet Degree members, to qualify them to petition for Subordinate Encampments, was refused.

Resolutions were adopted requiring all future legislation in the G.L. of the U.S., to be by bill, on such subjects as will admit thereof—the manner of introducing bills to be the same as that pursued in Congress.

A resolution was adopted adopting the Congressional Manual of Judge Sutherland for the government of the proceedings and debates in the G.L. of the U.S., so far as the same may be applicable, and does not conflict with any special rules; and recommending the same to be adopted by Grand and Subordinate Lodges in the States and Territories.

RIGHTS OF PAST GRANDS.

We find many members entertain the idea that none but those elected as Representatives to the Grand Lodge of Ohio, have any rights in that body. This is a great mistake, and those who get such a notion *into* their heads could easily get it *out*, if they would consult the Constitution. The Constitution of course provides who shall be members of that body. The second session of the first article, is in these words:

"Sec. 2. The Grand Lodge of Ohio shall be composed of the duly received and qualified Past Grands of the several subordinate Lodges in the State, and of such Representatives as shall be elected in the manner prescribed in this Constitution."

Every Past Grand in the State who has been received and qualified, is a member of the Grand Lodge, and entitled to a vote for officers, and on all questions that may arise in that body.

The second article points out the manner of being "received and qualified." The only difference between Past Grands and Representatives in the Grand Lodge is that Representatives have their expenses paid. Other members must attend at their own expense.

Such is *the present* organization of our Grand Lodge. We look forward for the time when it shall be made a purely Representative body, the Representatives to be elected by the Lodges, reserving to all Past Grands the right to vote for Grand Officers, and to be eligible to office in the Grand Lodge. Such an organization is rapidly gaining friends.

NEW LODGES.

Fort Defiance Lodge, No. 134, was instituted at Defiance, Defiance county, on the 6th of September, by the R.W.D. Grand Master, T. C. McEwen. The officers installed are J. B. Laughlin, NG; A. M. Richards, VG; Sidney S. Sprague, Per. Sec'y; H. C. Boughton, Sec'y; J. W. Phillips, Treas. One member was admitted on card, and three by initiation. Meets on Saturday evening. Bro. McEwen says —"I think this Lodge bids fair to be one of the best in the Northwest, as it is composed of the right men, who have the good of the Order at heart. To the members of the new Lodge I return my thanks for the attention I received, and I assure them it will not soon be forgotten."

Springdale Lodge, No. 135, was instituted at Springdale, Hamilton county, on the 9th of October, by the Grand Master, assisted by P.G's. Chidsey and Stedman, and N.G. Warren, of Cincinnati, Clark and Corre of Mt. Pleasant, and other Brothers. There was a very large delegation from Sharonville and Mt. Pleasant, and a goodly number from Cincinnati. The following are the officers: D. Van Dyke, NG; R. V. Roll, VG; Nelson Naylor, Sec'y; D. B. Van Doren, P. Sec'y; Jos. B. Compton, Treasurer. Sixteen gentlemen were initiated, which, with the six petitioners, makes a good beginning; and the prospect for an excellent Lodge is of the brightest kind. Every thing necessary to commence a Lodge, was on hand, and the entire ceremonies were well conducted—thanks to visiting Brothers. The Lodge meets on Tuesday evenings.

Batavia Lodge, No. 136, was instituted at Batavia, Clermont county, on the 10th of October, by the Grand Master, assisted by P.G's. Foote of Cincinnati, Conrod of Milford, Fosdick of New Richmond, Boyce and Apple of Amelia, N.G. Kincaid of Neville, and Brothers from all of those places, comprising a very large delegation. The officers are Samuel R. S. West, NG; Jesse Hunt, VG; Lindsay C. Moore, Sec'y; C. David Sachs, P. Sec'y; Peter Crombaugh, Treasurer. There were six petitioners, three were admitted on card, and five gentlemen were initiated, making a good commencement. Those who compose the new Lodge are among the first citizens of the community, and will establish a Lodge creditable to themselves and to the Order. Wednesday is the night of meeting. The Grand Master presents his sincere thanks to all who were present on the above occasion. All seemed highly pleased with the ceremonies. This makes the *fifth* Lodge in old Clermont; and all are prosperous, living in peace and harmony.

Charter Oak Lodge, No. 137, was instituted at Aberdeen, Brown county, on the 12th of October, by the Grand Master, assisted by P.G's. Lewis and Debolt of Ripley, P.G. Clement, and Bros. Rice, Davis, and other Brothers from Maysville, Ky., and from Ripley. There were nine petitioners present, three were admitted on card, and three gentlemen were initiated. All were the right kind of men, good Odd Fellows, who will have nothing but a good, harmonious Lodge at Aberdeen. The officers are Wm. S. Clift, NG; John Stevens, VG; James Bricker, Sec'y; J. C. Powver, Treas'r. Thursday is the meeting night. To all who were present, either to assist or as spectators, we return our thanks, and especially to our brethren from Kentucky. The occasion will long be remembered, as a very pleasant one.

De Kalb Lodge, No. 138, was instituted at West Union, Adams county, on the 13th of October, by the Grand Master, assisted by P.G's. Lewis and Debolt, and Bro. Liggett of Ripley, and Bros. Pemberton and Adams of Maysville, Ky. The officers elected are Francis Shinn, NG; David Greenlee, VG; Joseph W. Hayslip, Sec'y; William M. Meek, Treas. One member was added on card, and four gentleman were initiated. All are of the first standing in community, and we have no hesitation in guaranteeing one of the best of Lodges at West Union. Care will be taken that none but good men gain admission there. Saturday will be the night of meeting. To the Brothers who assisted we are under the greatest obligations. We had a "good time," and one we know all will remember with great pleasure.

AN OFFICIAL TOUR.

During the month of September, we made an official visit to the Lodges in the counties of Marion, Wyandot, Crawford, Richland, Ashtand, Huron, Erie, Lucas, Wood, Sandusky, Seneca, Hancock, and Logan; and last month to the counties of Butler and Preble. It has been our intention to make some note of our visit, but when we come to begin, we find it difficult to say any thing without discriminating between Lodges or places, and that would be both difficult and wrong. We can say in great truth that we found good Odd Fellows every where, and with an exception or two, great harmony, good feeling, and prosperity of course. In many places that we visited, the cholera had prevailed to a fearful extent, and the Lodges had suffered from sickness and death. But in every instance Odd Fellows had nobly and faithfully discharged their duty. The sick were visited, the distressed relieved, and the dead buried. Nor have the living been neglected. Ample provision has been made for the families of those among whom the cholera left its desolating mark. Many who looked with horror upon secret societies, and who, when the pestilence made its appearance, fled before it and left their fellow citizens to take care of themselves, are filled with shame at their own conduct, when contrasted with Odd Fellows who nobly stood their ground and discharged their duties to their Brothers, and their neighbors.

During the past season, Odd Fellowship has been tested and in no instance has it been found wanting.

We are pleased to observe that in most places there are good Halls, generally fitted up and furnished in a neat and becoming manner. Those who have not suitable Halls, are either building, fitting up, or looking forward to the time when they can have a comfortable place for their meetings.

Altogether, we find matters moving forward in the right way. We may all be proud of Ohio Odd Fellowship. It would be difficult to find those more devoted to the institution, or more desirous of faithfully supporting the principles of the Order y precept and by practice.

Sensitiveness.—When we find men who are a little over sensitive, and apply things to themselves never intended for them, we are very likely to conclude there has been something wrong. Such persons make themselves *appear* guilty. We are led to this remark from the complaints made by a few Past Grands, of our remarks in the August number, in relation to the July session of the Grand Lodge. In that article no allusion was made to any one. No unkind expression is used—no harsh word or epithet—neither abuse, nor crimination, nor denunciation can be found in it. The article was written, as the most superficial reader might perceive, more "in sorrow than in anger." Many have said to us that the article was very mild, and that the occasion called for something strongly condemnatory.

We desire any one to point out to us a single unkind expression—a harsh remark, or any objectionable language. No one who feels that he has a clear conscience, and is not guilty in his own mind, will raise an objection to the article in question, if he will read it carefully.

We have heard it objected to that we asserted that many members in various parts of the State had requested an adjourned meeting in October. Such was the fact. These requests did not go before the Grand Lodge, because they were made by private communications to Past Grands in Cincinnati, requesting them to use their influence in favor of an adjourned meeting. In reply to one of these letters, a distinguished city P.G. wrote to his country friend as follows:—"I agree with you that the G.L. should not at its approaching session transact any business of a general character; but of necessity some business must be attended to. I suppose that applications for charters and appeals should all be considered. I shall do what I can to secure an adjournment as soon as business of this kind shall have been got through with." "*At this time it would be the height of imprudence for our friends in the interior to visit the city.*"

Was not this sufficient to induce country members to remain at home?—to rest satisfied their rights were secure?

Fault is found with a remark made in the August number, in announcing the officers of the Grand Encampment. The words objected to are—"All the above are residents of Cincinnati, except Bro. Williams, who resides at Tiffin." This is regarded as a *hit* at the city. It requires some exertion for us to keep our temper over such things. Nothing was more distant from our mind than any allusion to the city as monopolizing the offices. It was merely said to give the residences—to save the trouble of placing the residence at the end of each name, as is often done. Look in the February No. at the annunciation of G.L. officers, and see how that is done. It is the fault of the country, if fault is any where, that so many Grand Encampment officers reside in the city, though the city could have made the result different.

We hope those who are so very sensitive will be more careful not to make themselves appear guilty.

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ODD FELLOW'S HALLS.—The Odd Fellow's Hall recently fitted up by the Lodges in Dayton, is perhaps the best in the State, though there are many fine Halls in Ohio. It is well proportioned, the Chairs in the best of taste, and its magnificent chandelier, with its admirably carved center piece, adorned with emblems, and gas light, is the attraction of the Hall. Every thing seems in good taste, while there is nothing extravagant. The ante and committe rooms are very conveniently arranged. The want of these, and their proper arrangement, is a fault with too many Lodges.

Toledo can boast as neat a Hall for a small one, as any in the State. Mansfield, Sandusky City, Norwalk, Ashland, Perrysburgh, Tiffin, and Bellefontaine, have beautiful Halls, and there are doubtless others equally deserving of notice.

We had the pleasure of witnessing the Dedication of the Hall of Logan Lodge, at Bellefontaine, on the 22d of September. The ceremonies were admirably conducted, in the presence of as many as could by any possibility gain admittance to the Hall, the majority of the audience being comprised of the beauty and fashion of the town. We never witnessed a better looking audience, nor seen one apparently better pleased. Our Logan Brothers will, we think, long remember the occasion.

Harmony Lodge, at Rossville, is engaged in building a Hall, which will be the best building of any kind in that portion of the State. We hope to speak of it more at length hereafter. We will only say that the energy and perseverance of the members of that Lodge, cannot be excelled, and is deserving of great praise.

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PRINTER'S LOSSES.

Many persons have an idea that our subscribers are all good pay, and that we lose nothing. In a word, it is supposed that *all Odd Fellows* who take The Ark *would pay for it.* The conclusion is a very natural one; but this is far, very far from being the case. We have hundreds of dollars due us—a large amount for this year—a goodly sum for last year, and even some owe us for 1847. We are very much embarrassed for the want of what is due us. We have made fraternal appeals to our subscribers to pay us. All we have said has been a perfect waste of words. It has had no effect.

Besides what is due us, we are constantly losing by subscribers refusing The Ark, after receiving it the greater part of a year. We have lost quite a sum by subscribers moving away, going off to California, &c., without paying us.

What are we to do? We feel half inclined sometimes to abandon our publication, although we have a good list of names, one that would well sustain The Ark, if all would *pay.* It is truly discouraging to be embarrassed as we are; especially when the debt due us is from Brother Odd Fellows.

It is partly our own fault that so much is due us, for we should insist on advance payments. We, however, have been willing to trust to the honor or Odd Fellows, believing all would pay us.

Hereafter we shall be more careful in this respect. We do not want any one to take The Ark unless he does so freely, believing it worthy of support. No one shall have it, and be dissatisfied, if we know it, and we want all who take it to pay for it.

CELEBRATION AT KINGSPORT, TENN.

ROGERSVILLE, TENN., Sept. 10, 1849.

Dear Brother Glenn—On Thursday last the Brothers of Holston Lodge, No. 43, had a grand procession, address, and dinner. It was numerously attended by the members of McCabe Lodge, No. 66, of Abingdon, Va., Jonesboro' Lodge, No. 40, and Hawkins Lodge, No. 41.

At an early hour on Thursday, the procession was formed in rear of the Odd Fellows' Hall, and marched under the direction of our esteemed Brother, P. Vance, as Marshal, (and who, by the by, deserves much praise for the gallantry he displayed during the day,) to the Presbyterian Church, where, for an hour and a quarter, we listened to one of our Rev. Bro. James W. McCabe's best efforts. The large Church was crowded to overflowing. After the address, the Marshal requested that the ladies should fall in procession, and all marched up Main street to a large new brick building, where the dinner had been prepared. The front of this edifice was handsomely decorated with evergreens, &c., and immediately over the front entrance, in large letters, (of evergreen) was the initials "I. O. O. F." When the procession arrived at the entrance, the ranks opened from right to left, allowing the ladies to pass through, and into the house, then re-forming, marched into the house in reversed order. And such a dinner as was there set out was seldom, if ever, equalled in all East Tennessee. Such a profusion of good things, prepared by those good ladies, and then to meet them all around it, was it not enough to make an Odd Fellow rejoice? The ladies were *all* present, and as I am informed, are with but few exceptions, *good Odd Fellows*, (though I hope they will not remain *odd*.)

Any person who was present on that occasion would willingly admit the right of Kingsport to her acknowledged celebrity for pretty girls. After the dinner, the Odd Fellows returned to their Hall, when it was announced that a supper would be given at half past six o'clock, after which the whole company would again march to the Odd Fellows' Hall, the dedication of which was to come off at half past seven.

Supper came on, and a splendid affair it was. When all had eaten to their heart's content, the Marshal proclaimed that the procession would be formed in front of the building, and thereupon every Odd Fellow came forth, each accompanied by a lady, and formed into line, supported on the right and left by boys bearing torches of pine, which added greatly to the display, and "*then and there*" moved off the first torch-light procession of Odd Fellows and ladies that was ever witnessed in East Tennessee. The Hall was filled, together with all the ante-rooms, and the whole crowd, after witnessing the dedication of the Hall, which was done in an appropriate manner by D.D.G. M. Barnes, and proclaimed to the rising, the meridian, and setting suns, by the Heralds, to be dedicated to Friendship, Love and Truth, repaired to the lower story of the building, where the whole was concluded by a grand concert, by the Abingdon Brass Band, which had been in attendance during the day. At eleven o'clock, the company dispersed in F., L. and T.

Excuse this hastily written scrawl, and don't take this for a fair account of that glorious day; but if you ever pass through East Tennessee, and want to see a good dinner, and pretty girls, please call at Kingsport.

In East Tennessee Odd Fellowship *is in good health*, and showing to the citizens that Odd Fellowship is progressive in its character.

Success to The Ark. All who have subscribed to it are well pleased, and wish you God speed! Go on in your glorious career, and believe me yours fraternally,

"PETE LAWSON."

CELEBRATION AT CAMDEN.

BRO. GLENN—The celebration of our Lodge, No. 109, came off on the 25th of September. The day was exceedingly fine, and the attendance from abroad was large. Early in the morning, Camden was crowded with members, hurrying to and fro, talking and laughing, greeting each other in the most friendly manner; with small boxes under their arms, inquiring for the different Lodge rooms in which to meet. Anxious spectators from the surrounding country, came in carriages and on horseback, with clouds of dust flying, eager to witness the first celebration of the *Odd* Fellows in this neighborhood. All things conspired to increase the joy of the occasion. Two splendid bands of music were present from Somerville and Eaton, to enliven the scene. The town rang with the harmony of their sweet sounds. At eleven o'clock the procession formed at Western Star Lodge, and after receiving the other Lodges in attendance, and marching through the principal streets of the town, proceeded to the large new Methodist Church, the place appointed for the delivery of the address. The speech of Bro. Adams was the most lucid and able defence of benevolent secret societies in general, and Odd Fellows' associations in particular, to which I ever listened. Bro. Adams will long be remembered by the members of the Order in this place, and by the numerous throng that heard him on that happy occasion.

The many Brethren present, and they were here from all directions, some from Columbus, Piqua, Troy, Hamilton, &c., thought themselves richly compensated for the time spent at the celebration.

In the evening the Lodge met and adopted resolutions highly complimentary of Bro. Adams — the Lodges, Eaton and Covenant, for the kind assistance rendered our Lodge, and the interest taken by them in the Celebration. Also the bands of music for their almost unrivalled musical performances during the day.

The celebration closed as it began, without a discordant sound. H.

THE ODD FELLOWS OF ST. LOUIS.—Perhaps no city or town in our Union can furnish a more devoted set of Odd Fellows than St. Louis. We have frequently heard Brothers who visited that city speak in the highest terms of the general attention paid to stranger Brothers, both in sickness and in social intercourse. A sick Brother is at home in that city. The Order there was severely tried during the prevalence of the cholera, but was never found wanting. A letter before us, says — "During the cholera the Odd Fellows of St. Louis gained for themselves and the Order immortal credit. While the other secret societies neglected to attend to their sick, or to bury their dead, the Odd Fellows never failed. They not only attended to the sick of their own Order, but to the sick and dying generally. To know that there was distress, was a sufficient summons to the Odd Fellows."

☞ Our subscribers at Cincinnati, Fulton, Newport and Covington, after the expiration of this year, will receive The Ark at the Post Offices in their respective cities. We give this notice so that those who design renewing their subscriptions may know how and where they are to receive The Ark. Heretofore we have sent it by Express, at our cost. For satisfactory reasons, we are compelled to abandon this, and send all by mail. We trust no one will be dissatisfied with the change.

GRAND TREASURER.—A vacancy having occurred in the office of Grand Treasurer of Ohio, by the death of P.G.M. DAY, the Grand Master has appointed P.G. CHARLES ANTHONY, of Springfield, to fill the vacancy.

GRAND LODGE PROCEEDINGS.—Grand Sec'y Curtis of Pennsylvania, and P.G. Law of Illinois, will please accept our thanks for the proceedings of the Grand Lodges of those States.

MARRIED,

At Mt. Pleasant, Hamilton county, Ohio, on the 6th of September, by Elder E. W. Hoffner, Bro. S. S. Krider, of Woodbine Lodge, No. 126, to Miss Clarissa Crain, both of that place.

At Mt. Pleasant, Hamilton county, Ohio, on the 16th of September, by Elder E. W. Hoffner, Bro. Thomas Kinney, of Woodbine Lodge, No. 126, to Miss Martha Runyon, both of that place.

At Conneaut, Ohio, on the 27th of September, by H. Wileler, Esq., Bro. E. M. Wells, P.G. of Conneaut Lodge, No. 76, to Miss Louisa E. Harmon, of Conneaut.

At Marietta, Ohio, on the 9th of October, by the Rev. H. S. Dale, Bro. James B. Hovey, of Marietta Lodge, No. 67, to Miss Virginia A., daughter of Wm. Rowland, Esq., of Newport, Ohio.

At Upper Blendon, Franklin county, Ohio, on the 14th of October, by the Rev. Wm. Davis, Bro. Joseph R. Edwards, of Cincinnati, to Mrs. Maria Altman, of Columbus.

Near South Charleston, Ohio, on the 13th of September, by the Rev. S. F. Conway, Bro. Wm. Paist, Jr. of Madison Lodge, No. 70, to Miss Melissa Harpole, daughter of Capt. Wm. Harpole.

At Dayton, Ohio, on the 11th of October, by the Rev. Bro. W. R. Davis, Bro. G. W. L. Gulick, of Wayne Lodge, No. 10, to Miss Eleanor Westfall, both of Dayton.

At Columbus, Ohio, on the 18th of September, by the Rev. Mr. Tyng, Bro. James H. Smith, of Georgetown, Ohio, to Miss Louise, daughter of Col. S. Medary, of Columbus.

At Stockbridge, Mass., on the 18th of October, by the Rev. T. S. Hubbard, Bro. George Gere, of Columbus, Ohio, to Miss Eluthera Fay, of the former place.

OBITUARY.

Died, at Maysville, Ky., Sept. 29, 1849, of cholera, Bro. John C. Avery, of De Kalb Lodge, No. 12, aged about 25 years. Although gone from among us, he is not forgotten. Those with whom he associated will ever remember his kind and pleasant manner. Yes, Brother! for by that endearing name we often times greeted thee in our Hall — we will think of thee and cherish thy name when the world will have forgotten thee. When in council for the good of those that yet live, thy good name will be remembered and cherished, as one who set us an example worthy of being followed. She that has been left to mourn thy loss, will be protected. It has been promised, and by the help of the All-Seeing Eye, it shall be fulfilled. Departed spirit, rest in peace, in thy home in heaven, to sing holy anthems, until all faithful Brothers shall meet thee to part no more. J. C. A.

At Milford, Ohio, on the 22d of August, Bro. D. L. Whitmore, of Clermont Lodge, No. 49, aged 24 years — an exemplary young man, beloved and respected by all his acquaintances.

At Sandusky City, on the 27th of July, of cholera, Bro. Humphrey Bromley, of Nachee Lodge, No. 94, Monroeville, Ohio.

At Monroeville, Ohio, on the 19th of August, of cholera Bro. Edward Baker, N.G. of Nachee Lodge, No. 94, aged 55 years.

At Monroeville, Ohio, on the 30th of August, of consumption, Bro. T. C. Taylor, of Nachee Lodge, No. 94, aged 32 years.

At Somerville, Ohio, on the 23d of September, Bro. Smith McNeal, of Covenant Lodge, No. 54, aged 23 y[illegible]

THE ARK.

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OUR FRATERNITY.

BY P. G. BENSON J. LOSSING.

What is the *character* of our fraternity — what its *objects*, and what its *results ?*

Its *character* has been justly delineated a 'Mutual Insurance company.' Although Benevolence and Charity, in an enlarged sense, form the basis of the Order, yet, in their conventional character, they have no place in our system. When a brother pays his initiation fee, and his regular dues, he secures a policy of insurance against those dreadful ills, that combined sickness and poverty bring; and it is a policy, too, that embraces in its protection, his wife and children. His fee and his dues is his equal moiety of stock in the company, and when he is obliged to draw money from the treasury, it is not a pittance dealt out by the hand of charity, but is his rightful portion of the dividends. Hence, in no light can an Odd Fellow be considered one of charity's beneficiaries. And here I would remark, *en passant*, that we are frequently charged with selfishness, and with displaying a false color of universal benevolence, because we will not admit to membership the sick and the lame, the halt and the blind. To this silly and unjust charge, a single question is a sufficient answer. What degree of sagacity or common prudence would you accord to that Insurance company that would issue a policy of insurance upon a building they saw on fire ? Odd Fellows are linked in a bond of mutual interest, of mutual insurance against some of the worst evils of life; and it is our righteous boast that no "poor-house" contains an Odd Fellow in good standing in the Order, neither his wife nor children.

Another feature in our character is moral purity, so far as constant vigilance can protect us, and weak human nature can attain to.

That bad men come among us — that some are a disgrace to us — it would be a falsehood for us to deny. But let those who would point the finger of suspicion on this account, remember that among our Lord's chosen twelve, there was a Judas Iscariot. Bad men, known as such, cannot enter into the Order; and bad members, discovered to be such, cannot long remain within the pale. A candidate for membership must be proposed by a brother of the Lodge, in good standing. A committee is then appointed to investigate his character, and if a majority report favorable, and no suspicion of wrong is heard, he is elected. On the evening of his initiation he is taken into the Lodge room, by an officer appointed for the purpose, and is there required to enter into a solemn obligation in regard to duties. The nature of this obligation is made known to him, and he voluntary makes the covenant — a covenant sealed by no *oaths*, but sealed with the sacred pledge of honor. He is then instructed in his duties as a member of the Order — instructions drawn from the volume of Inspired Truth. He is taught to love his neighbor, to cherish and relieve the distressed of his fellow creatures, as far as he can, without injury to himself and family — he is taught to reverence God, to be a faithful citizen of the government under which he may live — to be temperate in all things, and so generally to conduct himself as to convince the world that merit alone is the chief characteristic of a good Odd Fellow. He is taught, (and experience proves the lesson true) that no political or religious disputes are suffered in Lodge rooms; that there the political or religious sectarian is unknown, and he is instructed in the principles of the universal religion of Nature, that holy emanation from the throne of the Eternal. After all these various instructions are given him, and he is prepared to enter upon the duties of Odd Fellowship — prepared to exercise that religion spoken of by St. James, "to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world," he receives from the presiding officer, the secret quarterly pass-word, that grand palladium of the Order, and he is then considered a full member. These are the essentials of the initiation. There are ceremonies, some of which are unnecessary, perhaps, but all harmless, and are no more derogatory to the feelings of the most fastidious christian moralist, than are the rituals of his own profession. The church has *its* rituals—Odd Fellowship has *its* rituals. Both are to an extent unnecessary, both are essentially harmless.

Because we have this secret pass-word, and these signs of mutual recognition—because our business is conducted with closed doors, and none but members are admitted, we are charged with *folly*, if nothing worse, and we are invested with the odious title of a secret society. Our secrecies are such as common prudence demands for our mutual recognition, and defence against imposition. Our members are known, our principles and our whole machinery of organization is published to the world, and I cannot conceive how a candid and intelligent mind can attach odium to the Order on account of its secrets. Other societies have meetings, where none but members may convene, and why may not we? Indeed, the nature of our operations (the relief of human misery) is such, that the delicacy of true benevolence demands that our labors of love should be done in secret, and not do as the Pharisees of old, make long prayers on the corners of the streets, and wear broad phylacteries, and make a boast of our works of mercy. I claim for the Order on this point, the meed of praise, rather than the stigma of suspicion.

Because no form of religion is inculcated in our Lodge rooms, no tenet of orthodoxy is maintained as a part of our essential requisites, the institution is suspected of an infidel tendency. No inference can be wider of the mark than this. There is a no better school wherein the best affections of the heart may be constantly brought into action and enlarged by cultivation; and the absence of sectarianism, permitting the free exercise of the conscience in matters of belief, allows the soul to expand, and go out from the narrow precincts of conflicting creeds, and rising above the jarring conflicts of human opinions, it perceives the universality of God's providence and love, and thus upon a broad basis lays the foundation of a steadfast faith in his Omnipotent Creator, that may not be shaken by the warring elements of religious strife around him. His moral sentiments are cultivated and strengthened by constant action; and I sincerely believe Odd Fellowship to be the mortal enemy of infidelity—a successful recruiting station of soldiers for the christian army. The Bible is our unerring guide in duty; and from its wells of pure water, we draw up those streams of silent benevolence that are irrigating the vast domain of society, and making many a desert of humanity to blossom as the rose. Our meetings are opened with prayer, and sincere petitions for divine aid nightly ascend to the mercy seat from these secret conventicles of the brotherhood of Love.

And this universal religion of Nature, taught in our temples, what is it? It is Love, manifested in the physical creation by adaptations of powers and properties, conducive to good; and in the moral universe, by similar adaptations, expressed in the exercise of benevolence, kindness, and a pure desire for the unalloyed happiness of all creatures. To the man whose mind is enlightened by the beams of those luminaries, that glorious visible trinity, Beauty, Love and Harmony, is manifest on every side. To his ear, attuned in unison with the vibrations of the chord of universal benevolence, the placid surface of the quiet lake, or the crested billows of old ocean—the tender petal of the flower, or the towery branches of the oak or sycamore—the green flower-crowned hillock of the mead, or the rough turrets of the mountains—the dew-drop in the corrolla of the violet, or the clouds, the cherubim, on whose wings rideth the Omnipotent—the soft music of birds, or the startling tramp of the thunder—the pale light of Hesperus, or the brightness of the noon-tide beams, each forms a part in the grand mechanism of that mighty organ, whose full diapason is perpetually chanting a "Te Deum Laudamus" to Love, the bright and beautiful impersonation of the Great Ruler.

In the various adaptations of the physical creation, there is tangible, all-pervading *Love*. The planets wheel in orbits exactly correlative to the wants of organized life upon their various surfaces; and the great law of gravitation is as much subservient to the wants of the smallest flower, as it is in binding together the ponderous globes rolling in space; and the reciprocal claims of every atom of matter upon its fellow atom, for power to perform its proper functions, and the manner in which these claims are acknowledged and acted upon throughout the whole universe of God, form a mighty and eloquent priesthood, whose doctrine is universal love, and whose teachings never fail to stir up in man the spirit of devotion, and strengthen his faith as he feels the gentle cord of the universal religion of Nature drawing him insensibly upward to the pavilion of the Almighty.

In the moral world, this religion is tangible to every eye, and its light is seen and worshipped even in the gloomy abodes of ignorance and vice. In all ages of the world, worshippers at the shrine of universal benevolence, have stood up like stately cedars amid the barren rocks of the world's selfishness; and never, since the morning of creation, has the earth lacked a priesthood to minister at the altar of the universal religion of nature.

"Love thy neighbor as thyself," was a glorious recognition of this doctrine by the early Hebrews; and a long line of prophets, by precept and example, proclaimed the reconciliation of man with his Maker, through the instrumentality of Love. And when in the fulness of time, the day-star of righteousness arose, and angels proclaimed to watching shepherds on the plains of Bethlehem, "Peace on earth, and good will to men," and Jesus, the Incarnation of Divine Love, "spake as man never spake," and said, "Do unto others as ye would that others should do unto you;" then it was that the doctrine of this holy religion first became fully manifest to the world. Armed with this power, a power which lays hold of the best affections of the human heart, Christianity, the universal religion of Nature, the "Good Will to Man," stepped forth from its cradle, fully panoplied for the great moral battlefield. "The power, the prejudices, the superstition of the earth were all in arms against it; it had no temporal sword or sceptre; its founder was poor—its apostles were lowly fishermen—its inspired writers were lowly and uneducated—its cradle was a manger—its home a dungeon—its earthly diamond a crown of thorns. And yet forth it went; that lowly, humble, persecuted spirit, and the idols of the heathen fell, and the thrones of the mighty trembled, and Paganism saw her peasants and her princes fall down and worship the unarmed conqueror." And this is the religion inculcated in the temples of Odd Fellowship—Universal Love and Benevolence—the Brotherhood of the Race—Practical Christianity.

I would ask, is there a father here whose son is less dutiful because he is an Odd Fellow? Is there a mother here whose son is less affectionate because he is an Odd Fellow? Is there a sister here whose brother or husband is less kind and tender, because he is an Odd Fellow? If not, then may we claim the negative merit, at least, of making men no *worse* members of society. On the other hand, it can be easily shown that the moral culture in the school of practical Odd Fellowship makes men *better* members of society. Impulses of kindness and benevolence, before inactive, are aroused, and the moral sentiments constantly brought into play, develope the true dignity of manhood.

To this important fact I would call the attention of the ladies. It is from them that Odd Fellowship has met with much opposition, but it has been an error of the head, not the heart; and I trust the time is not far distant when female influence, with all its mighty energies, will be thrown into the scale of Odd Fellowship. In no light can the principles or practices of the Order be considered antagonist to their interests, or happiness. Surely, if the culture of the heart in the school of Odd Fellowship is such as to make men better brothers, better husbands, better fathers, none can be more interested in the growth and prosperity of the Order than you; for by such results your own happiness is augmented. The Grand Lodge of the United States says to every member of the Order, "We command you to visit the sick, relieve the distressed, bury the dead, assist the widow and educate the orphan." And who is the sick to be visited? who the distressed to be relieved? who the dead to be buried? It is your fathers, your husbands, your brothers, your sons—those around whom are entwined your best affections—those in whom much of your earthly happiness is centered—those whom you love as your own selves, and cherish as the apple of your eye! Is it a small thing, when sickness comes, or adversity overwhelms, that to your own affections and sympathies for the stricken one, are linked those of a great brotherhood—a brotherhood whose sympathies and cares will extend even to you and your children in widowhood and orphanage? Surely not: and if these considerations are of any value, ponder them well, and give them their due regard before your opinion shall decide upon the verdict. And I would again express the hope, that the tender affections, the warm sensibilities, the generous confidence, and the sweet and persuasive, yet powerful and persevering energies of the female character, will, ere long, shed their light upon our pathway, and add a new lustre to our institution; for, I say it without flattery, that every great moral enterprise in this country, to be successful, must receive the sanction and support of the gentler sex. Although I claim much for Odd Fellowship, yet I do not claim for it a higher purpose, or more lofty patriotism, or purer morality, than many other benevolent institutions of the day; yet I do claim for it an equal station in the public regard and confidence, with all others; and happy will it be for the Order, happy for society at large, when the rigid laws of our Institution are so modified, as to bring the personal services of our mothers, wives, sisters and daughters to our aid in the benevolent labors of the fraternity.

Brethren of the Order, allow to me say a word to you in conclusion. We have come together to-day to assert our claim to confidence and generous support, at the bar of public opinion. Let us always bear in mind, that from its judgment there is no appeal; and in all our relations in life, let us so maintain in their purity the principles of the Order, that by our conduct we may secure the righteous and favorable judgment at that bar where our principles are tried. *We* know the value of the Institution, the purity of its precepts, the strong foundation of Truth upon which it is based. *We* know the humility of its origin, the struggle of its feeble infancy, the contumely it has suffered, the persecutions it has endured, the warfare it has maintained, and the glorious victories it has won. These are so indellibly impressed that they can never, never be forgotten.

Yet our warfare is not ended: there are prejudices to be overcome, suspicions to be allayed, malice and ignorance to be confronted and disarmed. In this warfare let our weapons ever be on the defensive—let us use the shield of *faith in human progress*—the breastplate of *righteousness*—the helmet of *integrity*—the sword of the *spirit of Truth*—and let our oriflamme ever be the *Olive Branch of Peace.* Let us be temperate, virtuous, benevolent, honorable. Let each feel himself to be a representative of the Order, and under the conviction of this responsibility, let us cultivate and practice in private life, those virtues which make the family circle a type of heaven; let us so fill our social stations, as to command the respect and love of all around us. We shall thus subdue our enemies by the noblest of all means of conquest—by making them *friends.* And when we sing "*Io Pæa,*" let us not forget the cost of our victory, and the value of our spoils. Let us not repose in security—relax in our duties—nor allow our vigilance to slumber; but now and for ever keep every *guardian* at his post—every *warden* on the alert, and let no unhallowed footstep pollute the vestibule of our temple, nor impure sacrifice desecrate our altars.

Our pioneers planted a noble seedling; the grateful tears of the widow and orphan have watered it, and it has been warmed and vivified by the sunny smiles of approving Heaven It is our privilege to rejoice, that

Ours is no sapling, chance-sown by the fountain,
Blooming in summer, in winter to fade;
But when the whirlwind has stripped every leaf on the mountain,
The more shall our brethren exult in its shade.
Moored in the rifted rock,
Proof to the tempest's shock,
The firmer 'tis rooted, the ruder 'twill blow;
Heaven send it happy dew,
Earth lend it sap anew,
Greenly to bourgeon and broadly to grow.

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THE FAMILY.—No earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where all human affections meet and entwine, the vessels into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances hid in the heart like gold. It appears at once to the very centre of man's being—his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle or one bond, but of many circles and many bonds, all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lies under that one word! Take these away, and the earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

All that is beautiful in relationship, or tender in human affections, or gentle in human intercourse; all that is loveable and precious in the movements of a human heart from its lowest depth to its uppermost surface, all these are wrapt up in the one name of family. For close knit bonds, for depth of sympathy, for endurance in trial and danger—where shall we find anything that can be compared to the story of earth's family circles? Conjugal love, parental love, brotherly love, sisterly love—all are here. The many streams of human affection empty themselves into it, or flow out of it for the fertility and gladness of the earth.

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He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world: for, as it surrounds us with friends, who will only tell us our merits, so it silences those enemies from whom alone we can learn our faults.

OBLIGATIONS OF ODD FELLOWS.

BY P.G. D. P. BARNARD.

The Independent Order of Odd Fellows exacts from its members duties which, while they ought not to be burthensome to him whose moral training has been such as to pave the way for those fruits in after years which prove him to be truly "an honest man, the noblest work of God," are strongly obligatory upon every individual. Many of our duties, which, compared with others, are of minor importance, are doubtless, well attended to, because they are particularly applicable to our standing in the Order and the full enjoyment of the privileges of membership. With such matters we do not intend at this time to meddle; but it is our object to invite attention to those higher and more exalted duties, which, inasmuch as they are cognizable by society at large, demand our special observance, because they constitute the fruit by which our Order will be judged, and by such judgment, stand or fall. Those duties are embraced in what are termed the moral obligations of an Odd Fellow, binding upon all the members.

At the meetings of our Lodges none but brothers of the Order are privileged to attend, and because of the exclusion of all others, Odd Fellowship is styled a secret society by those who are without the pale of our Fraternity. In no other respect can such a charge be well sustained; because the fact of the existence of our Institution is not a secret; nor are the objects of our Order secrets, inasmuch as the Constitution and By-Laws of our Lodges are published, and may be seen and read by any one desirous to peruse them; nor are the names of our members kept secret, but on the contrary they are annually published, and may be read by all: nor have we discovered any secret gem in the mines of literature, science, or the arts, which we studiously conceal from public gaze. In all these respects we are not a secret society; nor do we in any point of view resemble those secret institutions which have proved dangerous to the well-being of the community at large. Such societies have invariably had some test, deemed an indispensable qualification, such as peculiar political, religious, or moral views, in strict unison with those already admitted to membership; but Odd Fellowship meddles not with the political or religious sentiments of candidates for membership; all it requires is a good moral character. Nevertheless, as it is popular to style us secret societies, it devolves upon us to convince the world that we, as Odd Fellows, have high moral obligations, and are bound faithfully to observe them.

In the early history of the adjoining state of Connecticut, as human law-makers were scarce the good people of that commonwealth resolved that they would be governed by the laws of God, as laid down in the Holy Scriptures, which in their judgment contained all that was necessary for the civil as well as religious government of man. So, with Odd Fellowship, the Bible has been adopted as an indispensable appendage to every well regulated Lodge; not to be used, as the ignorant frequently suppose and charge, by us for the administration of dreadful oaths to our members; not to be kept and looked upon merely as a piece of furniture, yet have no influence on our conduct or proceedings; but as the unerring standard of Divine Truth, a Light to our way, and a Lamp to our path, teaching us our duty to God, our neighbors, and to ourselves, enabling us to discharge faithfully those duties as children of this earth, and fitting us for the enjoyment of those blessings which are promised in another, and a better world. We are, therefore, under an obligation to make the Bible our study, that we be more frequently admonished of those practical duties which Odd Fellows seek to perform.

No duty ought to be more strongly enforced upon our members than a frequent attendance at our Lodge meetings. They will thus become familiar with those wise precepts of charity which all are bound to carry out in practice. They will then be disposed to take upon themselves those offices, the duties of which relate to visiting the sick and distressed, and the destitute widow and orphan. They are made familiar with the wants and distresses of others, and become habituated to the practice of affording relief. There have been times at our meetings, when, on some minor affair of business, our discussions have waxed warm, and become exciting; but even at such times, who has not felt an enviable glow of pleasure pervade his bosom, at witnessing the respectful silence which all have observed when a brother has taken the floor to report the case of another in sickness or in need, or a widow or orphans in distress, and the ready and unanimous response which all have given to a proposition embracing full and adequate relief? Such scenes are frequent, and their very frequency calls out our charitable feelings so often, that to the regular attendant at our meetings, they become a part of their nature. Many have been initiated into our Order whose ears were scarcely or never open to a charitable appeal, and yet by a constant attendance to our meetings, they have become alive to the reality of distress, and have been amongst the foremost in affording the necessary relief. So far, then, as charity is concerned, those of our members who attend our meetings with regularity are by no means deficient in the practice of that virtue. This is but another illustration of the rule that "practice makes perfect." With our physical nature, the constant exercise of the hand, the arm, or any other limb, strengthens and enables it the more easily to repeat the same exercise: so, with our intellectual nature, the frequent exercise of a particular intellectual faculty makes such exercise easy. And if with these, how much more with our moral nature, which is so intimately connected with the best affections of the heart? In the buoyancy of youth, before our feelings have been benumbed with the world's chilling touch, how warm are our affections — how pure our feelings — how generous our emotions! But as years roll on, and we approach to manhood, other feeling usurp those of nature, and smother their existence, and the first years of manhood may be styled the most selfish of all. Soon a feeling of loneliness disposes to marriage and awakens the social affections. But something more is necessary to be awakened; our charitable feelings yet remain dormant — our individual means may be too much straitened to enable us to adopt any systematic scheme of benevolence. Unless we associate with others, we may never, until too late, have an opportunity to exercise our kindness to any extent. In our Order this association can be found. The small sums contributed by each member form in the aggregate a sufficient sum for great good, and it is freely devoted to that purpose. We have only to cultivate this feeling, and do all the good we can, and we will thereby discharge a great obligation to our Order, because we will command from the world without, that tribute of praise which is freely paid to the accomplishment of good.

The obligation of justice is not less binding on our members than on all others of the human family. To do unto others as we would have others do unto us, is a rule to which we cannot too closely adhere. Justice teaches us never to wrong one another as brothers; it also teaches us never to wrong any one, be he a brother, or be he a stranger. If we would more closely adhere to this rule, and feel that we do so as an obligation we owe to the Order, how great would be the respect which we would receive as individuals, and as a Fraternity which exacts from its members the performance of such duties? The Order enjoins these duties on our members, and he is wanting in fidelity who disregards such an injunction.

The obligation of Temperance is amongst our earliest lessons. It is too late to deny the fatal consequences of intemperance upon our moral, physical, and intellectual natures. If any vice is more severely punished than others, with us, it is this. If any stronger objection can be urged against a candidate than a suspicion of drunkenness, we have yet to learn what it is. If any thing lowers a man more quickly in the esteem of our members, we know it not. Long before those societies which have so successfully promoted the temperance reformation in our land had an existence, Odd Fellowship in America raised its warning voice against drunkenness. It discountenanced even occasional convivial meetings in our Fraternity, and has reaped the fruits of its early stand in favor of temperance, by a rapid accession of members whose usefulness has been proportionate to their sobriety.

We have thus referred to those duties, the performance of which are as apparent without our meetings as within them. The faithfulness with which they are adhered to, will elevate or depress the character of our Institution. We do not claim those virtues as peculiar only to Odd Fellowship. They exist elsewhere, and adorn all societies which adhere to them. In fact, we make no exclusive claim to the practice of any virtue, for virtue *was* before Odd Fellowship existed. We have deemed Odd Fellowship well adapted to the practice of virtue, and we have enrolled ourselves amongst its members; and without disparaging others, or arrogating more to ourselves than is justly our due, we have only to follow the good old paths laid down for us by our predecessors in the Order, and we will convince the world, not only that we are not the characters that some have supposed us to be — not a secret society whose motives are bad — but that we are actually an Association whose objects are to serve the human race, and that much good can come out of those whose simple motto is

FRIENDSHIP, LOVE AND TRUTH.

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We all, in every stage, have our sufferings, but of none is the condition so abject that he may not find grounds of consolation, and discover the merciful finger of the Omnipotent pointing out to him a place of rest, of happiness unmixed, of everlasting peace.

ODD FELLOWSHIP — WHAT IT IS, AND WHAT IT DOES.

From an address delivered by Rev. Bro. R. B. Thomson, at Richmond, Va., in 1845.

We are indifferent whether our Order had its origin centuries ago, or whether it be the offspring of the present century. We contemplate associations as we do individuals, and when we find the principles and practices of either addressing themselves to our apprehensions of right and usefulness, we care not whether they were cradled in the luxurious and gorgeous palaces of the mighty, or whether they sprung forth of the gloom of obscurity, beneath the notice of the proud and haughty. Individuals and associations must be placed upon the broad base of *their own merits*, and judged of accordingly — the doctrines they teach, the principles they advocate and the practice of their lives. If these be good, they challenge our admiration, our confidence and our esteem. Therefore it is we remark, that it is immaterial with us whether Odd Fellowship can date its origin as far back as many of its friends have endeavored to prove, or whether it is the child of the present century — satisfied as we are that it originated in the social principles and feelings of our nature, and that its principles are such as we can cordially recommend to our fellow-men as entirely worthy of their approbation and practice.

The growth of Odd Fellowship in our beloved country is almost without a parallel in history. Scarce twenty-five years ago, and our Order was not known in the United States. If it be superstitious to suppose that the Almighty Being whose fields are the planets and who holds in the hollow of his hand the secret sources of fertility, directed the events of its history here, we remark, that as in the natural and moral world the beginning of the Creator's works are small and imperceptible — its progress sure, its consummation grand — as the little fountain that refreshes the traveler in the wilderness, whose whole circumference is overshadowed by the antlers of a single deer — whose stream flows along, receiving little tributaries in its progress, grows as it advances till it becomes a torrent, then a navigable river, on which navies ride; and then in its spreadings takes in the whole concave of heaven. As the Christian Religion began with a poor and despised Nazarene — born in a manger, the son of a carpenter — and subverted the religion of the Pagan world, and has grown and spread, visiting every corner of the earth and triumphing over the ignorance and infidelity of man — so was the origin and such has been the growth of Odd Fellowship in the United States.

In the year 1819, the first Lodge was formed in the city of Baltimore, consisting of five members only. From this point the Order has spread and prospered, dispensing light and truth, like an eastern sunbeam gilding the heaven-directed spire of some consecrated temple, cheering, enlightening and enriching all within the sphere of its radiation; and the fragrance of her bounty has gone up, like a holy halitus, to the throne of mercy, and sweet emotions of joy have been returned in answers of peace to the hearts of the donors. Other Lodges than the first sprang up as by enchantment. The State lines of Maryland could not circumscribe the growth of the Order, nor restrain the spirit of a pure and enlightened benevolence — it spread into the neighboring States, and has continued its illustrious march until the eye can no longer follow its bright tracery. With no attractions but its own virtues; with no wealth to purchase, no power to allure; like a mighty rushing wind it has spread itself over this vast Continent. Men of all ages, ranks and conditions, have knelt and worshipped at its shrine. Everywhere its temples are rising — everywhere thousands are doing the deeds, and singing the songs of Charity.

Odd Fellowship is identified with our national existence. It grows with the growth and strengthens with the strength of this mighty people. It will cease to grow when the people of this country shall cease to multiply. From the report of the last Grand Lodge of the United States we learn that the course of our Order is onward. Its emblems are hanging in the four corners of the Republic; its banners are spreading to every breeze that sweeps the land, and its votaries numbering over *forty thousand*, are dispensing annually *seventy thousand dollars* to the purpose of charity. Oh, what a splendid achievement is this! "How great a fire a little matter kindleth." I might rest upon these facts as an ample and proud refutation of every accusation that has been breathed against our Order; for it would be an insult to the patriotism and good sense of the American people; it would be doing the grossest wrong to their intelligence and their love of every thing that is noble and generous, to believe for a moment, that they would cherish in their very bosoms, an institution which had any other end in view than the promotion of the best interests of the human family. The best test of the principles of an institution are the objects which it has in view—the means resorted to in the attainment of those objects, and the character of those who compose its fraternity. If these be good, then are the entire principles and character of the institution to be pronounced good, also; for with such objects, means and agents, it is clearly impossible that the principles of a public institution can be otherwise than good.

Our Order has its foundation, as we have seen, in as pure principles as can dwell in the breast of the philanthropist, and its efforts are directed by that Charity which seeks only the welfare of the human family. It seeks to remind man, by influence, by precept, by symbols, by example, by every motive that can reach the human heart, of his duty to his fellow-man, and of gratitude to that God who is the dispenser of all good. It reminds him that although he may be surrounded by this earth's wealth, he must regard as his brother the poorest and most penniless of his species; and that from his abundance he should minister to the wants of the sons and daughters of poverty. Before we cross the threshold of a Lodge, the lesson of human liberty and man's equality is read to us. The distinctions of each are gone, the trappings of place and pride fall aside, and we enter the Lodge room feeling that we are brothers indeed, having one common destiny, bound to assist each other in our earthly course, and all receiving the same countenance and protection, whether we be clad in the beggar's rags, or clothed in all the splendors of a coronation garment. Here there is no other distinction but that which may be gained by every brother, by a life of virtue, by the practice of charity, and by a pure and unspotted character. Here the heraldry of earth and the possession of her treasure, can gain no exclusive honors. Here the titles of the world are not known, and her beaten tracks to fame are forgotten paths. Here, too, we are reminded by our beautiful emblems of the practice of virtue, of the omnipresence of the Deity, of our own sinful condition by nature, and of our need of an Almighty Saviour; of the temptations and trials of life, of the sorrows of earth, and of our dependance upon the sympathy and assistance of our brethren.

Odd Fellowship teaches that "man was not formed to live alone," and seeks to cultivate his fond desire of association with his fellow. It teaches that in proportion as that association partakes of the more high and ennobling qualities of the mind and virtues of the heart, will society be elevated. What is friendship in virtuous minds but the concentration of benevolent emotions heightened by respect and increased by exercise? It is the duty of every man to cultivate the dispositions which lead to friendship, the love of his species, admiration of virtue, regard to the feelings of others, gratitude, humanity, along with the most inflexible adherence to probity and truth. Wherever these exist, friendship will be the natural result; but it will result as a felicity rather than as a duty. Though the cultivation of friendship is left to grow up of itself under the genial culture of reason and religion, it is one of the fairest productions of the human soil, the cordial of life, the lenitive of our sorrows, and the multiplier of our joys; the source equally of animation and of repose. He who is destitute of this blessing, amid the crowd and pressure of society, is doomed to solitude; and however surrounded with flatterers and admirers, however armed with power and rich in the endowments of nature and of fortune, has no resting place. The most elevated station in life affords no exemption from those agitations and disquietudes which can only be laid to rest in the bosom of a friend.

The sympathies even of virtuous minds, when not warmed by the breath of friendship, are too faint and cold to satisfy the social cravings of our nature; their compassion is too much dissipated by the multiplicity of its objects and the varieties of distress to suffer it to flow long in one channel; while the sentiments of congratulation are still more slight and superficial. A transient tear of pity, or a smile of complacency equally transient, is all we can usually bestow on the scenes of happiness or of misery which we meet with in the paths of life. But man naturally seeks for a closer union, a more permanent conjunction of interests, a more intense reciprocation of feeling; he finds the want of one or more with whom he can trust the secrets of his heart, and relieve himself by imparting the interior joys and sorrows with which every human breast is fraught. Now it is that Odd Fellowship invites to its inner temple, and sits him down in the circle of a friendly family, whose hearts, and heads, and hands, are united in the common affections, sympathies, counsels, and aid of a general brotherhood. Be it spoken in praise of Odd Fellowship, that it seems to commend itself to the esteem and admiration of the world by the mere pompousness of *profession*, and the sickly glare of *pretension*. It is no chiselled statuary, that, with death-like silence, stands to be gazed at as a mere ideal representation. No: it is a living, speaking, acting *reality*, whose warm breathings are felt, whose beautiful lessons are heard, whose daily ministrations are seen. Under all the various circumstances, and amid all the strange and often-times heart-rending vicissitudes of life, it knows no change. In the splendid halls of luxury, or the dreary abode of poverty — in the splendors of prosperity or the glooms of adversity, it is still the same. Under the warm suns of the south it grows not stronger in its sense: nor falters nor freezes amid the shiverings of northern blasts. In the midst of this great world, its busy interests and selfish cares, the lonely and friendless may ever find a second home within the Lodge room, and find a *friend*, ready to greet and succor him, in the person of an Odd Fellow.

By the holy tie of friendship, given to the great brotherhood of our species after the creation, are we associated — by all the pure affections, and all the holy feelings and interest which seal it in the walks of social life, is our conduct designed and intended to be regulated. With us the meaning of *friendship* is particularly, *mutual relief*, based upon the social principle. Man, in his most prosperous circumstances is subject to strange vicissitudes. One day he may revel in the fulness and smiles of *fortune*, the next, the *fickle goddess* may flee from his wooings, and he be penniless and forsaken. To-day he may walk in the bloom and pride of his strength and manhood; youthful verdure may deck his brow, health may sparkle in his eye and the roseate flush of health hue his cheek: on to-morrow he may be prostrate and helpless on the couch of disease or the pillow of death. Upon the social circle the hand of decay must come. Though no blightings of misfortune or affliction chill its budding promises, and consign them to premature decay — the cords will slacken under the onward press of change, and be broken and destroyed by the resistless march of time. The paternal hearth cannot always be the home of manhood. New scenes will arise — new interests be awakened — distance will intervene between those who are united in the bonds of love — and the slow mouldering touch of time will cast upon the bright and polished surface of young and green affections the corroding moss of age and decay. But Odd Fellowship, in the onward march of its correct precepts and practices, possesses the re-juvenating principle of *brotherhood*. Change may come over us, but not over the characteristics of our Order. Its precepts and practices; its sympathies and its affections; its aid and its support, are as strong and as sure as those which mark the social circle about the domestic hearth. It secures to us a friendship which is to be coveted not merely as a source of pleasure, or a relief from pain, but which is recommended by its utility. The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odor, though faintly, through the seasons of absence; refreshing and exhilarating the mind by the remembrance of the past, and the anticipations of the future. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed; a fountain of sweets, to which we may continually repair, whose waters are inexhaustible.

To obviate the ills incident to mankind, our Order is established, and it has never deceived the hopes of its most sanguine supporters. A general fund is formed in every Lodge, by the regular contribution of small sums from each member, which is used for the purpose of relief; and in the application of it no respect is shown to persons — no delicate feeling is wounded — no consciousness is awakened that we are living on charity — but all feel they are partakers of that to which they have contributed, and that around them are nought but the glowing and pure sympathies of genuine *friendship*, and the services which belong to us of right. Here is a *friendship* which supplies a purse to the sick and distressed — affords succor in the hour of peril — keeps a night-watch at the pillow of affliction and pain — and follows in mourning the ruined earthly tabernacle to its tomb — throws the evergreen into the last resting place, as a suitable token of memory, and returns to remember and relieve the spirit-broken widow and the fatherless orphan.

Vast has been the influence of the *Order* in the promotion of these objects — innumerous the blessings it has scattered over the land. Oh, could all the partakers of our *friendships* and *loves* be gathered to lay down at the shrine of this altar their bright testimonials, the last document might crown a lofty pyramid of grandeur which would monument the honors of Odd Fellowship. When we contemplate the misery and wretchedness which reign throughout this bright land — the innumerable objects of pity which are to be found in every direction, where is the heart which does not swell with rejoicings, that an institution whose soul is charity, whose great end is charity, has sprung up amongst us with the suddenness of magic, and continues to grow with the growth, and strengthen with the strength of this vigorous *republic*, in its gigantic strides to grandeur? See the genius of Odd Fellowship as she moves forth in her loveliness, like an angel, whose pinions are all radiant with celestial hues; walking upon the highway of this green and beautiful earth, she casts her love-beaming eye upon the desolate homes of men — she stoops to lift the aching head of sickness — to moisten the fever parched lip — to pour oil upon the wounded spirit — to revive the exhausted frame — to throw a mantle upon the naked — to give savory food to the famishing — to caress the lonely orphan — to light the tears of the desolate widow — to offer peace to the erring — and to whisper kind words to misfortune — oh, who can look and not love? Who can gaze upon this brilliant and touching scene, and not haste to decorate her shrine, and wreath for her the freshest and greenest chaplet which admiration bestows? Who can behold her fluttering banners, all emblazoned with divine mottos, and not love to stand beneath them? Oh, let these be our speaking records and our heart moving appeals, whilst we chant the ode,

"Hail! Hail! Hail!
Hail! to thee, holy Charity!
Thy birth-place is the skies;
Thy dwelling is the tender heart,
Thy language — tearful eyes.
Thine attributes beam in the smile
That like morn's sun-light glows,
To soothe the furrow'd brow of Care,
And heal the bosom's woes.

"Hail! Hail! Hail!
Hail! to thee, glorious Friendship, hail!
Thy birth-place is the heart;
The master-hand who wrought the link,
Wills that it should not part;
In union strong our Order stands,
The haven of th' oppress'd;
Then Friendship, hail! and Charity;
Lights of the human breast."

THE UNHAPPY STRANGER.

BY CHARLES LANMAN.

I was a passenger on board one of those noble steamers which navigate the Sound. The hurly-burly attending our departure from the dock was at last ended, and I had a good opportunity to wander quietly about the boat, studying, as it is my wont to do, the variously marked countenances of my fellow passengers. When the supper bell rang, there was a general movement made towards the after cabin, and as I fell in with the crowd, I happened to cast my eyes upon the only group left behind. This was composed of a middle-aged man and his three children. The latter were getting ready to retire to rest, and the youngest one, a sweet little girl of perhaps three years of age, ever and anon, kept questioning her father as follows — "where's mother, pa? — pa where's mother? When will she come back?" The kind and delicate attentions of the father, as he smoothed the pillows and laid them in their nest, tended to interest my feelings, and when at the supper table my fancy was busy with the scene just witnessed.

It was now quite late; the lazily uttered joke, and the less frequent peal of laughter seemed to announce the spiritual presence of repose. The newspaper, the book, and checker-board were gradually laid aside, and in a little while, nearly all the berth-curtains were drawn up, and their occupants in the arms of sleep. Many of the lamps were out, and those that did remain, produced a dim solemn twilight throughout the cabin — the only part at all animated being that corner where the bootblack was engaged in his appropriate duty. The cause of my own wakefulness, it is unnecessary to relate — suffice it to say it was entirely dispelled by the following incident.

Just as I was about to retire, the sigh of a burdened heart smote my ear, and as I turned, I beheld an individual sitting near a berth, with his face resting upon the pillow — weeping bitterly. He was a fine intelligent looking man, in the prime of life, and on nearer observation, I found him to be the identical one who had before attracted my attention. I approached his seat, and, in as kind a tone as possible, inquired the cause of his unhappiness, adding that I should be pleased to do for him anything he might desire. For a moment, a fresh flood of tears was my only answer, but these he soon wiped away, and extending to me his hand, he thus began to speak.

"I am grateful to you, my dear sir, for your expressions of kindness and sympathy towards me, but the weight which is resting upon my spirit, cannot be easily dispelled. I have been sorely afflicted of late, and the associations connected with that event are what caused me to forget myself, and give vent to my emotions in tears. To be found weeping like a child, in the midst of a multitude of strangers, may be considered a weakness, I hope not a sin, but that you may understand my conduct, I will relate to you the cause.

"One short month ago, as I paused to consider my condition, I fancied myself to be one of the happiest of men. My cottage home, which stands in one of the fairest valleys of New Hampshire, was then a perfect picture of contentment and peace. A much-loved wife, and three children, were then the joys of my existence. Every pleasurable emotion which I enjoyed was participated in by her, who was my first and only love. From our united hearts, every morning and evening, ascended a deep-felt prayer of gratitude to our Heavenly Father; and from the same source, sprang every hope concerning the temporal prospects of our children, and to us and them, of the life beyond the grave. We were at peace with God, and with regard to this world, we had everything we desired.

The time of harvest being now ended, and an urgent invitation having been received from my father-in-law, I concluded to take my family, and make a visit to the pleasant village in New Jersey, where my wife and I were children together, and where we had plighted our early love vows. All things were ready, and, leaving our homestead to the care of a servant, we started on our journey — reaching in due time, and in safety our place of destination.

"We found our friends all well and glad to see us. Not a care or trouble rested on a single heart. Thankful for the blessings of the past and present, all our prospects of the future were as bright as heart could desire. 'Old familiar faces' greeted us at every corner, old friendships were again revived, and a thousand delightful associations crowded around us, so that we had nothing to do but be happy.

"Thus had two weeks passed away, when, on the very night previous to our *intended* departure for home, my wife was suddenly taken ill, and when the morrow dawned — *I was a widower, and my children motherless.* The idol of my heart, instead of returning to her earthly home, was summoned by her Maker to that blessed home above the stars, where the happiness of the redeemed will never end. God is great, and His will be done — but, alas, it almost breaks my heart to think of those bitter, bitter words — "never more." I cannot bear to think of it — never more upon the earth, shall I behold that beauteous form, and listen to that heavenly voice, which were my delight and pride. To my eye, the greenness of earth is forever departed. O who can tell what a day, or an hour may bring forth? O how lonely, lonely, is my poor, poor, poor heart!"

These last words of my stranger friend were uttered in a smothered tone, and with a drooping head, and, though he held my arm after I had risen to go, I tore myself away, for I tho't it my duty to retire.

When I awoke in the morning, after a troubled sleep, I found the boat was at the dock, and the day somewhat advanced. My first thought, was, concerning the unhappy stranger, with whom I longed to have another interview, but in making diligent search, I found that he was gone, and with him his three sweet orphan children. His form, and the few words he had spoken, seemed to me like a dream. Oh yes, they were indeed, the substance of a vision — a dream of human life. Surely, surely life is but a vapor, which appeareth for a little season, and then vanisheth away. As the great Jeremy Taylor hath eloquently written — "death meets us everywhere, and is procured by every instrument, and in all chances, and enters in at many doors; by violence and secret influence, by the aspect of a star, by the emissions of a cloud and the melting of a vapor, by the fall of a chariot and the stumbling of a stone, by a full meal or an empty stomach, by watching at the wine, or by watching at prayers, by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days, by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river, by a hair or a raisin, by violent motion, or sitting still, by severity or dissolution, by God's mercy or God's anger, by everything in providence, and everything in manners, by everything in nature and everything in chance. We take pains to heap up things useful to our life, and yet our death is the purchase; and the person is snatched away, and the goods remain. And all this is the law and constitution of nature; it is a punishment to our sins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternal laws of God.

This picture of man's condition is indeed most melancholy, but let us remember it is not a hopeless one. Only keep the commandments, and confide in the promises of the Invisible, and we shall eventually find that the laws regulating our final redemption, will prove to be as immutable as those concerning our earthly condition.

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Each of us bears within himself a world unknown to his fellow beings, and each may relate of himself a history resembling that of every one, yet like that of no one.

POWERS OF ASSOCIATION.

One of the marked features of the present age, is the great number of associations existing, or almost daily springing into being. These associations are of all characters, and for the accomplishment of all purposes; generally well organized, well defined as to their objects, and efficient in their action. The potency of combined effort seems to be thoroughly realized. Objects are now sought and ends obtained, the mere mention of which, in a former day, would have subjected to ridicule and contempt the man who might then have ventured their suggestion. Nothing seems too vast to be undertaken, or too hopeless to forbid success.

In this strife to combine men to effect results beyond the reach of individual effort, it is gratifying to see that the claims of humanity have not been overlooked. Societies of different kinds have been formed to relieve the wants of the needy, to assist the worthy, and protect the stranger. Wealth has contributed from its abundance, philanthropy added its offerings, and experience tendered its counsels. From whatever quarter comes the cry for help, its voice is heeded, and attempts are made, with greater or less success, to remove the cause or alleviate the sufferings which it proclaims. The sympathies of men have been aroused, and their hands set to work; and the various benevolent and relief associations that are spread throughout the country, attest the intelligence and earnestness with which the work has been commenced. But among all the plans which have been devised, one institution stands pre-eminent, whether as regards the perfection of its organization, the result of its labors, or the rapidity of its growth. We allude to Odd Fellowship, with its system of weekly benefits, funeral appropriations, and provisions for travelling members and uneducated orphans. No other institution, (except those which have adopted its system,) is so timely in its aid, effectual in its relief, or uniform and sure in its operations, with so little expense to its supporters; and the alacrity and extent with which it has been imitated, is the best proof of its usefulness and superiority. Twenty years ago, it was hardly known even by name, beyond those who composed its handful of Lodges. But sustained by the few who knew its worth, it silently made its way, increasing its numbers and enlarging its sphere, till public attention was at length attracted towards it, when it became not only powerful and effective in its own influence, but the incentive to the formation of the many similar institutions which are now diffusing their blessings on every hand — stimulating to further efforts the spirit which had created and invigorated its own existence, and infusing itself into and directing a most important movement in society.

But great as are the merits of Odd Fellowship, in being the *best* practical relief association of the present day, there are other considerations which commend it to approval. These are its facilities for social or business intercourse, and its opportunities for personal friendship. There can be no question that the spirit now working and manifesting itself in the associations of men, to combine their efforts, is as salutary upon themselves as it is effective for the accomplishment of their purposes. We all want to know each other. More than half of the disagreements, jealousies and animosities which make men enemies and opponents, arise and are perpetuated because they are not acquainted, and will not become so. Let there be a place of resort, where, in the discharge of a common duty, or the furtherance of a common purpose, we shall leave away our conflicting interests or separate pursuits, and we shall be far more likely to think well and judge kindly of our fellows, than if we never meet, except when on a keen scent for wealth, or in a selfish struggle for preferment. Such a place of resort Odd Fellowship offers; and in this respect, not less than in its admirable adaptation to accomplish its great work of relief, it proffers superior advantages. Many associations are for special or local purposes, and congregate those, who, from pre-existing similarity of views and identity of feeling, do not so much need the friendly influences of which we speak. But in an Odd Fellows' Lodge we have all classes — men who think differently, feel differently, and act differently from us; from whom we may perhaps learn the lesson of charity in judgment, or leniency in censure, if we do not chance to learn the better one of reformation in ourselves. Here is no exclusiveness, either in station, profession, or calling — no distinction other than what personal character makes; and the man, who, in an acquaintance within our walls, with all our facilities for intercourse abroad, as well as at home, can improve neither his head or his heart, will be sorely puzzled to find the place where the one may be edified or the other enlarged.

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Where the world rebuketh there look for the excellent.

WHAT OUR ORDER CAN DO.

How often we are asked what Odd Fellowship can do to benefit mankind? No one sees it in its silent work, and no one heralds its benefactions to the world, but it *does* work for all that. If not seen, it wields an untold influence for good. We will specify some things it can do for the welfare of man.

1. It gathers together a group of men from the several grades and classes of respectable society, and instructs them in the fundamental principles of social duty, and enjoins them to go out into the world and practice according to their instructions.

2. Under the influence of these instructions they do mingle in the crowd of human beings, and as a necessary consequence, impart something of their own principles and feelings to them. They feel all to be brothers, and as such, to be entitled to consideration and respect.

3. Seeking to rule the world by love and kindness, rather than by harshness and force, it gradually assimilates the characters of its members to its principles, so that they more and more feel that it is "good and pleasant for brothers to dwell together in unity."

4. By the influence now exerted upon society in almost every village and hamlet of our country, community is brought to feel its common bond of union, and the well tempered cement of brotherly love, unites the different stones that constitute the living temple, into one common mass.

This is what our Order is doing! This is what it can do! This is what it will and must do! With no flourish of trumpets does it go on its mission, but still as the "small voice" of Truth, but mighty and powerful as that of Truth in its most potent phase, it overturns error, subdues opposition, and conquers all foes; and he who opposes its progress, must also oppose that march of truth which is even now causing misery to flee, and the mourners tears to dry — the countenance of despair to light up with the smiles of hope, and Hope herself to anticipate a better day than has yet dawned on earth.

Such persons should pause and consider, lest haply they be found fighting against God.

[The Quiver.

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Temptation is thrown, to a greater or less degree, in the path of every man. He, therefore, who would successfully resist, should be well established in the principles and precepts found in the Bible.

CONSOLATION.

BY T. S. ARTHUR.

Though Friendship's every tone is dear,
And sweet her interchange of love,
How few the hearts that meet us here
With generous feelings teeming prove.
In many a breast suspicions move
Whene'er is grasped the stranger's hand;
Cold Envy scans with jealous eye
Each member of the social band;
And stern Neglect goes silent by
Where, crushed, Misfortune's children lie.

Wrong holds her midnight revel o'er
The darkened hearth from orphans torn,
While they shrink shivering from the door,
In want and wretchedness to mourn —
On Misery's stormy billows borne
'Gainst many a cold and pointed rock,
The lonely widow seeks to gain
A mooring from the tempest's shock;
But foul Oppression breaks the chain
And flings her on the wave again.

Thus musing on the ills of life,
I sigh to lay in quiet rest,
"Far from the crowds's ignoble strife"
Upon the earth's maternal breast,
My head and heart with pain oppressed.
The wicked cease from troubling there;
The weary sweetly sleep in peace;
Hushed is the sufferer's moan of care;
The sighing prisoner finds relief,
For there the oppressor's judgment cease.

Yet turning from the thought, again
I lift with confidence my eye;
Quick flies like morning clouds my pain;
I find a heavenly refuge nigh —
Up-towering towards the sultry sky,
My sheltering rock erects its head;
Through all the scorched and weary land,
Its cooling shadow round is spread;
There, guided by an angel hand,
To gushing founts my feet are led.

And lo! a voice comes, small and still —
The same that touch'd the Prophet's ear
So sweet, on Horeb's rocky hill —
Whispering, in peaceful accents, near:
"Why grieves thy soul? Why falls thy tear?
Give me thy heart — I'll be its light;
Its stay in trial's darkest hour —
Its joy in pain; its shield in fight —
In war, I'll prove thy rocky tower;
In peace, be sheltering mercy's bower.

"Think not I pass the orphan by,
Or spurn the widow's humble prayer;
My yearning heart takes up their cry,
And holds their every sorrow there.
I mark their wrongs and feel their care;
I love them with a wond'rous love,
And many a richer comfort send,
Fresh from my treasure-house above,
Than all that failed them — wealth or friend —
Could in their brightest moments lend."

How sweet are bending Mercy's tones!
They steal in rapture o'er the heart —
Her joy the trembling bosom owns,
Nor feels affliction's piercing smart.
Let Sorrow lift her iron dart,
And cold Neglect pass heedless by,
Wrong tear each earthly hold away,
Yet tears shall spring not to the eye —
Where'er our wandering foot-steps stray,
ONE journeys with us all the way.

[Message Bird.

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The only way to be permanently safe is to be habitually honest.

THE COVENANT.

BY P.G. GEORGE J. GARDNER.

Among the many Covenants which stand recorded upon the pages of Holy Writ, the most sublime and awe-inspiring is that made by God to Noah, immediately succeeding the deluge. Long prior to that eventful period, mankind had been created in the image of their Maker, pure and holy; but ere long, degeneracy crept among them; the tempter came with all his fascinating wiles, and decoyed them from their holy and God-like state into one of transgression and sin. For this, punishment was denounced against them. Again, and again, had they been warned of their impending danger, and admonished to turn from the error of their ways and be saved from the retribution which awaited them; but alas! their warnings and admonitions were replied to only with sneers and curses. "The earth grew more and more corrupt, and was filled with violence." The anger of the Lord was aroused, and in the fury of his wrath he said, "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." The dread fiat went forth, and the prophecy was fulfilled. The pent up elements burst forth in all their fury; the fountains of the great deep were unstopped, and the windows of heaven were opened; the roaring earthquake rent the bowels of the earth, and lightning sped his fiery shaft into the nethermost heavens. The elements all combined in the mighty power of their strength to prove to the guilty inhabitants "of a wicked and perverse world" that there was a power mightier than man. For forty days and forty nights chaos waged thus a war of discord, and ceased not until the anger of the Lord was appeased. During that "dark, dismal, and terrific" period, the ark, freighted with the sole remnant of earth's once mighty myriads, rode safely o'er the vast and billowy ocean, which engulphed a world. Time elapsed, and the waters assuaged. Slowly the ark settled and rested upon Ararat's holy mount. The aged patriarch and his family, and all that were with him in the ark, stepped forth upon the dry land, and proceeded with devout hearts to render homage and adoration unto Him who had sustained them during their perilous voyage.

It was at this period that God communed with Noah, and established his covenant with him, "that never again should there be a flood to destroy the earth," neither would he "any more curse the ground for man's sake." And as a pledge of that "solemn and binding covenant," he set his bow in the clouds, that he might look upon it and remember his covenant forever. Ages have passed away, but that token still remains, spanning the ethereal arch of heaven, and shining with the same prismatic brilliancy which characterized it in the days of Noah. More than forty centuries have elapsed, yet that covenant remains unbroken, an incontestible and incontrovertable evidence of the infalibility of Him who hath said, "Heaven and earth shall pass away, but my word shall not pass away."

Such is the character and history of a covenant made and established by the Supreme Governor of the Universe. What condescension — what fidelity — what love does it teach us! Condescension, in deigning thus to notice fallen man; Fidelity, in the fulfilment and observance of that Covenant; and Love, in protecting us from the destructive influence of such a universal catastrophe.

Brothers, we too, have entered into a Covenant. Shall we strive to maintain and carry out its heaven-directing principles, or shall we permit inactivity and supineness to destroy the spirit, intent and purpose of that solemn compact? It is of no vain and trifling nature. The responsibility is heavy, and it rests upon each of us. As we decide, so shall we call down upon our heads either merit or condemnation. The world is looking upon us; our every action is scrutinized. The strong arm of proscription and persecution is thrown abroad over the land. We are denounced as anti-christian; as disorganizers, and as selfish in all our acts and motives. Some of our number have already fallen under the guillotine of proscription, rather than renounce their allegiance to our noble and philanthropic cause. But let not this retard our efforts. Rather let it encourage us; let our motto be, "Onward and Upward," in the holy cause in which we are engaged. Let us overcome evil with good, for such is the grand design of *our* Covenant. Let us study well the doctrines it inculcates; the duty it implies, and the great moral lesson it teaches. When mingling in "the world's rough race," let us think upon our Covenant. If called upon to discharge duties incumbent upon us as members of our fraternity, let us carry with us the spirit of our Covenant; and whether engaged in our business or domestic employments, or in any of the various duties of life, let the incentive to do good be the highest motive of our ambition. Let us direct the wanderer in the path of duty; reclaim the vicious, and Samaritan-like heal the wounds of the oppressed, and pour into their crushed and broken spirit the balm of consolation. Let all our actions comport with that doctrine taught us by that rule "laid down in the unerring standard of Divine truth," "to do unto others as we would they should do unto us." This is what *our* Covenant imposes upon all who enrol themselves under its charitable guidance. Acting thus, we will win the "golden opinions" of others, and prove to our enemies that we are more "sinned against than sinning," and that the true Odd Fellow is not the foe, but the active and energetic friend of Christianity. "Pure religion and undefiled before God and the Father," is this: "To visit the fatherless and widows in their affliction, and keep himself unspotted from the world." Brethren! bear in mind and act according to these precepts, and we shall have nought to fear from the invidious attacks of our enemies; ever remembering "that a soft answer turneth away wrath, but grievous words stir up anger."

SYMBOLS OF ODD FELLOWSHIP.

Symbols and signs are used in every part of creation. We might as well deprive the field of its flowers, and rob the earth of its beauty, as to cast away the symbols that surround us. Why, the whole world from creation until now, is full of symbols, far more mysterious and secret than the token of Odd Fellowship. The scarlet thread was a symbol whose meaning was known only to Kahat and the spies. The rod of Moses was a symbol, when the children of Israel were led from the land of bondage through the sea and the wilderness; the pillar of cloud that shadowed them by day, and the pillar of fire that illumined them by night, was the symbol and the sign of the immediate presence of their heavenly leader, to the whole of Israel's hosts. The thummin and the urim of Levi, the collar and apron, the mitre and breast-plate, the ephod and the robe, the jewels and the trinkets, the scarlet and purple vestments of her priests, were all so many symbols to impress upon the assembled tribes the holy mystery of the priesthood, and the holier mystery of their great high priest.

The benedictions of the prophets, and even their visions, were set forth by symbols and tokens; and one of these last acts of our Great Redeemer was to establish an ordinance wherein by a symbol and a sign, his death was impressed upon the minds of his followers, and that symbol and sign is still cherished by christians of every name as one of their dearest rites. Every work of nature is a symbol and an emblem; from the animalculæ of a single drop to the leviathan of the mighty deep, after the insect that hums about our ear to the soaring eagle, from the tiny mite to the huge mastodon that once walked these fields the monarch of its woods; all are symbols and emblems. They are God's language to man. He thus tells us, not indeed by the words of his mouth, but by the symbols with which he has surrounded us, of his mighty power and his infinite wisdom. In the perfection of their structure he fully establishes the greatness of his power, and in the adaptation of their habits and wants, establishes that He is not only Supreme in power, but infinite in wisdom. These are a few of the Great Creator's symbols. But the Heavens, too, declare the glory of God. At the foundation of the world, we are told, that 'the morning stars sang together,' and 'all the sons of God shouted for joy.' And they still sing together, and they still shout for joy.

> "For though no real voice nor sound,
> Amid their radiant orbs be found,
> In reason's ear they all rejoice,
> And utters forth a glorious voice;
> Forever singing as they shine,
> The hand that made us is divine."

Yes! the Heavens and the Earth are full of symbols. The sweet Psalmist of Israel, tells us in strains of sublime eloquence: "The Heavens declare the glory of God, and the Firmament sheweth forth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge." "There is no speech or language where their voice is not heard." Their line is gone out through all the Earth, and their words unto the end of the world; for though

> "No human voice, nor living speech,
> Nor word articulate they send;
> Yet through the world their lessons reach,
> Their SIGNS, the earth's remotest end!"

If our great Creator, then, developes his power and displays his wisdom and goodness, by means of symbols, may not we avail ourselves of their influence in the common charities of life?

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Love is the great instrument of nature—the bond and cement of society—the spirit and spring of the universe. Love is such an affection as cannot properly be said to be in the soul, as the soul to be in that; it is the whole man wrapt up in one desire.

ORIGINAL.

TO J. M. L.

O, I would wish thy heart might be
From worldly care forever free;
That sunshine might illume thy way,
Where'er thy foot-steps chance to stray.

I'd wish thee friends, with whom to while
Bright hours — and many a smile
I'd have thee win — and truest love,
Such as the pure must know above.

But ah! how vain each wish will seem,
When life is but a troubled dream;
Tho' calmly now thy stream glides by,
Yet who can tell but storms are nigh.

Kind friends surround thee now, 'tis true;
Life seems gilded with a roseate hue;
But O, how soon may friends be changed,
And those deem'd true, become estrang'd.

But 'round thee gather a faithful few,
Bind a wreath of the firm and true,
No fickle flowers there entwine —
Be thou my friend, I'll still be thine.

MARGARET LOUISA.

SPRING-VALE, Musk. co., O.

THE GENTLE WORD.

BY LIZZIE WALCOTT.

There is music in the soft and balmy zephyr that gently plays amid the bending branches of the lofty forest trees, sending forth upon the evening air a low sweet melody, as if to enchant and lull the soul into forgetfulness; and there is also melody in the rippling rivulet that dances merrily on over moss-grown bank and rock, or in the sweet sound of its low murmuring, as if life dwelt within its pearly waters, and it were able to sing to the great Creator a song of love and praise; yes, there is music in all these, sweet heavenly music, and we listen, knowing that all is the work of an Almighty hand.

But there is a music sweeter than the passing gale or murmuring stream — it is the gentle word. Truly has the poet said, "Earth hath no sweeter music than a gentle word breathed into a sorrowing heart." There are times when the heart is lone and weary, when care hangs over it like a sable pall — times when it is like a fountain of bitterness sending forth its galled waters; then, as the dews of heaven distilled purify that stream, so does the gentle word fill the lone heart with the sunshine of joy and gladness. Oft is the word of kindness like a ministering angel sent from that bright sphere where all are words of peace and pleasantness; and when the tear-drop is bedewing the cheek — when there comes a feeling of utter wretchedness stealing across the heart, a gentle word will soothe into tranquility, and a feeling of pleasure pervade, where a moment since all was sadness.

A gentle word is but a little thing, yet oh, how powerful, even in childhood's happy hours, as we learn to look eagerly for the approving smile, so do we listen for the word of love and kindness; in it there is so much to encourage, we feel so much happier than before, that we can well attest the power of a gentle and love toned word. An unkind word; it will often destroy the peace of an individual for days, it will constantly sound in his ears, bringing forth fresh grief at every moment — there is a deep misery in even the thought of that unkind word, especially when uttered by one we love. When from such comes the tone of harshness, it enters the heart like the poisoned arrow, festering as it goes, and long after the word may have been forgotten, there will exist in the heart a feeling of sadness too deeply impressed to be quickly erased. Let us speak gently, let each word be breathed in the tone of kindness, and let each possess encouragement for the afflicted and distressed.

It was the lovely hour of sunset, the last rays of the glorious orb were lingering yet upon the earth, bathing it in a flood of celestial loveliness; the deepened tints of the distant west rested even now upon the lofty peaks of the towering mountains; all heaven and earth were filled with beauty; softly on the breath of eve was borne the sweet notes of the lone bird of night, dying gently away until one might fancy, in the pensive warbling, they listened to the notes of angels, striking their golden harps to Him who ruleth all, in notes of praise.

At this sweet hour wandered forth a child — scarce ten summers had left their impress on his fair brow, yet there was a look of sadness depicted on it, telling more plainly than words that kindness had been a stranger to his heart. As he raised his deep blue eyes to heaven, there seemed to be something in the gaze calling for sympathy. Oh! how that lone heart longed to drink in the dews of gentleness; his mother had died ere his lips had learned to speak the endearing name, and thus was he bereft of the greatest blessing, a mother's love; from his father, there had been nought save the stern rebuke. This, then, was the cause of the sad countenance of the child.

He wandered forth again — upon his brow rested the shade of manhood — he was changed; all the tender feelings of which he had once been possessor were lost, and his heart beat only with fierce passions. Go now and ask him to relate the varied scenes of his life, he will tell you that he never listened to the voice of love — that his youth had been surrounded by dark clouds, and that unkind words had ever been his lot. Trace him on through life's rugged path—crime follows, and perhaps the gallows finally receives him; then listen to him, as fell from his lips the tale of suffering—through all he speaks of no gentle word as having been his to cheer and console. Would not his life have been different, had none but gentle words been his? Oh! speak gently, remembering that there is a balm in the kind word; it is dearer far to the weary heart than dazzling gold, or gems from famed Golconda's mines.

The little prattler, as he first breathed forth his thoughts in words, how fraught are they with love—there is no cold unfeeling taunt resting on his lips—and should we not imitate the child? Has not Christ placed the little cherub in our midst as a model of perfection? Yes, and he, the glorious giver, spake not but in words of kindly affection—even when he reproved, there was so much of gentleness in the love-tone, that it sank deep into the heart, making a deeper and far more lasting impression, than would the tone of command! Then may we all learn to speak gently one to another.—*Ladies' Album.*

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VISIT THE SICK.

Yes, visit the sick, is a command uttered by Odd Fellowship, and binding upon every Odd Fellow, who should strictly and punctually attend to this highly important matter. We should not only be ever ready to take our turn in rotation, to sit up with him through the dark and silent hours of mid-night, and render him all the assistance in our power; but as it is our right and our privilege to visit a brother in sickness or distress, we never should wait for an invitation to do so. And when we make these visits of mercy, we should not make them merely a business matter, because we are bound to their performance by our laws; but we should do so from a cheerful disposition to do good—from a sympathetic feeling to mitigate the sorrows and woes of others, to bind up the broken hearted; well knowing that it will not only be gratifying to the brother, but equally so to his friends and relatives. When a brother is laid low on the sick bed, whose frail body is racked with tormenting pains, oh! how pleasant and agreeable to receive the visit of some true and faithful brother—with what a thrill of delight does he receive the friendly hand! how consoling are these kind acts to his troubled spirit.

When the cold and icy sweat-drops of death are standing upon the pale and wasted countenance of a worthy brother, who is about to sleep in the long and silent sleep of death—when the vital spark is about to flit away for the world above—when he is about to bid a last and long farewell to all he holds near and dear on earth, oh! then above all other times we should be there, that his last look may be turned upon us, in feeling of gratitude and friendship, for this last kind and filial act of goodness. Ah! when my time comes to "shuffle off this mortal coil"—when about to launch my frail bark upon the dark and mysterious ocean of eternity, may I have the inexpressible delight of seeing clustered around my dying couch, the well known and familiar faces of my beloved brothers, that they may wipe my pallid brow, cheer my weak spirit and bid me "trust in God." And when they have performed the last sad duty of depositing my cold rigid remains in the house appointed for all, laid them low in the cold damp grave, may they there shed over me the tear-drop of affection; and after casting upon my coffin the ever-green, the emblem of immortality, may they, under its chastening influence sacredly renew to each other the warm pledge of Friendship, Love and Truth.

When God, in the plenitude of his wisdom and goodness, takes away from this mundane world, a worthy brother of the mystic tie, who leaves a widow and young orphans, see to it, brothers, that they receive your labors of love and mercy. Remember that there is no cessation from labor so long as there are any of his family left, who may be in need of your charity and kind acts of benevolence. Call often to see his bereaved widow, and tender her those consolations, which you may be able to offer; and make all needful inquiry concerning her prospects and her situation; and if she is in want, make it known to the Lodge, that it may make the proper provisions to supply her need. Never let it be said that Odd Fellows neglect those placed under their charge; but be always ready to wipe the falling tear from the weeping eyes of the disconsolate widow, and hush the cries of the mourning orphans. Let that heavenly grace, pure charity, predominate in all your proceedings, both public and private. Never let it be said in truth that the sorrowing child of humanity—the true Odd Fellow, has applied in vain at your doors for needed assistance. Never let it be said that a worthy Odd Fellow has taken up his abode in the poor house, or is dependent on the cold charity of the world for support.

ODD FELLOWSHIP—OUR DUTIES TO EACH OTHER

Man is so constituted, that the things he likes best, will from necessity become the leading subjects of his contemplation; he is the most ready to talk about them on all proper occasions, and we think it reasonable to conclude that he is best able to write about them. Some may be able to express their ideas in more beautiful language than others, yet all may convey intelligibly, any idea that they hold distinctly.

Odd Fellowship has a great work to perform both in the physical and moral world, and if we would know what that work is we must know what weak and erring man seems to require; we must know something of the distress and misery that flesh is heir to, and last, but not least, we must know the principles on which the institution is based.

Man is a being constantly acting, and as constantly being acted upon. His whole life is made up of little incidents, which when viewed in themselves appear trivial enough it is true, but when viewed in relation to the whole, they assume an almost infinite importance. If we would know the physical resources of our country, we must survey the land, we must follow up the various streams that beautify and fertilize it until we have arrived at their various fountain heads. Thus after making ourselves acquainted with the numerous particulars, we can calculate with an almost absolute certainty as to general results. We are associated together for noble ends, and our motives should be high and holy. No good Odd Fellow need be told that he has espoused the cause of Truth and Virtue. The cause of God and of humanity. But believing as I do that our institution is one of the great moral rivers that is to beautify and fertilize the world, I cannot but feel anxious that its tributaries should all be explored; for by so doing we shall be made acquainted with our moral resources and thereby be enabled to send forth with certainty the most healthful and harmonious action. In order that we may better comprehend the particular uses our institution is designed to perform, let us briefly consider the great end for which we are associated. Every age of the world has had its leading characteristic—has manifested something peculiar to itself, which constituted its common centre, and around which all else seems to have revolved. This common centre we call an idea, which in itself is capable of penetrating all minds, and which by its convulsive throes, shakes the nations of the earth until it has marked itself out into a living manifestation. The age in which we live has its peculiar *idea.* An *idea* which constitutes the common centre, and around which all else revolves. So powerful in its action, so manifest is its struggle for dominion that the most common observer can bear testimony that there is not a motion on the face of the earth that is not affected by it. This great *idea* is the amelioration of the condition of *man.* The religious, moral and civil world is at this moment contributing much towards its development, and all associations that have not this great idea for their end are doomed to sink into eternal oblivion. We see in the history of the past much that has been done to ameliorate the condition of man. But when we scrutinize closely, we find that those efforts were local, and from the nature of things could not produce a general action. Ours is a widely different age. It is an age of most rapid progression. The invention of printing, of gunpowder and steam, has produced a wonderful change. By them commerce is extended to every part of the globe. Nations are made to respect each other, and useful knowledge is being generally diffused. There has been, is, and will be, different associations, diversities of opinions, parties in politics, sects and creeds. Yet amidst all these the great *idea* is working itself out, or coming forth into active life, and if we interpret the signs of the times correctly, Odd Fellowship is one of the great engines that is to develope her moral beauty and clothe her with her proper garments. We say then that the true cause of the unprecedented progress of our Order is to be found in our ability to help into existence the great idea of the age; or in other words by a well regulated system of mutual aid to ameliorate the condition of man.

Odd Fellowship in its present organic form appears to be just what this great idea would have; it lays hold on the sympathies, quickens moral sensibility, restores chaotic minds to order, and cultivates the higher feelings of the soul. So long as the members of our Order practice the principles they profess the good cause will march bravely on, and thousands on thousands will present themselves at our altars and pay their devotions to the God of Friendship, Love and Truth.

Having promised the great design of our institution, and its relation to the spirit of the age in which we live, we will now proceed briefly to consider the duties which we as Odd

Fellows are expected to perform, or the *utility* of our Order. I would however first remark, that what is required of us is, that as far as we can see what is wrong we endeavor to correct it, and what our Order requires to be done we should give ourselves to the work with a uniform and untiring energy; we should neither expect to accomplish every thing in a moment nor on the other hand despair of being able to effect any thing. In a word, we should devote the powers we have to their true end.

We are all bound together by solemn obligations to cultivate a feeling of *brotherly love.* By our lectures, and by our charges this is made one of the great duties of every individual member, and it seems of vast importance that we should well and truly understand its import. It is not enough that we hail each other by the endearing title of brother. Every act, every word, yes! every look should manifest the evidence of our sincerity, whether in the Lodge or out of it. To be a peacemaker among the brethren should be one of the highest aspirations of an Odd Fellow. Being differently constituted by nature, and surrounded by different circumstances in life, it is not to be expected that all will enter with equal zeal in this labor of love. Yet all may learn that "it is better to suffer wrong, than to do wrong." Until we have learned this great lesson we cannot appreciate the holy principle of *brotherly love.* If a brother offend against us, let us examine our own hearts well, and see if we have not given just cause of offence. If so, then let us frankly acknowledge it; but if not then let us remonstrate with him in a spirit of love, and if he will not hear us, it then becomes our duty to report him to the Lodge. Let whatever difficulties that may, arise, we cannot cherish a spirit of revenge, and be at the same time good Odd Fellows. I know that this is a hard lesson to reduce to practice. It is but recently that the few have become many; and as a body we have scarcely commenced the practice of self-denial. The old spirit of retaliation is not yet driven from the door of our hearts; and we have more to fear from enemies *within,* than from enemies without. We have to build up comparatively a new social system. One in which the feelings and interests of a brother are identified with our own, whether we had before been acquainted with him or not. I do not mean by this that we should think less of our intimate friends, but simply that we should extend our sympathies where heretofore we have considered them uncalled for. There is danger of our being too much under the influence of selfish feelings; the greatest enemy man has ever had to contend with is self-love. It has been, and still is, a great bane to human happiness, and is ever striving to manifest itself in us, sometimes openly, and sometimes in disguise. Whence come wars, bickerings, and strife; evil words, evil practices, and worse than all, evil designs? Do they not arise from our endeavor to carry out our own selfish views, and to gratify our own selfish feelings, from our not regarding the good of others equal to our own? If so, then we have a principle within us that is wrong—a principle, that is ever ready to deal out death and destruction all around us, if, by so doing we could advance our own narrow, contracted and selfish ends. I would not be understood to advance the idea that we can independent of self, for that which has not self in it is not morally our own. I simply mean that self-love should not be supreme. We should follow the golden rule "to do unto others as we would have others do unto us." The necessity of a strict observance of this rule, arises from the fact that we are all differently constituted. Who would be so vain as to set himself up as a perfect standard of moral excellence? We all have our failings, and if we do but examine our own hearts attentively, we shall find much room for improvement. To correct these defects, and elevate our moral capacities is one of the grand objects of our Order, and can only be accomplished through the free exercise of brotherly love.

Bound in one common brotherhood, and acknowledging the same general head, we should cultivate the most friendly feelings towards all brethren that can prove themselves in good standing. We should never allow local causes to interfere with general principles; we should welcome to our Lodge rooms every brother that performs the duties of an Odd Fellow. We are engaged in the same great cause and laboring for the same great end. If we are guided by the great principles of human liberty, making the good of the greatest number our aim, we cannot fail of working together in perfect unity.

Our Order is an Independent Order. It is not connected with any other association on the face of the globe except by the ties of a common humanity. Yet while we boast of our independence let us not forget that we are not the only association laboring to work out the great idea of the age in which we live.

Let us cultivate a charitable feeling towards all those that are striving to ameliorate the condition of man. Let us learn to love virtue for its own sake, and reward it wherever we find it. And as to *vice*, let us set our faces against it like a flint, no matter through what channel it comes, whether from the high or the low, the rich or the poor. If we permit immoral practices to pass unnoticed, our loved institution will decay. Her prosperity mainly depends on the moral improvement of her individual members. Let the motto of our Order be to us something more than a name, let us interpret it to the world by a good and virtuous life. Thus living we shall be able to overcome all difficulties, pass through the severest trials, unhurt, and Odd Fellowship will rise triumphant throughout the world.

FRIENDSHIP, LOVE AND TRUTH.

BY MRS. M. L. GARDINER.

How much is revealed in this beautiful motto! What sweeter one could have been selected to express the purity, the sacredness, the confidence of an Order, devoted to the cause of humanity? Friendship! what an influence does it exert upon society; what innumerable blessings does it bestow upon the sorrowing heart; how does it mitigate the pangs of anguish, that a cold and heartless world fasten around the smitten soul. Friendship! beautiful daughter of earth! When her home is among the weary and heartbroken, she is worshipped as a divinity, she is adored as the ameliorator of woe, she is transcendent as light, and mingling into a softer essence, transforms herself into Love, the sweetest, the divinest, the loveliest attribute of heaven. Lo! Friendship, with her sister Love, enters the dwelling of the poor, the sick, the wretched, the disconsolate. Their habitation is shrouded in gloom, the curtains of despair hang closely around, all is dark and impervious, not a ray glimmers through the ebon folds. The heart sinks, the eye weeps, the pulse beats languid and slow; and no kind stimulant at hand to raise the dying throb. Friendship, Love and Truth, with light steps, draw aside the drapery; their countenances radiant with the emanations of the Deity, kindle upon the dark altar of wo, a light rendered more vivid by surrounding gloom; their words fall like the dew of heaven, moistening the parched and arid fibres of the soul; and the spirit wounded, cast down, overwhelmed dead — revives beneath the lambent flame; sensibilities long dormant, are kindled, made alive, by the soft breath of these heaven-born sisters; their smiles gild the inner chambers; hope revives, the pulses quicken, the spirit stirs; and tears, tears of hope and happiness, fall like crystalized drops from the sunken eye. Truth, handmaid of these blessed ones, sets her strong seal to what they testify; her name is stamped upon their promises, and the home of the desolate is made light and joyous. A smile gleams upon the aspect of wo, the stricken heart is soothed, the balm of Friendship, Love and Truth, is shed abroad, and souls, long depressed, look up and live. Such is Odd Fellowship! such the blessings it scatters in the thorny path of life. Religion and Odd Fellowship, methinks, are closely united, they are kindred sisters, walking hand in hand, wreathing the blighted earth with thornless roses, such as bloomed in Eden's dewey bowers, ere sin withered the leaves, or caused a solitary flower to fade. Onward, beautiful band! Scale the mountain top, traverse the wild fastnesses of the desert, seek out the secluded hamlet, "the crowded street," the populous city, raise your bright banners over every continent, let it wave by every stream, let Lodges arise, and wherever the impress of God is seen, in the creatures he has made, may Friendship, Love and Truth exert their benign influence, and religion cast her imperishable halo, like a rainbow of blended beauty, over our sin-polluted world — a halo increasing in brightness, until the whole earth, redeemed, regenerated. made holy, stands forth in the clear light of the millenium.

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Learning is not wisdom; we may master all the lore of antiquity — be conversant with all the writings, sayings, and actions of the mighty dead — we may fathom the sciences, read the heavens, understand their laws and revolutions, dive into the mysteries of matter and explain the phenomena of earth and air; yet if we are not able to weigh our own actions and requirements with the actions of others in the balance of even-handed, impartial justice, and repine not at the verdict — if the clear, pure light of charity and forbearance has not cleared the mist of prejudice from our understanding — if we have not yet obtained the perfect knowledge and perfect government of ourselves, and strictly and faithfully maintained the secret spring of our opinions, and the motives of our actions — if we have not yet learned that "love is the fulfilling of the law" — *we are not wise* — we are far from it — we have only approached the threshhold of knowledge.

The Ark.

ALEX. E. GLENN, Editor.

NEW LODGES—GOOD INSTRUCTIONS.

A number of the Golden Rule, published in August last, contained an address delivered by a District Deputy Grand Master, at the Institution of a Lodge in Hudson City. The editor remarks, "it is one of the most lucid and forcible expositions of the duty of Odd Fellows we have ever met with." We cannot do better than by publishing it entire in The Ark; and we ask that all interested may give it the most serious and attentive consideration. We do not believe we have ever published an article of the same length, containing so much excellent and sound advice, so much to the point, and advice so much needed. It is plain and practical, and should make a good impression.

We have had occasion to believe that there is not that consideration always given to the granting of Charters that should be, though we have no doubt but our Grand Lodge has ever endeavored to do what is right. And besides, petitioners do not seem to consider the great weight of responsibility that rests upon them. The character of a Lodge, its prosperity, harmony — its ability to fulfil the great objects of its creation — every thing, depends upon the petitioners. Now we know this is not always thought of; and in granting Charters it should be known that the petitioners are the right kind of Odd Fellows — those who will at once give character to a new Lodge — those who have a pretty good knowledge of the Work — energetic business men, who can take hold of Lodge matters, and have everything done right. Place a Charter in the hands of such men, and they will build up a prosperous and harmonious Lodge. It is too often the case that inquiries are made in regard to the proposed location — its proximity to other Lodges; and the population of the town or village. These inquiries are well enough; but the great, the real matter of inquiry is, Are these petitioners the right kind of men to whom to entrust a Charter?

But to the extracts:

'It is scarcely necessary for me to remind you that the future prosperity of your Lodge, is dependant, in a great degree, upon the prudence and judgment of the charter members. It is an axiom, the truth of which will not be disputed, that, to insure success to any enterprise connected with our Order, it is vitally important that the first step should be taken with caution. The responsibility of commencing right in this undertaking, rests entirely upon you; and the various duties you will be called upon to discharge, during the ensuing year, will be found arduous, and in some instances, will demand great circumspection.

'The first, and one of the most important of these duties, will be a full and punctual attendance of your members at the regular meetings of your Lodge. You should never neglect this duty, except when compelled to do so by urgent business — by sickness, or by absence from the city. Your experience in the Order will teach you that a full attendance of your members will encourage your officers to a faithful and zealous discharge of their various duties. You newly initiated members will observe your punctuality and imitate your example; and you will have the benefit of being thoroughly acquainted with all the business transactions of the Lodge.

'In the admission of new members, you will be called upon to exercise great caution. The laws of the Order place this important matter under your control, the only restriction being that your candidate be of the proper age, of good moral character, of sound health, and believing in the existence of a Supreme Being. But you will bear in mind that men may possess all these qualifications, and still be unfit to become members of the Order.

'There is a class of men who seek admission among us for the purpose of mere pecuniary benefit — men, who, if admitted, seldom attend the meetings of their Lodge — men, who care little about the prosperity of the Order, and still less about its principles, so long as they are certain of receiving their five dollars per week.

'You will carefully avoid such men; reject them if they apply to you for admission; there are too many persons of this description already in the Order, and you will do well to shut your doors against them.

'A wise provision in our laws gives to three members the power of rejecting a candidate, and although the black ball should be used only for the good of the Order, and not for the gratification of private prejudice, it is an important duty you should at all times fearlessly discharge — to vote against any candidate known to you to be wanting in anything requisite to the formation of a good Odd Fellow.

'You will be careful and not admit persons of doubtful character into your Lodge; make full investigations in all cases, and remember that good men are always known in the community, and when you have doubts in reference to the character of a candidate, give your Lodge the benefit of those doubts.

'You will find it to your advantage not to be over anxious to increase your list of members. Experience amply demonstrates that new Lodges are often seriously injured by an indiscriminate admission of nearly all who apply, and this will always occur when Lodges are more anxious to add to their numbers, in order to appear well in their returns to the Grand Lodge, than they are to initiate those only who are really deserving of admission.

'You will recollect, therefore, that a slow growth is always the most sure; and that one good, true, and zealous Odd Fellow, is worth more to you than a score of indifferent, lukewarm members.

'Another evil to be avoided is personalities in debate. Odd Fellows should exhibit towards each other, on all occasions, that fraternal courtesy and marked forbearance which are so beautifully and forcibly inculcated in all the lessons of our Order.

'One of the great objects of Odd Fellowship is to make men more friendly, and tolerant to each other; and if any of your proceedings are calculated to defeat this object, you cannot expect to secure that harmony and unity, without which, no institution or society can prosper.

'A full expression of the feelings of your members, in regard to subjects before the Lodge, is at all times desirable; and when debates are conducted in a proper spirit, they are a source of benefit and pleasure to all; but you will be careful that your debates do not degenerate into personalities and sarcasms, whereby the feelings of any of your members may be injured.

'You will also avoid debates on questions of technicality or parliamentary usage. Do not attempt to embarrass your presiding officer by raising questions of this character; you will not be improved by these discussions, and feelings are frequently brought out on such occasions, that are entirely out of place in a Lodge room.

'It is too often the case that officers are commended more for presiding well over the meetings of the Lodge, than they are for attending to more important duties; and it has become quite too common among us, for members to be more zealous in the discussions of questions of order, than they are to excel in the practice of the cardinal principles of Odd Fellowship.

'The presiding officer of a Lodge should understand the rules of order well enough to prevent confusion or delay in the transaction of Lodge business; this information is easily acquired, and should be obtained by all who wish to pass the chairs.

'In all important matters of Lodge business you will do well to consult with your members before action is taken in the Lodge. All appearances of combination will thus be avoided; a feeling of mutual confidence and fraternal feeling will be engendered thereby, from which you will receive much benefit.

'Another point of duty, you will be particularly watchful in regard to is, that the funds of the Lodge are expended only for legitimate purposes of Odd Fellowship; shun all extravagant expenditures for furniture, regalia, and for public processions; let your appropriations be for the relief of the sick, the support of the widow, the burial of the dead, the education of the orphan, and for the expenses of your Lodge.

'You should be cautious and keep all knowledge of your Lodge proceedings confined to members of the Order. In many instances, members have been injured by thoughtless brothers, who have made known the names of persons rejected, or voted against candidates. A brother, who, from inadvertence, commits an error of this kind, should be excused; but one who knowingly, and wilfully discloses the proceedings of the Lodge, in reference to the rejection of candidates, should be charged with the offence, and upon proper proof should have the highest penalty known to our laws inflicted upon him.

'This matter has been tampered with too long, and the period has arrived when something must be done to remedy the evil.

'You will recollect that, in becoming charter members, you occupy a more responsible position in the Order than you have heretofore held; your newly initiated members will look to you for precept and for example. It is your duty, therefore, to conduct yourselves in such a manner that your members may be benefitted by following your example, and that your Lodge may bear a good reputation in the Order.

'May the obligations you are about to enter into be fulfilled by you in every respect, so that your Lodge may be united, and prosperous, and all your acts be in accordance with the sacred principles of Odd Fellowship.'

ANOTHER NEW LODGE.

Social Lodge, No. 139, was instituted at Addison, Champaign county, Ohio, on the 5th of November, by the Grand Master, with the assistance of P.G's. Tullis, Mackey, S. E. Hustler, J. Hustler, Powers, of Troy, and P.G. Slater, of Urbana, with a number of other Brothers from Troy, Urbana, Springfield and Dayton. The occasion was one of great interest, and all went on happily. Four gentlemen were initiated, and the Lodge made a good beginning. With proper care, and strict adherance to the principles of the Order, a good Lodge can be reared up at Addison. The following are the officers — John C. Corbly, NG; Joseph Warner, VG; Wm. Wilson, Sec'y; D. J. Dickinson, Treasurer. Saturday is the night of meeting. The Post Office address of this Lodge is Christiansburgh, Champaign county, Ohio.

THE ARK FOR 1850.

In our last number we enclosed a copy of our prospectus for 1850, to many of our old friends, and to others whom we desire to be our friends. To those who may deem The Ark worthy of support, and can and will conscienciously recommend it to the patronage of the Order, we will be under lasting obligations of friendship, for any efforts to extend its circulation. We wish it to be well understood that we want The Ark judged of by its MERITS alone. We offer no premiums — we send no traveling Agents over the country to recommend our publication, or to detract from the merits of others — we ask no recommendation, no endorsement, but what The Ark bears upon its own face. If it has merit, and is worthy of support, we believe members of the Order will not fail to discover it, so we shall not boast that it is the *cheapest* and *best* publication in the Order.

The subscription price is one dollar per annum, *in advance*. We believe it is worth that amount; and we intend adhering to our terms more strictly than formerly in regard to advance payment. We have lost quite enough by sending The Ark to subscribers, and receiving *nothing* for it.

We would be glad if Brothers who intend continuing their subscriptions, and new subscribers, would send in their names early.

TO SUBSCRIBERS IN ARREARS.

This is the last number we shall send to a great many who have taken The Ark for one and two years without paying for it. We shall send accounts to all who owe for two years, and we hope all such will remit the amount forthwith by mail. We need it — it is ours, and we ought to have it. We shall feel very grateful to all who comply with this reasonable request.

TO OLD SUBSCRIBERS.

We presume there are many who will not continue to take The Ark after the present year. If we should send to any who do not desire to continue it, we hope they will return it immediately, with the name of the Post Office endorsed thereon. Postmasters, in returning publications, should always endorse the name of their office upon them.

LETTER FROM WASHINGTON CITY.

Origin of the Order in Ohio—Formation of the Grand Lodge of Ohio—The Patriarchal Branch—P.G.S. Wildey the Founder of American Odd Fellowship.

WASHINGTON CITY, Nov. 5, 1849.

BROTHER EDITOR—I have been passing an hour or two very pleasantly in looking through the numbers of The Ark for 1849. Many old occurences have been brought again to my recollection as I read some of the articles, especially that entitled "Pioneer Odd Fellows," published in your January number. I was glad to find that Bro. Holt, whose biography forms the most interesting portion of that sketch, is still in the land of the living. I remember perfectly, his industry and zeal in the establishment of the Independent Order in Ohio. I can recall distinctly now some of the leading incidents attending the organization of the Institution at Cincinnati, in December, 1830. I am so fortunate as to have preserved divers interesting mementos of that period, by the aid of which I am enabled to correct an error in your record. Your statements in regard to the formation of Ohio Lodge, No. 1, I take for granted are correct. At the regular meeting of said Lodge January, 1831, ahout ten days after its Installation, I was initiated into Odd Fellowship, from which time I was one of the most punctual members of the Lodge. By the ancient documents before me, I see that during the "quarter" ending June 1832, I was V.G. of Ohio Lodge, No. 1.

You state, erroneously, that Bro. Holt signed the first petition for a subordinate Encampment. The petition in question was dated August 7, 1832, and was subscribed by Bros. West, Stewart, Fuel, Cobb, Pruden, Marks and Peel. The charter prayed for was duly granted, and accordingly, Wildey Encampment, No. 1, was instituted on the seventh day of December, 1832, and its officers installed by the M.W. Past Grand Sire and Founder of American Odd Fellowship, THOMAS WILDEY. I have the best reason to know this, inasmuch as I was, on that occasion, inducted into the High Priest's chair

In those days there was a peculiar odor of mystery about the Patriarchal rites; and the official term continued for an entire year. It was considered improper to converse on Encampment business, except when assembled in form; and no Patriarch was allowed to relate the occurrences at a meeting to a Patriarch who had been prevented from attending.

The exact date of the institution of the Grand Lodge of Ohio, cannot be ascertained, and I believe there is nothing on that subject to be found in the archives of your State. It was opened, however, by James Paul, a D.D.G.M. of Pennsylvania, and the G.L. continued its existence in rather an unorganized state until February 22, 1833, when P.G.S. Wildey ordered a new election, and installed on that day the following officers: Samuel Cobb, GM; James W. Brice, DGM; John Urwiler, GW; S. Yorke AtLee, GS; and Saml. Peel, G Treas. The annual meeting for the next election of Grand officers was fixed for the fifth day in January, 1834, on which day I had the honor of succeeding P.G.M. Cobb. During the year 1834, the Grand Lodge of Ohio framed its Constitution and also a code of General Laws for the government of subordinate Lodges. This code consisted of forty-eight articles, and although there were at that time but six Lodges, including Degree Lodge, No. 1, the value of this extended code was soon acknowledged. By reference to the proceedings of the G.L. U.S. you will see that G. Sec'y. Ridgely frequently took occasion to commend the state of the Order in Ohio. The returns were invariably submitted to the G.L.U.S. in proper form. I think Bro. Ridgely will confirm my assertion that the relations of the G.L. of Ohio with the G.L.U.S. have been distinguished, above all others, for promptitude and correctness. I attribute this honorable trait chiefly, if not altogether, to the care taken in the outset, clearly to define and rigidly to maintain the rules established for the government of the jurisdiction.

The existing condition of Odd Fellowship in Ohio must be specially gratifying to all the surviving Pioneers who yet reside in your State. To one, like myself, who has been fifteen years separated from the scenes alluded to, it would appear startling. I hope that some day, I shall again clasp the hands of those noble brethren with whom I had the pleasure of co-operating.

Before I leave the subject of the origin of the Independent Order in Ohio, permit me to say a word in vindication of P.G.S. Wildey's title of Founder of American Odd Fellowship. I have observed that New York has, oftener than twice, claimed the Empire City as the cradle of Odd Fellowship. I have myself seen a copy of the By-Laws of an Odd Fellow's Lodge in the city of New York printed in 1806. Other documents, purporting to sustain the claim of New York, have been examined by me, from all which it seems quite clear that some kind of Odd Fellowship was established in the city of New York previously to the 26th day of April, 1819.

Granting all this, it can nevertheless, be proved that American Odd Fellowship, as now organized, took its rise from old Washington Lodge in Baltimore. The records of the G.L. U.S. put this fact beyond doubt; and the whole chain of "regular succession" can be traced to the first link attached to Baltimore *and no place else.* I respect the feelings which prompt some of the brethren in New York, to claim the initiative in this great enterprize. I am disposed to admit that Odd Fellowship might have first alighted in "Manhattan," but she certainly found only in Baltimore, a permanent resting place for the sole of her foot. P.G.S. Thomas Wildey is, undoubtedly, the Founder of American Odd Fellowship, as recognized by the Grand Lodge of the United States — and long may he live to enjoy the honor of that distinction.

When I commenced this letter, I purposed to offer some suggestions in regard to certain topics likely to be considered by the G.L.U.S. at its ensuing session at Cincinnati, in September, 1850. But I have only space enough left to say that I must postpone further remarks to a more convenient season, and assure you that in the meantime,

I am yours respectfully and fraternally,

David.

Masonic.— The several Masonic Grand bodies of Ohio had their annual communication at Steubenville, in October last. We learn that they adjourned to meet in Cincinnati, on the first Wednesday after the second Tuesday in October, 1850. The following are the officers of the Grand Lodge:

Grand Master — M. Z. Kreider, of Lancaster.
Deputy Gr. Master — F. M. Keith, Massillon.
Sen. Gr. Warden — H. H. Dodge, Cleveland.
Junior Gr. Warden — Hugh Trevor, Marietta.
Grand Treas'r — Timothy Griffith, Columbus.
Grand Secretary — B. F. Smith, Mt. Vernon.

The officers of the Grand Encampment are as follows:

Grand Master — J. L. Vattier, Cincinnati.
Deputy Gr. Master—Thomas Bell, Zanesville.
Gr. Generalissimo — J. S. Atwood, Chillicothe.
Gr. Captain General — Kent Jarvis, Massillon.
Gr. Prelate — James T. Donahoo, Columbus.
Gr. Senior Warden—Platt Benedict, Norwalk.
Gr. Jun. Warden — R. H. Catton, Zanesville.
Gr. Treasurer — Timothy Griffith, Columbus.
Grand Secretary — B. F. Smith, Mt. Vernon.
Gr. Standard Bearer — J. H. Ackey, Dayton.
Gr. Sword Bearer — I. T. Martin Cincinnati.
Gr. Warder — Geo. L. Shinnick, Zanesville.

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California.—We received, just in time to be too late for this number, an interesting letter from our old friend, P.G. Wm. C. Meredith, formerly of Pittsburgh, and well known to our readers, dated at San Francisco, Sept. 29. He gives an account of the institution of California Lodge, No. 1, at that place, and other items of interest. We will publish the letter in our next.

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☞ Representatives in the Grand Lodge of the United States serve for two years, and one is elected every year. Past Grands in Ohio, in filling up their proxy votes will be careful to vote for but *one* candidate for first choice, or their votes will be thrown out. They can vote a second and third choice, but for only *one* candidate. Last year many votes were lost because two candidates were voted for.

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☞ The next No. of The Ark, (January, 1850,) may be detained beyond the usual time; but we shall make all reasonable efforts to have it issued at an early day.

THE LATE G.P. ALBERT G. DAY.

Albert G. Day, at the time of his death, was Grand Patriarch of the Grand Encampment of Ohio. That body, on the 23d of October, passed a beautiful and well-deserved tribute of its affectionate regard for his memory, which we cordially endorse, and with pleasure — a melancholy pleasure — we transfer to our pages.

Cincinnati, Oct. 23, 1849.

To the Officers and members of the Grand Encampment of Ohio:

Patriarchs — The committee to whom was referred the duty of submitting a suitable tribute of respect to the memory of our late brother, Grand Patriarch Albert G. Day, would respectfully offer the following:

Grand Patriarch Albert G. Day is dead. This Grand Encampment mourns — affliction is upon us — our joys are startled by the 'Check Sign' of death — our thoughts are turned from rejoicing to contemplate our own mortality. We are taught our frailty — we are admonished of our end. Our brother, the active, generous, kind-hearted and faithful brother, has been called from us — called to the "Pilgrim's Rest," to the Eternal Home of the just. Why should we mourn? We loved his association — his place is vacant. We applauded his truthful sentiments — his voice is stilled. We admired his generous sympathies, relied on his fidelity — the staff has been removed. We heeded his admonitions — the teacher is gone. Should we not mourn?

We knew our brother long — we knew him well. He has been with us many seasons. His friendship was pure, his tongue truthful, his hand open, and his heart honest. We are bereaved of a worthy Patriarch whom we loved. Our sympathies are with those who mourn his loss — our condolence with his stricken household.

Called from us in the prime of life, G. Patriarch Day has yet left us a bright chapter in the history of our Order, on every page of which his name is honorably engraved.

The trusts confided to him have been many; all have been restored with honor. They have been arduous — he has met them with zeal; they have been important — their dignity has never been tarnished in his hands; they were diverse in character — he served equally faithful in the committee or in the chair; he received honors for offices well performed; he took grateful homage for attention to the distressed; and he gave "affection's purest pearls" to the silent calls of the departed brother.

Let us, while we drop a tear over the mortal dust, honor the departed spirit by an emulation of its exalted virtues. Therefore, be it

Resolved, That as a mark of respect and fraternal regard, the members of this Grand Encampment wear the usual badge of mourning for thirty days.

Resolved, That the Charter and Emblems of this Grand Encampment be clothed in mourning for six months.

Resolved, That a copy of this procedure be transmitted to the family of the deceased, and also furnished for publication in The Ark and Cincinnati Enquirer.

Respectfully submitted, in Friendship, Love and Truth.

Wm. B. Chapman,
H. N. Clark, } Committee.
John Sherlock,

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Regalia, Jewels, &c. — A. J. Clark & Co. have located themselves in this city, and offer to supply Lodges and members with Regalia and Jewels, and other articles in their line. We have examined some of their work, and take pleasure in saying that such as was exhibited to us is in strict compliance with the law, and they assure us they will make none other. That is right, and we would commend them to the patronage of the Order.

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☞ Bro. E. J. Aston, of Rogersville, Tenn., will please accept our thanks for a copy of the address of Rev. Bro. J. D. McCabe, at the laying of the corner-stone of the Odd Fellows' Female Institute, at that place, on the 4th of July last. We intend making some extracts in a future number.

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☞ We give in this number another letter from our Washington City correspondent. It is very interesting, and will be particularly entertaining to brethren in Ohio. We think we can promise our readers that these letters will add interest to The Ark the coming year.

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☞ P.G. A. P. Stone, of Columbus, desires us to say he is not a candidate for Grand Representative. He neglected notifying the Grand Secretary of his declination.

ODD FELLOWS' HALLS.

In our last, we made mention of the new Hall in Dayton. Since then we have visited the new Hall of Troy Lodge, No. 43. It is very beautiful, fitted up in the best taste. It is owned by the Lodge, and is alike creditable to the Order and the town of Troy. There is a fine Hall at Piqua, owned by Piqua Lodge, No. 8—very neat and comfortable. It is occupied by one of the oldest and best Lodges in the State. The Sidney, St. Mary's, and Urbana Lodges have also fine Halls. At all these places there are excellent Odd Fellows, and all that we have to say to them is that we hope they will attend the meetings well, so that there will be few vacant seats in their Halls on Lodge nights.

There has of late been great improvements in fitting and furnishing Halls, at once more elegant and with less expense. Expensive columns and canopies, and stands over and in front of the officers are almost entirely dispensed with. Neat Chairs, with but a small stand in front of the N.G., and a Secretaries' desk, is all the furniture used. A good carpet, with a chandelier or lamps, so that the Hall shall be well lighted, is all that is required, and the Hall looks vastly better, and is less expensive — two very important items. We ask all who are contemplating new Halls to think of these things, and examine for themselves.

One or two things are often not thought of in fitting up Halls. The first is, *ventillation.* This is very important. In the summer season, many members will not attend Lodge on account of the oppressive heat in the Hall. In most cases Halls could be easily ventillated, if made so at first. The ceilings should always be high, and care taken to have every thing comfortable. We like a neat, clean, comfortable Hall, and in such a one Odd Fellows can always feel at home.

We have seen nearly every variety of Halls —from those that would well compare with the best of private parlors, to those that were on a par with —— we dislike to name it. We are surprised that some are kept in the condition they are, and do not wonder at thin meetings in such places. The fumes of tobacco predominate; and spittoons disgusting to the sight, are as prominent as the dirt on the carpets. There is no excuse for such a state of things. Halls should be comfortable and cleanly, *inviting* to members instead of repulsive — a place where any one could go and spend an hour or two after a day of toil, with ease and comfort—a place where every member could look around and see every thing in its place, and in order.

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CORRESPONDENCE OF THE ARK.

Madison, Ind., Nov. 14, 1849.

Bro. Glenn: — On the application of Patriarchs W. H. Byford, George S. Green, D. C. James, J. R. James, John Lots, W. F. Larkin, Thomas F. Prosser, John Patterson, John M. Sanders, and Horatio C. Cooper, I granted a Dispensation for an Encampment at Mt. Vernon, Posey county, and I instituted the same on the 31st of October. Pat. W. H. Byford was elected CP; George S. Green, HP; W. F. Larkin, SW; John Lots, JW; Thomas F. Prosser, Scribe, and John M. Sanders, Treasurer. I do not say anything to the disparagement of Patriarchs in other parts of my State, when I say that a better set of Odd Fellows cannot be found amongst us than those who compose Washington Encampment, No. 19. At night, five applications were received, referred, and all the applicants were duly elected and initiated in the R.P. Degree. At one o'clock the next morning, the Encampment closed in ancient form, to meet again on the second Tuesday of this month.

Yours fraternally,
Isaac H. Taylor, G.P.

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Madison, Ind., Nov. 14, 1849.

Bro. Glenn:—On the application of Bros. William M. Woodfield, James H. Wells, E. M. Sharp, E. M. Hicks, and W. M. French, a Dispensation was granted to open a Lodge of the Independent Order of Odd Fellows at the town of Vernon, Jennings county, Indiana; and by special authority granted me by M.W. G.M. Job B. Eldridge, I did (assisted by Bros. C. Toler and Z. F Bromwell, of Monroe Lodge, and Bros. Woodford, Baily and Ruddick, of Rockford Lodge, No. 98, and Robt. Pyle, of Angerona Lodge, No. 65,) proceed on the 24th October, 1849, to institute Howard Lodge, No. 73, at Vernon, Indiana. The officers elected and installed are as follows: Wm. M. Woodfield, NG; James H. Wells, VG; E. M. Sharp, Sec'y; John H. Baldwin, Per. Sec'y; Chauncy L. Cowen, Treasurer. Six petitions were received and referred; the report was favorable, and the applicants were all duly initiated. Howard Lodge will, I doubt not, be one of the first in our State, as the Brothers are all alive to the subject in this quarter. I take this method of returning my sincere thanks to the Brothers who rendered me such valuable assistance in forming this new Lodge.

Yours fraternally,
Isaac H. Taylor.

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Madison, Ind., Nov. 23, 1839.

Bro. Glenn:—"I do acknowledge my faults this day," in neglecting to write you an account of the institution of Madison Lodge, No. 72. If you think it better latte than never, I will proceed to give you a brief sketch of the affair.

On Monday, the 17th September, I received, very unexpectedly, a communication from our M.W.G.M., enclosing a Dispensation, &c., to institute Madison Lodge, No. 72. I found on inquiry that the petitioners were desirous to organize immediately. We accordingly repaired to the Hall, without any preparation whatever, and instituted the Lodge in regular form.

The following Brothers were then duly elected to serve in the respective offices for the first term; L. J. Adams, NG; J. S. Weyer, VG; — Davidson, Sec'y; H. W. Davis, Treas.

On the following Friday evening, Sept. 21st, Madison Lodge held their first regular meeting, at which time I attended and installed the officers in regular form. Since then I have visited them almost every meeting, and find no cause to fear for them. Although a younger member of the great and growing family of Odd Fellows, No. 72 will soon arrive at maturity and become an ornament to our beloved Order

At some future day I will perhaps trouble you with a sketch of the Order in this and the adjoining districts. At present I must proceed to other business. I wish to engage a passage in your Ark, and in order to secure a good berth I pay the fare in advance. I will only add that you need not put me ashore at the end of the present trip; for as long as I think the work worth *taking out of the Post Office*, I shall think it worth paying for—the opinions of others to the contrary notwithstanding.

Yours fraternally,
W. Whitridge, D.D.G.M.

Indiana.—From the correspondence in this number, it will be seen that the Order in our neighboring and sister State, Indiana, is progressing finely. So far as we hear, peace and harmony prevail in that jurisdiction; and hence the prosperity of the Order there. The subscription to The Ark is gradually increasing in that State, and this is another unmistakable 'sign' that Odd Fellowship is progressing. We hope during the early part of 1850, to add many more names from that region to our subscription list.

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Rockford, Ind.—Our Lodge has been in operation about two months, and is in a flourishing condition. We number twenty-five good members. Great zeal and interest is manifested in its success, by both officers and members.

K. B.

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☞ Rev. Bro. Samuel L. Adams has been stationed at Harrodsburgh, Ky., and that is his present address.

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☞ Grand Sec'y Veitch will please accept our thanks for the proceedings of the Grand Lodge of Missouri.

MARRIED,

At Williamsport, Ind., Oct. 25, by Rev. Bro. D. K. Hays, Dr. Lewis D. Lyons, P.G. of Attica Lodge, No. 33, to Miss Mary Caroline, daughter of Col. James R. M. Bryant.

At Mt. Vernon, Ohio, Oct. 18, by Rev. Bro. John Lamb, Bro. G. W. Cordon, of Mt. Vernon Lodge, No. 20, to Miss Priscilla McDaniel, of Knox county.

At Circleville, Ohio, Oct. 25, by the Rev. J. G. Dimmitt, Bro. T. Johnes, of Kenton, Ohio, to Miss Melinda, eldest daughter of Bro Z. R. Martin. of Circleville. [The wedding-cake accompanied this notice, for which we return thanks. Our best wishes accompany the happy couple for a long life of unalloyed happiness.]

OBITUARY.

Died, at Wadsworth, Ohio, on the 3d of October, Bro. George K. Pardee, M. D., of Wadsworth Lodge, No. 119.

At Chillicothe, Ohio, on the —of Nov. 1849, suddenly, the effect of an accident, Bro. Rowland W. Burbridge, of Chillicothe Lodge, No. 24. The deceased was an amiable citizen, possessed of many noble traits of mind and heart, which endeared him to a large circle of acquaintances. The Lodge passed the usual tribute of their affectionate regard.

EXPULSION.

William H. Baldwin was expelled from Ottumwa Lodge, No. 9, Ottumwa, Iowa, on the 24th of October, for conduct unbecoming an Odd Fellow. Said Baldwin has in his possession a permanent Card, granted by said Lodge about the first of January last. The Order is cautioned not to permit him to impose upon them. Thos. G. Ginn, Sec'y.

A. J. Clark was expelled from Columbia Lodge, No. 32, Circleville, Ohio, on the 23d of November, for conduct unbecoming an Odd Fellow. J. J. Morrison Sec'y.

UNIVERSITY OF MINNESOTA
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